Sri Vishnu Sahasranama :

With the Bhashya of

Sri Parasara Bhattar

Visnusahasranama. English + Sanskrit.



With Translation in English

by

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FOREWORD

It is with great pleasure that we are bringing out Sri Vishnu-Sahasranama-Bhashya of Parasara Bhattar together with English Translation. In 1967 the introductory portion only of Bhatta-Bhashya was published by our Sabha with English Translation by Late Sri K. Bhashyam, (Advocate and Minister, Madras State) under the guidance of Sri U. Ve Uttamoor Viraraghavacharya Svami and with the help of Sri V.S. Seshadri Acharya. Ever since that time there has been a great demand for the entire Bhashya with Translation. We entrus'ed the work to Sri A. Srinivasa Raghavan of Pudukkottai who gladly did the full Translation of the Bhashya in English and also edited it. We express our grateful thanks to him for the same.

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28-2-1983

Sri Visishtadvaita Pracharini Sabha,
Madras-4.

PREFACE

Sri Mahalakshmi's Grace chose my humble self five decades ago as an instrument for bringing out all Her Stotras by Srivaishnava Acharyas in a single volume. The first section of that book contained the Sri Sukta-bhashya of Nanjiyar (12th Century) which was not in print till then. A palm-leaf Manuscript of the work was with my revered Acharya, Sri Saumya narayanacharya of Tirukkottiyur who gave it to me and helped me to publish it. The second section comprised the Text in Sanskrit and Translation in English of the following Stotras: Sri Sukta, Chatus-slokee of Alavander, the first paragraph of Saranagati-gadya of Sri Ramanuja, Sri Stava of Srivatsanka Misra, Srigunarathnakosa of Parasara Bhattar and Sri Stuti of Sri Vedantadesika. The Laksmi-sahasranama and Lakshmi-ashtottara with their Namavalis and the Chapter in Vishnu Purana (which describes the birth of Laksmi) formed the last section. Now Mahavishnu's Kripaa has chosen this self to publish with Translation in English Sri Vishnu-sahasranama with the Bhashya of Parasara Bhatta.

Brahma Sutras, Bhagavad Gita and Vishnu-sahasranama, all of which are the works of Sage Vedavyasa, enjoy undisputed authority in our country. Acharyas of the various schools of Indian Philosophy have written commentaries on them which are studied with great devotion and fervour. Amongst them Vishnu-sahasranama is more popular throughout the length and breadth of Bharata-desa and is recited every day in temples and houses. It is said to be the easy and unfailing means for the attainment of all desires and avoidance of unwelcome things and even for the realisation of God. The Sastras lay down that what was obtained by meditation in Krita-yuga, by sacrifice inTreta-yuga and worship in Dvaapara-yuga can be acquired in Kali-yuga by the mere recitation of the names of Bhagavan Kesava. Meditation requires contro of senses and concentration of mind; and sacrifice stands in need of wealth and the help of others. So they

are difficult to practise now. The recitation of the names of Bhagavan do not expect any external help. If the will is there it is easy to do. That it is no hyperbole, but true in every way is vouchsafed by the fact that the Supreme Deity, Sri Krishna, who is eulogised by Sahasranama, was Himself one of the audience amongst the pious souls assembled in Kurukshetra to hear the words of wisdom of Bhishma, the great warrior-saint to Yudhishtira, the just and noble king. This is quite similar to what took place with reference to Ramayana of Valmiki which was listened to by its hero, Sri Ramachandra when it was sung by the young hermit-princes Lava and Kusa in the sacrificial hall at Ayodhya, and the seal of approval was given.

Sri Vishnu-sahasrahama is one of the most popular and well-known stotras and there are nearly forty commentaries on it. That of Sri Sankaracharya is the earliest of them. Parasara Bhattar, who was a junior- contemporary and direct disciple of Sri Ramanuja, has written a detailed commentary on it, which goes by the name of 'Bhagavad-guna-darpana', which is being published now with a Translation in English.

Parasara Bhattar begins his commentary with an illuminating and interesting Introduction in which he first describes the greatness of Vedavyasa as a highly respected and reputed sage of deep knowledge. Mahabharata, which is often referred to as the fifth Veda, is the work of Vedavyasa and Bhattar quotes several slokas from different Puranas to prove its validity and high place in the religious literature. Next Bhattar takes up Sri Vishnu-sahasranama which is the subject matter of chapter 149 of the Aanusaasanika parva (Parva 13) of Mahabharara. Then he enumerates six reasons to prove the greatness, universal popularity and authoritativeness of Vishnu-sahasranama. The reasons are ;

1 It is the essence of Mahabharata which is a mine of good things.

2 It has been sung by several sages in many places.

3 It has been strung together by the great sage Vyasa.

4 It is the considered opinion of Bhishma that it is the best and the easiest of all dharmas.

5 It is accepted by all that it is the easiest and most successful means for the attainment of all fruits.

6 It is in conformity with the teachings of Bhagavad Gita and other religious texts.

Then Bhattar passes on to comment on the thirteen introductory slokas in the Chapter on Sahasranama, where six questions are put by Yudhistira to Bhishma and convincing answers are given by the latter. Here are the questions and their answers :

1. Which is the Supreme Deity?
2. Which is the highest goal?
3. Which is the deity that is to be worshipped?
4. Which again is the deity whose names are to be chanted?
5. Which is the greatest Dharma in your opinion?
6. Which is the means that will bring about release from bondage?

Bhishma answers these questions almost in a reverse order, since there is some propriety in doing so as the knowledge of the one leads to that of another. Bhishma says :

1. The chanting of the names of Sri Krishna, who is the Supreme Deity and Purushottama, should be done for obtaining release from bondage. (Answer to question 6).
2. Sri Krishna Bhagavan alone is to be worshipped and meditated upon with intense devotion. (Q. 4),

3. The names of Bhagavan alone are to be chanted. (Q. 3.).

4. It is my considered opinion that the recitation of Bhagavan'a names is the highest Dharma. (Q. 5),

5. Realisation of the Lord of great effulgence is the supreme goal. (Q. 2).

6. Bhagavan Sri Krishna who is the cause of the Universe is the Supreme Deity. (Q. 1).

From a study of the Introduction we are able to know the fundamental doctrines of Visishtadvaita as revealed by the Upanishads, Brahma Sutras, Bhagavad Gita and other religious texts snd as propounded by earlier Acharyas like Nathamuni Alavandar and Ramanuja. We shall just give them in brief as follows :

The Srutis reveal that Bhagavan Narayana and Bhagavati Lakshmi, the Divine Couple, are together the Supreme Reality, the greatest means and the highest goal (Para-tattva, Parama-hita and Parama-purushartha). The Saguna-srutis (that is those Vedic texts that predicate qualities to Paramatma) declare that Paramatma is endowed with innumerable auspicious qualities like knowledge and Bliss, Infinity and Ommipotence. The Nirguna-srutis (i.e. those that negate qualities) proclaim that He is devoid of all kinds of defects like birth and death, hunger and thirst, sickness and sorrow. Again the most important of the doctrines is that Paramatma is the Inner soul of all things----sentient souls and non-sentient matter. He is their Atma and they are His body. They depend on Him for their very existence and they exist for His purpose. Material pleasures of this world and the joy of the Heaven (Svarga) are fruits of a lower order since all of them are trifling, transitory and productive of sorrow. Kaivalya (i.e. the realisation and enjoyment of the Individual soul), though greater than all of them, is only inferior when compared with the Perfect Bliss of Bhagavan, and its place of enjoyment is between the material world below and Vaikunta (the Transcendental world) above. The highest goal is the perfect Bliss resulting from the enjoyment of the form and qualities of Paramatma and doing loving and eternal service to Him in the Transcendental World (Vaikunta).

Jivatmas or Individual souls are classified under three heads : Baddhas (souls in bondage) ; Muktas (Released Souls); and Nityas eternally free Angels (like Adisesha, Garuda and Vishvaksena). The Achetana or non-sentient Matter is of three kinds : Prakriti, which is the cause of the Pancha-bhootas out of which things of this world take shape ; Kaala or Time Element is eternal and all-pervasive; and Suddha-sattva, is the self-luminous and blissful matter which goes into the the composition of all things in Vaikunta.

After this long Introduction Parasara Bhattar begins to explain the Thousand Names one by one in great detail. First he gives the meanings of names. Rules of Grammar from Ashtaadhyaayee and Unaadi Sutras are quoted in support of the interpretation given by him. They are further substantiated by quotations from the Upanishadic Mantras, Slokas from Itihaasa (Ramayana and Mahabharata), from the Puranas (Vishnu Purana, Vishnu Dharma and Vishu Tattva) and from the Agamas. Fragments of Mantras and Dhyana-slokas of the several Incarnations of Bhagavan are given to prove that his interpretations are based upon authoritative religious texts. Thus Bhattar establishes that Vishnu-sahasranama is not a mere catalogue of names, but every one of the names is full of significance and refers to one quality or form or episode of Paramatma.

Another peculiar feature of the Bhashya of Bhattar is that he points out that there is some connection between one name and the other that follows and thus there is a develop-ment of idea from beginning to end. According to Bhattar, the Sahasranama begins with the Para-rupa or the Transcen-dental Form of Paramatma, who is all-pervasive and who is in Vaikunta. Then the Vyoohas or the Emanations are des-cribed which are four in number and have their origin in the

Para-roopa. They are Vasudeva, Samkarshana, Pradyumna and Aniruddha, every one them having their own specific qualities and duties for the redemption of the world and having places also where they function. Next is the Vibhava or Incarnations who take birth in this world in the forms of beings here like Matsya, Kurma etc. and are more easily accessible to all. Archa or icon is the idol form which is content to have its abode in a magnificent temple or in a small hut and which can be worshipped by all irrespective of the qualifications by birth, knowledge or conduct. Antaryaami is the fifth manifestation which resides in the heart of every soul ever ready to answer the call for protection, but realisable only by Yogins. Bhattar concludes his Bhashya by pointing out that the names towards the end suggest the path—Archiraadi-gati—by which the redeemed souls proceed and reach the Transcendent world (Vaikunta) where they enjoy perfect Bliss by experiencing the qualities of Bhagavan and doing loving service to Him which is a source of joy to them, as much as it is to Bhagavan.

Classification of the names in the Text of Śahasranama

Bhishma tells Yudhishtira both at the beginning and at the end of the Chapter on Sahasranama that he will recount the thousand names of Vishnu. But there are nearly 1030 names in the Chapter. The commentators round them off to 1000 by taking some of the two successive names as one. In this process there is a difference in the choice of names by Sri Sankara and Sri Bhattar. The thousand names are classified in three ways : i. Sphuta-nama which are 960 comprising single words , ii. Eka-nama comprising thirty which are formed by more than one word ; and iii. Eka-aneka-nama—6 names which can be taken either as a single name or two names. To make up the balance of ten, four of these may be construed as double names, and two as single. The number 1000 is arrived at thus: 960+30+8+2=1000.

The following are the six 'Eka-aneka-names' : i. Trika-kutdhama (62); ii. Havir-Harih (361); iii. Sad-aksharam (481);

iv. Asad-aksharam (482); v. Savah (731); and vi. Chaturvedavit Ekapaat (777).

The thirty 'Eka-namas' containing more than one word are:

Muktaanam paramaa gatih (12);
Nidhir-Avyayah (30);
Mangalam Param (64);
Saasvatas-Sthaanuh (121)
Gurur-Gurutamah (211);
Ahas-Samvartakah (234) ;
Visvabhug-Vibhuh (241)
Ojas-Tejo Dyutidharah (276
Ishto visishtah (309)
Paramas-Spashtah (392);
Dharmavid-Uttamah (405)
Sthaavaras-Sthaanuh(428)
Beejam-Avyayam (430) ;
Jnaanam-Uttamam (455) ;
Jyotir-Aadityah (569) ;
Sreyas-Sreemaan (619)
Jyotir-Ganesvarah (625) ;
Saasvatas-Sthirah (633) ;
Brahmakrit-Brahmaa (668) ;
Padam-Anuttamam (738) ;
Tejovrishah (763) ;
Sarvavij-Jayee (805) ;
Sarvavaag-Eesvaresvarah (808);
Satrujit-Satrutaapanah (826) ;
Nyagrodhodumbarah (827);
Hutabhug-Vibhuh (883)
Anantahutabhug-Bhoktaa (889)
Kapir-Avyayah (900)
Bhoor-Bhuvah (942) ;
Bhoorbhuvassvas-Taruh (967)

The Thousand names are divided into ten hundreds and the first and the last name of each of them are given in the table below :

Hundred	First name	Last Name
I	Visvam	Sarvaadih
II	Achyutah	Amrityuh
III	Sarva—drik	Prabhuh
IV	Yugaadikrit	Nayah
V	Anayah	Puraatanah
VI	Sareera-bhoota-bhrit	Goptaa
VII	Vrishabhaakshah	Vaasudevah

VIII	Vasuh	Sulochanah
IX	Arkah	Kapir-Avyayah
X	Svastidah	Sarva-prahara-naayudhah

There is a repetition of 96 names. Two names are repeated four times, three twelve times and eighty-two twice. The flaw of redundancy is removed by Bhattar who points out the significance of each such word which is relevant to the context in which it appears.

One Sri Varadacharya of Kanchi, about whose date nothing is known, has written a work *Nirvachana* by name in which he quotes abundantly the Sutras of Panini to clarify the interpretation of the Sahasranama by Bhattar. It will be a source of delight for study to those who are well-versed in the science of Sanskrit Grammar.

Nirukti is the work of an unknown author which in 785 Slokas gives in brief the meaning of the thousand names as interpreted by Bhattar. In this edition we have given in the footnote under each name the particular line of Nirukti to help the reader to understand Bhattar easily. The above two works have been printed in the Bhashya editions of Bombay (Nagari Script) and Madras (Telugu Script). The second alone has been published by our Sabha.

LIFE OF PARASARA BHATTAR

Though the omniscient Sages and the saintly Alvars have contributed a great deal for the good of humanity, they have not cared to record anything about themselves, since their deal was noble and aspirations high. The same is the case with many of our Acharyas also. That is the reason for so much of difference of opinion about the date of Sri Sankaracharya, Nathamuni and other Acharyas. Parasara Bhattar, the author of Sahasranama-bhashya is no exception to this. All that we know about him definitely is that he was the son of

Sri Vatsanka Misra (Kurattalvan) and a junior contemporary of Sri Ramanuja, whose date is fortunately known as 1027—1137 A. D. No doubt the Guruparamparas have written much about Bhattar, but there is no unanimity in their record. One Guruparampara says that he was born on a Vaisakha Anuradha day in the Tamil year Subhakrit. About his longevity there are several views. Some say that he lived for a hundred years (1106—1206). Others hold the view that his period of life was 97 years (1078—1175); and yet others 28 years (1123—1151). All that we can say definitely is that he lived in the first half of the twelfth century.

In the benedictory verses of Sahasranama-bhashya Parasara Bhattar himself says that he was the son of Srivatsanka Misra and the disciple of Govinda (more well-known by the name of Embar). But for one or two incidents in his life, everything about Bhattar is shrouded in mystery. His birth also is mysterious as narrated in the Guruparampara. It was a day of torrential rains in summer in Srirangam. Kurattalvan, a great devotee of Sri Rangaraja was not able to go out to gather his food by alms as was his wont. He and his faithful wife Andal had to remain at home without food. The mid-day worship of Sri Rangaraja was over in the temple. The Lord in an ethereal voice commanded Uttama-nambi, a chief officer of the temple, to take a plate of food offered to Him and to deliver it to His devotee, Kurattalvan in his house. When the food was brought, Kurattalvan was moved by the Inordinate Mercy of Bhagavan abd bowing before Uttama-nambi, received it with respect as a divine gift. He took one third of the plate and gave two-thirds to his wife. From that day Andal became pregnant, and in due course of time after ten months she gave birth to two sons who were given the name of Ranganatha and Srirama. This is very much like the story of Sri Ramachandra and his three brothers who were born in this world out of the sweet soup (paayasa) that emerged out of the sacrificial fire and was taken in by Kausalya, Sumitra and Kaikeyi, the queens of Dasaratha. It is said that Bhattar was adopted as Their son by the Divine Couple, Ranganatha and Ranganayaki and was brought up by Them. Bhattar also says in the fourth verse of the

beginning of the Sahasranama - bhashya that the name his father Srivatsanka Misra gave him was Ranganatha, and that which was conferred on him with love by Ranganatha was Parasara. This is confirmed by the colophon of Sahasranama-bhashya. In Sloka 17 of his Srirangaraja Stava, Bhattar says that he was fondled with great love by the Divine Couple. "Sri Rangaraja-Kamalaa-pada-laalita". The Supreme Deity was in speaking terms with him.

Even as a child Bhattar was very intelligent and precocious by nature. It is said that when he was just a boy of four and was playing in the streets of Srirangam, which was the stronghold of Vaishnavism, Sarvajna-bhatta, a scholar of repute, was being taken in a palanquin in procession with great pomp and pride surrounded by his admirers who were proclaiming his deep knowledge and skill in dialectics. Bhattar was amused to see and hear them. He took a handful of dust and advancing towards the palanquin, stopped it and said, " Please tell me, sir, how much is this dust?" The scholar was struck with wonder at the boldness of the young chap and his question. He was non-plussed and remained silent. Bhattar threw down the dust and said in a tone of challenge, " Why all this vanity and pomp when you do not know this as a handful of dust?" The aged scholar admired the intelligence of the boy; getting down from the palanquin, he embraced him with love. blessed him and went away.

There are many anecdotes like this to illustrate Bhattar's intellect and intelligence, learning and scholarship, and devotion to God and respect for His devotees. I shall restrict myself to one or two such anecedotes which have an autobiographical tinge reguesting the readers to go to the Guruparamaparas for more information.

Bhattar learnt all the Sastras from his father and the Adhyatma Sastras from Embar, He also studied the Hymns of the Alvars and acquired perfect mastery over them in his very early age. The sweetness, melody and devotion of the Hymns attracted him so much that almost throughout the day and night, he lived, moved and had his being in them. His

classes and discourses on the Sanskrit Sastras and Tamil Hymns were so interesting and illuminating that students flocked to his place to learn from him. Sri Ramanuja was very much impressed by his jnana, anushtana and Pravachana that he appointed Bhattar as the Pontifical Head of the Vaishnavas in the presence of all his disciples. Bhattar spent his life in Srirangam worshipping Sri Ranganatha and giving lessons to those who came to him. The references to Kadambari, Kiratarjuniya and Kavyadarsa in Sahasranama-bhashya show that he was equally proficient in secular literature also.

The Guruprampara records that in this happy life of Bhattar a sad incident occurred which led to his voluntary exile from Srirangam for a few years. There was a local chieftain Akalanka-brahma Raya by name, who drew up a plan to renovate the rampart wall in the city of Srirangam. There was the small house of a great devotee situate on the path of the planned wall; so he ordered that it should be demolished. Bhattar tried to persuade the chieftain to build the wall leaving the house in tact, saying "The hut of a great devotee is stronger than a rampart wall to the city." But he did not yield. Bhattar thought it would be better to keep himself away from such a person; so he went to Thirukkottiyur. But his heart was crying for a bath in the Kaveri, worship of Ranganatha and life in Srirangam. His Ranganatha stotra gives a graphic picture of the anguish in his mind and his prayer to Ranganatha "May I be at least a dog in the streets of Thy city." After some time Bhattar was taken back to Srirangam and the joy that he experienced at that time can be seen almost in every sloka of Sri Rangaraja -Stava, beginning from a bath in the Kaveri, entry into the city and worship of Lord Ranganatha.

From the way in wihch Bhattar refers in his works to the Alvars and their poems, we can have an idea of the respect and love he had for them. For him the Vedas and the Divya-prabandha of the Alvars enjoy an equal status and validity. In his Sri Rangaraja-stava he designates the Tiruvaimozhi of Nammalvar as "Sahasra- saakha Draavidee Brahma Samhita"- Tamil veda with thousand branches (like the Sama Veda with

thousand branches) (verse 16). He describes Ranganatha as having his repose in the lyrics of Nammalvar with as much of love as he does on the banyan leaf, womb of Devaki, the Upanishads and the bosom of Lakshmi. Nammalvar for him is 'Krishna-thrishnaa'— 'Krishna thirst incarnate 'V. 16). Bhattar says that the punnaga tree on the bank of the Chandra Push-karini in the temple grows only by the sweet nectar-music of the Hymns of the Alvars and not by ordinary water as other trees do.

In the elaborate commentary on the Tiruvaimozhi of Nammalvar known by the name of 'Idu' or '36000 padi', there are nearly 100 references to Bhattar's interpretation which is new and interesting to the words and phrases of the Hymns. In the commentary for verse (1. 1. 4 of Tiruvaimozhi), it is stated that when Bhattar was expounding a word, a learned Tamil scholar remarked that Alvar's use of a particular word in the context was inappropriate. Bhattar is said to have quoted spontaneously two parallel verses from Tirukkural and Kurunto-kai and asked him if he had not come across them in the course of his study.

The Sastras declare that all the fivefold manifestations of the Lord as Para, Vyuhh, Vibhava, Antaryami and Archa are equal and there is no difference in their divinity and power. Bhattar also confirms it in his Sahasranama bhashya. Still we can see from his works that he had a partiality for Sri Rama in the Vibhava (Incarnations) and Ranganatha in Archavatara (Idol form).

ii. The Works of Parasara Bhattar

Nine works are attributed to Parasara Bhattar out of which only five are available in full and the rest in fragments.

I. The five works are :

1. Sri Vishnu-sahasranama-bhashya

2. Ashtaslokee— This explains the meaning of the three important Mantras Ashtaakshara, Dvaya and charama-sloka in eight Slokas.

Slokes 1—3 The meaning of the three words of the Astaakshara.

4. The benefits that accrue by a knowledge of the same.

5—6 Meaning of Dvaya-mantra which is in two parts with three words in each.

7—8 Meaning of charama-sloka

3. **Ranganatha - ashtaka.** The eight slokas of this Stotra portray the feelings of Bhattar when he had to be away from Srirangam and his ardent desire to come to Srirangam, bathe in Kaveri River, move about in the streets of Srirangam hallowed by the procession of the Lord and worship the Lord.

4. **Sri Rangaraja - Stava.** This is a Hymn on Lord Ranganatha in two parts which describes the joy experienced by Bhattar when he was again in Srirangam visiting every nook and corner there as well as worshipping the Lord of his heart in the Pranavaakaara: vimana and other minor deities in the sub-shrines. Incidentally it gives us an inkling into the doctri-nes of Visishtadvaita Philosophy.

There are 127 Slokas in the **First Section.**

1—12 Salutation to the Guru-parampara.

13—20 Humble expression of the lack of equipment in him for the great task.

21—32 Description of the River Kaveri, green groves warblings of birds and the play of animals in Srirangam.

33—62 Description of the City of Srirangam with its Mandapams, Thousand-pillared Hall, Chan-dra-pushkarini with the Punnaga tree, the Shrine of the ten Alvars, Ranga-vimanam and the Shrine of Vishvakksena and his Consort Sutravati and mention of Hanuman and Vibhishana housed there.

63—76 This Bliss of the sight of the Standing Beauty Ranganatha (known by the names of Namperumal and Alegia-manavaalan).

73—127 Peria-Perumal, the Sleeping Beauty reclining on Adisesha described from head to foot with His weapons and ornaments.

The **Second section** has 105 Slokas :

1—16 Tenets of the other Schools of Indian Philosophy like Buddhism and Jainism, Sankhya and Yoga, Mimamsa and Advaita as contrasted with those of Visishtadvaita.

17—26 The validity of the Vedas and the Vedangas.

27—44 The auspicious qualities of Paramatma.

45—59 The mystic nature of the various Incarnations of Bhagavan like Hamsa and Hayagriva.

60—73 The ten well-known Incarnations. Dasaavataara, Matsya, Kurma etc.

74—87 The Supreme Deity (Archa) Ranganathe and His devotees.

88—105 Prayer for forbearance for attempting to do what is impossible.

5. **Srigunaratnakosa** is a Stotra in 61 verses on the Goddess Ranganaayaki, the Consort of Sri Rangaraja.

1—8 Invocation to the Goddess Lakshmi praying for faultless words to sing Her praise.

9—18 The object of praise for all the Srutis and Smritis that it is She that bestows greatness on all others.

16—27 The Supreme Sovereign of the Leelaa-vibhooti and Nitya-vibhooti with its divine mansions and Ever-free Angels (nitya-sooris).

8—35 Reply to objections against Her greatness and description of the qualities which are common to Her and Her Consort and those which are peculiar to Her.

36—50 Description of the personal charm and beauty of Lakshmi, and Her ornaments, and of Her Incarnations and their characteristics.

37—58 The inseparable union of the Divine Couple, both of them being jointly the means and the goal; the special quality of Lakshmi of being an intercessor for protection on our behalf (Purushakaara).

59—61 Seeking refuge under the Goddess.

II The other four works of Bhattar which are available only in fragments in the form of quotations by others are:

1. **Tattva-ratnaakara** — This appears to be a dialectical work on Epistemology and Ontology. This work is frequently quoted by Sri Vedanta Desika in his Nyaya-parisuddhi and Nyaya - siddhanjana. There are 72 fragmentary quotations.

2. **Nitya** — A manual of daily rituals. But for a couple of slokas quoted by Sri Vedanta Desika, the book is lost.

3. **Adhyaatma-khanda-dvaya-vivarana or Vyaakhyaa** Two quotations are all that are available which are quoted by Sri Vedanta Desika in his Nyaya-siddhanjana, Jiva-paricchede one in connection with the definition of 'sarira' and the other with Kaivalya (the enjoyment of the individual soul) being of a lower order than Moksha.

4. **Lakshmi-kalyana.** This is said to be a drama by Bhattar dealing with the wedding of Goddess Lakshmi. This is also unfortunately lost to us. Sri Vedantadesika refers by name to Lakshmi Kalyana in two of his works and quotes fragments from it, in three.

a. " Ananyaadheena-kalyaanam Anya-mangala-karakam | -
Jagan-nidaanam Advandvam Dvandvam vandaamahe
vayam. || "

(This sloka which is said to be the benedictory verse of the drama Lakshmi-kalyana is quoted by Sri Vedantadesika in Siddhopaya-sodhana-adhikara (Chapter 23) of his Rahasya-traya-sara where he discusses the status of Laksmi in our Philosophy.)

b. " Svayam vastoo-kurvan janam imam akasmaat
sarasija- prakaarau Padmaayaas-Tava cha charanau
nah saranayan "

In the Dvaya-adhikara of his Rahasya, Saara-ssara, Sri Desika quotes this verse with the note: " Thus Bhattar has written in his Lakshmi-kalyana as the words of Nammalvar. "

c. " Dharme pramaanam samayas-tadeeyo
Vedas - cha Tattvam cha tad - ishta-daivam "
in Lakshmi kalyanam ".

Gita Tatparya-chandrika of Sri Vedantadesika (18-14).

This much for the works of Bhattar in Sanskrit. There are two works of Bhattar in the Mani-pravala Language (Tamil and Sanskrit harmoniously mixed) which was the medium of commentaries in South India at that time. One of the two is an exposition on a chapter in Varaha Purana and the other on a verse of Thirumangai Alvar.

In the Varaha Purana, Bhagavan Varaha reveals to his Consort Bhumi WhomHe had lifted up from the Nether Regions, the greatness of the recitation of the names of Bhagavan set to a tune Kaisika by name. In that connection he narrates a story how a devotee, who was an outcaste, was able to bring about the redemption of a Brahma-rakshasa (the ghost of a fallen Brahmin) by a gift of the merit earned by him that night by propitiating Bhagavan with his names sung in Kaisika tune. This incident took place in Thirukurungudi on the night of the Ekadasi in the Suklapaksha of a Karthika month.

After writing the commentry on it, Bhattar wanted to offer at the feet of his favourite Deity Ranganatha, and it so happened that it was the identical day. Lord Ranganatha was so much pleased with the production of Bhattar that he straight away bestowed on him the highest gift, namely Vaikunta. Next moment Bhattar shed his mortal coil and attained union with God. In commemoration of this episode of Bhattar, a festival is celebrated in Srirangam even today every year when the Lord proceeds to a special mandapam and after a special worship listens to the narration of Bhattar's work by a lineal descendent of the latter in the presence of pious souls. The next day at dawn he is suitably honoured and sent home with all the paraphernalia of the Lord.

The second work is a commentary on Verse 21 "Maivanna-narum kunji " of Tiru-nedum-tandam one of the six poemsof Tirumangai Alvar. It describes graphically in a sweet and moving language the pangs of a heroine in separation (here-Parakaala-naayaki-Tirumangai Alvar) from her lover.

Bhattar begins his commentary with a clear analysis of the poem and gives a new and refreshing, philosophic and erotic interpretation of the same. Then he takes up the verse itself, revels and makes us revel in the explanation of every word and phrase in it quoting appropriate passages from Ramayana, Vishnu Purana and other religious texts.

With reference to this work also there is a tradition that Bhattar, under instructions from Sri Ramanuja, went to Melkote (Tirunarayanapuram) to meet Vedanti, a highly learned Advaita scholar in debate and establish the religion of the Alvars. He humbly approached the scholar and begged for alms for debate saying that he had studied Tiruneduntandakam. It was quite a new name to Vedanti, but the noble scholar agreed. Bhattar succeded in the debate and the scholar became his disciple.

Bhattar came to Srirangam from Melkote on the eve of the Adhyayana-Utsavam—the festival in which the singing of the Hymns of the Alvars after the annual break begins. He went to worship the Lord in the temple and submitted how the defeated Vedanti through Nedum-tandakam. Then being commanded by the Lord, he repeated the same. This incident is commemorated in Srirangam every year on this day when

Araiyar (the Court-bard of the temple) re-enacts the same before the Lord: The occasion itself goes by the name of Tiru-nedun-tandakam.

And now about the scholarship of Bhattar in Tamil. Two verses in the Venba metre are attributed to him which praise the work of Nammalvar as the musical Veda sweet like the lute, and which are invariably recited before beginning the study of Tiruvaimozhi, the poem of Nammalvar. In one Alvar is described as the mother and Ramanuja as the Foster-mother of Tiruvaimozhi. all the thousand and odd verses of which sing the glory of Sri Ranganatha. In the other he declares that the poem contains all the five chief tenets of Vaishnavism, viz. 1. The nature of the Supreme Deity (Paramatma). 2. The nature of the Jivatma, who is the body of Paramatma. 3. The goal. 4. The means for the same. 5. The obstacles that stand in the way. And the twe verses that are known as 'Tanians' (Laudatory verses) are :

1. வான்திகழும் சோலை மதிள் அரங்கர் வண் புகழ் மேல்
ஆன்ற தமிழ் மறைகள் ஆயிரமும், — ஈன்ற
முதல் தாய் சடகோபன். மொய்ம்பால் வளர்த்த
இதத்தாய் இராமனுசன்.

2. மிக்க இறைநிலையும் மெய்யாம் உயிர்நிலையும்
தக்க நெறியும் தடையாகித்—தொக்கியலும்,
ஊழ்வினையும் வாழ்வினையும் ஓதும் குருகையர்கோன்.
யாழின் இசை வேதத்தியல்.

There are about forty or fifty slokas composed by Bhattar in praise of Lord Ranganatha and recited by him with exposition in Tamil before the Lord on the Tirumanjanam occasions on Ekadasi, Amavasya, Ayana, Telugu and Tamil New year day and Brahmotsavam. They are recited even today on those occasions by his lineal decendants under the nomenclature of Parasara Bhattar and Vedavyasa Bhattar. Except the four slokas which I got printed years ago, all the rest with Bhattar's exposition are with the Bhattar family at Srirangam. One sloka "Tvam me Aham me" is quoted by Sri Vedanta Desika in his Rahasya traya sara.

The following are some of those slokas (Tirumanjana-k-

श्रीः

श्रीमते रामानुजाय नमः

श्रीपराशरभट्टार्यः श्रीरङ्गेशपुरोहितः ।
श्रीवत्साङ्कसुतः श्रीमान् श्रेयसे मेऽस्तु भूयसे ॥

त्वं मेऽहं मे कुतस्तत् तदपि कुत इदं वेदमूलप्रमाणात्
एतच्चानादिसिद्धात् अनुभवविभवात् तर्हि साक्रोश एव ।
काऽऽक्रोशः कस्य गीतादिषु मम विदितः कोऽत्र साक्षी सुधीः स्यात्
हन्त त्वत्पक्षपाती स इति नृकलहे मृग्यमध्यस्थवत् त्वम् ॥ १ ॥

नानानुवृत्तिविषयं नतराजहंसं
नानाण्डजातसमधिष्ठितमब्जरम्यम् ।
सेवावतीर्णसुमरुद्गणं अद्य रङ्गिन् !
भावानुरूप नदमि(इ?)त्यनुमन्महे त्वाम् ॥ २ ॥

अनेकशाखाश्रितं आश्रितेभ्यो
दत्ताभिकाङ्क्ष्यं(क्षं)त्रिदशैकभोग्यम् ।
सुपर्णरम्यं सुमनस्समेतं
सुरद्रुमं त्वां सुधियो वदन्ति ॥ ३ ॥

मरकतमणिरम्यं रम्यमाणिक्यमुक्ता-
फलविलसितगात्रं प्रस्फुरद्गन्धवाहम् ।
विहितविविधजन्तुं प्रोल्लसन्मीनलीलं
सुगमजलनिधिं त्वां (परमगेहं) मन्महे रङ्गराज ! ॥ ४ ॥

अमृतमयमनन्तं सिद्धसर्वार्थजातं
नियमितसकलार्थं निश्चितात्मावबोधम् ।
किमिह बहुनिरुक्तैः कीर्तनाभीष्टदं त्वां
नियममिव मनोज्ञं रङ्गराजाद्य मन्ये ॥ ५ ॥

श्रीमन् सुरङ्गधरणीश ! विशालशाखं
श्रीकौस्तुभस्फुरितं ईप्सितदानदक्षम् ।
हंसादिसद्द्विजवरैरनुसेव्यमानं
त्वां मन्महे सुरतरुं सुरनाथनाथ ! ॥ ६ ॥

भवन्तं श्रीमन्तं हसितकलिकालङ्कृतमिहा-
प्यशोकं कुर्वन्तं अमरहितमत्युत्सवकरम् ।
सुखस्पर्शश्लिष्यत्पवनजमहानन्दभरितं
वसन्तं रङ्गेश ! प्रकटसुमनस्कं मनुमहे ॥ ७ ॥

अनिशं कुमुदं विकासयन्तं
सततं पूर्णं अहर्निशं च दृश्यम् ।
अनुपप्लवमद्य रङ्गराजं मनुते
चन्द्रमसं जनो नु मान्यम् ॥ ८ ॥

सार्धं द्विजैः श्रावणकर्म रङ्गिन् !
कल्योचितस्नानविधिं करोषि ।
श्रुतिस्मृतिभ्यां व्यपदिश्यमानं
स्वयं ममाज्ञां अनुवर्तयामि ॥ ९ ॥

सत्पक्षपातात् भुवनाश्रयत्वात्
सन्मानसावासनिबन्धनत्वात् ।
पद्माश्रयत्वाच्च भवान् इदानीं
हंसो यथा राजति रङ्गराज ! ॥ १० ॥

अत्यायते लसति हल्लकपुष्पमाला
वक्षस्थले विनिहिता तव रङ्गराज ! ।
स्वच्छन्दचारिकमलाचरणारविन्द-
माणिक्यनूपुरमयूखपरम्परेव ॥ ११ ॥

मणिवररुचिवाही मत्स्यरूपं दधानो
ललितधवळशङ्खो लङ्घयन् नैव वेलाम् ।
विधृतभुवनभारो वीक्ष्यसे रङ्गधामन् !
अपर इव वपुष्मान् आपगानामधीशः ॥ १२ ॥

अशेषाशापूर्तिं विदधतमनेकैः स्वविभवैः
प्रसिद्ध्यत्कल्याणं प्रकटतरपीताम्बररुचिम् ।
कृतस्वास्थ्योत्सेधात् निखिलसुमनःप्रीतिजननं
भवन्तं मन्येऽहं सुरशिखरिणं रङ्गनृपते ! ॥ १३ ॥

वृत्तिर्वेगवती समाश्रितजनत्राणे भरच्चेतसः
ताम्रा कुङ्कुमपत्रिका भुजतटी ते तुङ्गभद्रोज्ज्वला ।
रङ्गाधीश्वर ! नर्मदा च भणितिः शोणः सुजातोऽधरः
तस्मात् स्नानविधौ जनोऽभिमनुते त्वां सर्वतीर्थात्मकम् ॥ १४ ॥

सत्त्वोन्नतः सकलसत्त्वनिवासभूमिः
सौवर्णरम्यविभवः सुमनोमनोज्ञः ।
सद्वृत्तसङ्घसमधिष्ठितपार्श्वदेशः
शैलात्मना स्फुरसि रङ्गमहीश्वर ! त्वम् ॥ १५ ॥

कुङ्कुमारुणं उदञ्चितश्रियं
कोमलारुणसरोजसंस्थितम् ।
रङ्गमन्दिरतमोनिवारणं शङ्कते
तपनदीधितिं जनः ॥ १६ ॥

पद्माविद्युदलङ्कृताङ्गविभवं गम्भीरनादाश्रयं
सान्द्रेन्द्रोपलकान्तिचोरवपुषं सन्तापविध्वंसिनम् ।
कारुण्याम्बुभराश्रयं विदधतं सच्चातकानां मुदं
मान्यं मेघम् अमोघपूर्णफलदं रङ्गाधिपं मन्महे ॥ १७ ॥

क्रियादर्शी दर्शी कृतमलविधीनामुपगते
प्रवृत्तस्नानस्त्वं परमुदयसे रङ्गतरणे ।
प्रकर्षेणोद्बुद्धद्विजकुलमशेषं प्रतिदिशं
प्रहृष्टा पद्मोर्वी भवति च जगत् ध्वस्ततिमिरम् ॥ १८ ॥

रङ्गेश ! रजनीचर्चा राजते तव वक्षसि ।
देव्या हिरण्यवर्णाया देहकान्तिरिवोदिता ॥ १९ ॥

तपद्बाह्यकुदृष्टिपद्धतिमहाव्याख्याशतव्याहतं
नित्योदग्रनिजापराधदहनप्लुष्टं समस्तं जगत् ।
लुप्तावग्रहलक्ष्मणार्यपदवीवर्षासमुज्जृम्भितैः
दिव्यैः संप्रति रङ्गपुङ्गव ! दयावर्षैस्तवाऽऽह्लाद्यते ॥ २० ॥

अन्तरिस्थतः सुमनसां अमरेशरत्न-
च्छायाविकल्पितरुचिर्नयनाभिरामः ।
आपादितस्मरगुणः प्रथितप्रचारः
शाखासु रङ्गनृपतिर्मधुपो विभाति ॥ २१ ॥

अमृतप्रभवं प्रभाप्रभाव-
प्रहतध्वान्तलसद्विलासिजातम् ।
सकलं सकलानुमोदहेतुं
शशिनं त्वां कलयामि रङ्गराज ॥ २२ ॥

समुन्मिषत्पद्मजतारसंश्रिता
तवावतारक्रमपाठतत्परा ।
श्रयीव रङ्गेश समर्थ्यते जनैः
असौ जयन्तीत्युदितेयमष्टमी ॥ २३ ॥

श्यामाभं मकुटोपेतं कटकाञ्चितमुन्नतम् ।
सत्त्वाश्रयं रङ्गराजं महीधरमवैम्यहम् ॥ २४ ॥

सर्वस्मात् पर सांपरायसवने शक्तिस्तवेच्छात्मिका
पत्नी पात्रगणाश्च हेतिपतयः प्राप्तर्त्विजो बाहवः ।
पौलस्त्याः पशवो दशाननमुखाः रक्षाफलं ज्ञानिनां
श्रीमन् मज्जनकैतवादवभृथस्नातेव रङ्गेश्वर ! ॥ २५ ॥

पश्यत्सुरासुरगणं सुमनोविकास-
सत्सिद्धचारणसमूहनिषेव्यमाणम् ।
संदृष्टचारुतरसारतरामृतौघं
त्वां रङ्गराज ! कलयामि हि मन्दराद्रिम् ॥ २६ ॥

चन्द्राकौं रङ्गधामन् ! श्रवणमुपगतौ चक्षुराकारयोगात्
मान्यो मा सङ्गमस्ते सदसि बहुमतो मित्रवारप्रवेशः ।
कालोऽयं पुष्यदिष्टो भवति मयि महान् तत्कटाक्षस्य यातः
त्वत्कान्त्यब्धेश्च सेतुस्त्वमसि वयमिह प्राप्ततीर्था भवामः ॥ २७ ॥

उत्तरीयपटिका विराजते रङ्गराज भवतो भुजान्तरे ।
सत्पथे शतमखोपलप्रभे जाह्नवीव शरदभ्रनिर्मला ॥ २८ ॥

It is difficult to understand the Sahasranama-bhashya of Bhattar on account of his deep thoughts and quotations from rare texts, and more difficult to translate it correctly. I have tried to do it to the best of my ability, Merits, if any, are due to the grace of Sri Ranganatha and the blessings of Bhattar. Faults are mine. In spite of my desire to place a correct edition lerrors have crept in. I crave the indulgence of the readers to forgive me, and take to the study of the Bhashya.

The number in the margin in front of the names shows the serial order of that name in the Sahasranama, and those within brackets after the name the other places they occur in the serial order.

Now it is my pleasant duty to express my grateful thanks to the Visishtadvaita Pracharini Sabha, Madras, and its Secretary who gave me the opportunity to serve the cause of our Religion by editing the Sahasranama Bhashya of Parasara Bhattar with a Translation in English and who were also of great help at every stage in its production. I also thank those who helped me in various ways.

I place the book in the hands of the public so that they may study it and become the recipients of tha blessings of the Divine Couple, Sri Ranganatha and Sri Ranganayaki.

4-3-1983

A. Srinivasaraghavan

LIST OF ABBREVIATIONS

अष्टा.	अष्टाध्यायी	महा भा.	महाभारत
उणादि.	उणादि सूत्र.	,, उ.	,, उद्योगपर्व
इतिहा. स.	इतिहाससमुच्चय	,, कर्ण.	,, कर्णपर्व
ईशा.	ईशावास्योपनिषत्	,, द्रोण	,, द्रोणपर्व
ऐत. उ.	ऐतरेयोपनिषत्	,, मोक्ष	,, मोक्षधर्म
कठ.	कठोपनिषत्	,, मौसल	,, मौसल पर्व
किरात.	किरातार्जुनीय	,, वन	,, वनपर्व
कौषी.	कौषीतकी उपनिषत्	,, शांति	,, शान्ति पर्व
गण.	गण सूत्र	,, सभा.	,, सभापर्व
गरुड.	गरुडपुराण	महोप.	महोपनिषत्
गीता	भगवद्गीता	मुण्ड.	मुण्डकोपनिषत्
छा.	छान्दोग्योपनिषत्	योग.	योगसूत्र.
जितं.	जितं ते स्तोत्र	राम.	रामायण
तै. सं.	तैत्तिरीय संहिता	,, अ.	,, अयोध्याकांड
तै. उ.	तैत्तिरीयोपनिषत्	,, आ.	,, आरण्यकांड
तै. आ.	,, आनंदवल्ली	,, उ.	,, उत्तरकांड
तै. नार.	,, नारायणीय	,, कि.	,, किष्किन्धाकांड
तै. भृगु.	,, भृगुवल्ली	,, राम. बा.	,, बालकांड
तै. शिक्षा.	,, शिक्षावल्ली	,, यु.	,, युद्धकांड
पु. सू.	पुरुषसूक्त	,, सु.	,, सुन्दरकांड
पू. मी.	पूर्वमीमांसा	लैंग.	लैंगपुराण
ब्रह्म. सू.	ब्रह्मसूत्र	वराह.	वराहपुराण
भागव.	भागवत	वि. त.	विष्णुतत्व
मनु	मनुस्मृति	वि. ध.	विष्णुधर्म
महा भा.	महाभारत	वि. पु.	विष्णुपुराण
महा. आदि.	,, आदिपर्व	श्वे.	श्वेताश्वतरोपनिषत्
,, आनु.	,, आनुशासनिक-पर्व	सात्वत.	सात्वतसंहिता
		सुबाल.	सुबालोपनिषत्
,, आश्व.	,, आश्वमेधिक पर्व	हरि.	हरिवंश

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கிடைக்குமிடம் :

திருவேங்கடத்தான் திருமன்றம்,
32, பெருமாள் முதலி தெரு,
P. B. No. 414. சென்னை-600 014.
தொலைபேசி : 20484.
தந்தி : SANCOTRANS, MADRAS

ॐ

॥ श्रीविष्णवे परमात्मने नमः ॥

॥ श्रीविष्णुसहस्रनामस्तोत्रम् ॥

॥ हरिः ओं ॥

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥ १ ॥

यस्य द्विरदवक्त्राद्याः पारिषद्याः परश्शतम् ।
विघ्नं निघ्नन्ति सततं विष्वक्सेनं तमाश्रये ॥ २ ॥

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् ।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥ ३ ॥

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥ ४ ॥

अविकाराय शुद्धाय नित्याय परमात्मने ।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥ ५ ॥

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥ ६ ॥

ओं नमो विष्णवे प्रभविष्णवे ॥

श्रीवैशम्पायन उवाच—

श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः ।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥ १ ॥

युधिष्ठिर उवाच—

किमेकं दैवतं लोके किं वाऽप्येकं परायणम् ।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥ २ ॥

को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जपन् मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ ३ ॥

श्री भीष्म उवाच—

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन्नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥ ७ ॥

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरः सदा ॥ ८ ॥

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ॥ ९ ॥

पवित्राणां पवित्रं यो मङ्गळानां च मङ्गळम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥ १० ॥

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥ ११ ॥

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥ १२ ॥

यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥ १३ ॥

विष्णोर्नामसहस्रस्य वेदव्यासो महान् ऋषिः ।
छन्दोऽनुष्टुप् तथा देवो भगवान् देवकीसुतः ॥ १४ ॥

अमृतांशूद्भवो बीजं शक्तिर्देवकिनन्दनः ।
त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते ॥ १५ ॥

विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम् ।
अनेकरूपदैत्यान्तं नमामि पुरुषोत्तमम् ॥ १६ ॥

अस्य श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रमहामन्त्रस्य । श्रीवेदव्यासो भगवानृषिः । अनुष्टुप् छन्दः । श्रीमहाविष्णुः परमात्मा श्रीमन्नारायणो देवता । अमृतांशूद्भवो भानुरिति बीजम् । देवकी-

नन्दनः स्रष्टेति शक्तिः । उद्भवः क्षोभणो देव इति परमो मन्त्रः । शङ्खभृन्नन्दकी चक्रीति कीलकम् । शार्ङ्गधन्वा गदाधर इत्यस्त्रम् । रथाङ्गपाणिरक्षोभ्य इति नेत्रम् । त्रिसामा सामगः सामेति कवचम् । आनन्दं परब्रह्मेति योनिः । ऋतुः सुदर्शनः काल इति दिग्बन्धः । श्रीविश्वरूप इति ध्यानम् । श्रीमहाविष्णुप्रीत्यर्थे श्रीसहस्रनामजपे विनियोगः ।

ध्यानम्

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानां
मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरभ्रैरदभ्रैरुपरि विरचितैर्मुक्तपीयूषवर्षै-
रानन्दी नः पुनीयादरिनलिनगदाशङ्खपाणिर्मुकुन्दः ॥

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यै-
श्चित्रं रंरम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिहृद्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

मेघश्यामं पीतकौशेयवासं
श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम् ।
पुण्योपेतं पुण्डरिकायताक्षं
विष्णुं वन्दे सर्वलोकैकनाथम् ॥

सशङ्खचक्रं सकिरीटकुण्डलं सपीतवस्त्रं सरसीरुहेक्षणम् ।
सहारवक्षःस्थलशोभिकौस्तुभं नमामि विष्णुं शिरसा चतुर्भुजम् ॥

छायायां पारिजातस्य हेमसिंहासनोपरि ।
आसीनमम्बुदश्याममायताक्षमलंकृतम् ॥

चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कितवक्षसम् ।
रुक्मिणीसत्यभामाभ्यां सहितं कृष्णमाश्रये ॥

नामसहस्रप्रारम्भः

ॐ विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।
भूतकृद् भूतभृद्भावो भूतात्मा भूतभावनः ॥१॥

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषस्साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ २ ॥

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥ ३ ॥

सर्वश्शर्वश्शिवस्स्थाणुर्भूतादिर्निधिरव्ययः ।
सम्भवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥ ४ ॥

स्वयम्भूश्शम्भुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः ॥ ५ ॥

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठस्स्थविरो ध्रुवः ॥ ६ ॥

अग्राह्यश्शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूत स्त्रिककुद्धाम पवित्रं मङ्गळं परम् ॥ ७ ॥

ईशानः प्राणदः प्राणो ज्येष्ठश्श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥ ८ ॥

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥ ९ ॥

सुरेशश्शरणं शर्म विश्वरेताः प्रजाभवः ।
अहस्संवत्सरो व्याळः प्रत्ययस्सर्वदर्शनः ॥ १० ॥

अजस्सर्वेश्वरस्सिद्धः सिद्धिस्सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिस्सृतः ॥ ११ ॥

वसुर्वसुमनास्सत्यस्समात्मा सम्मितस्समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ १२ ॥

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिश्शुचिश्रवाः ।
अमृतश्शाश्वतस्स्थाणुर्वरारोहो महातपाः ॥ १३ ॥

सर्वगः सर्वविद्भानुः विष्वक्सेनो जनार्दनः ।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित्कविः ॥ १४ ॥

लोकाध्यक्षस्सुराध्यक्षः धर्माध्यक्षः कृताकृतः ।
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥ १५ ॥

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुः जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ १६ ॥

उपेन्द्रो वामनः प्रांशुः अमोघश्शुचिरूर्जितः ।
अतीन्द्रस्संग्रहस्सर्गो धृतात्मा नियमो यमः ॥ १७ ॥

वेद्यो वैद्यस्सदायोगी वीरहा माधवो मधुः ।
अतीन्द्रियो महामायो महोत्साहो महाबलः ॥ १८ ॥

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।
अनिर्देश्यवपुः श्रीमान् अमेयात्मा महाद्रिधृत् ॥ १९ ॥

महेष्वासो महीभर्ता श्रीनिवासस्सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः ॥ २० ॥

मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः ।
हिरण्यनाभस्सुतपाः पद्मनाभः प्रजापतिः ॥ २१ ॥

अमृत्युस्सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।
अजो दुर्मर्षणश्शास्ता विश्रुतात्मा सुरारिहा ॥ २२ ॥

गुरुर्गुरुतमो धाम सत्यस्सत्यपराक्रमः ।
निमिषोऽनिमिषस्स्रग्वी वाचस्पतिरुदारधीः ॥ २३ ॥

अग्रणीर्ग्रामणीः श्रीमान् न्यायो नेता समीरणः ।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥ २४ ॥

आवर्तनो निवृत्तात्मा संवृतस्संप्रमर्दनः ।
अहस्संवर्तको वह्निरनिलो धरणीधरः ॥ २५ ॥

सुप्रसादः प्रसन्नात्मा विश्वसृग्विश्वभुग्विभुः ।
सत्कर्ता सत्कृतस्साधुर्जह्नुर्नारायणो नरः ॥ २६ ॥

असङ्ख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थस्सिद्धसंकल्पः सिद्धिदस्सिद्धिसाधनः ॥ २७ ॥

वृषाही वृषभो विष्णुः वृषपर्वा वृषोदरः ।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥ २८ ॥

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥ २९ ॥

ओजस्तेजो द्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धस्स्पष्टाक्षरो मन्त्रः चन्द्रांशुर्भास्करद्युतिः ॥ ३० ॥

अमृतांशूद्भवो भानुः शशबिन्दुस्सुरेश्वरः ।
औषधं जगतस्सेतुः सत्यधर्मपराक्रमः ॥ ३१ ॥

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।
कामहा कामकृत्कान्तः कामः कामप्रदः प्रभुः ॥ ३२ ॥

युगादिकृद्युगावर्तो नैकमायो महाशनः ।
अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित् ॥ ३३ ॥

इष्टोऽविशिष्टश्शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥ ३४ ॥

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपांनिधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ३५ ॥

स्कन्दस्स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥ ३६ ॥

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥ ३७ ॥

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्द्धिर्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥ ३८ ॥

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः ॥ ३९ ॥

विक्षरो रोहितो मार्गो हेतुर्दामोदरस्सहः ।
महीधरो महाभागो वेगवानमिताशनः ॥ ४० ॥

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ४१ ॥

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परर्द्धिः परमस्पष्टः तुष्ट पुष्टः शुभेक्षणः ॥ ४२ ॥

रामो विरामो विरतो मार्गो नेयो नयोऽनयः ।
वीरश्शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ४३ ॥

वैकुण्ठ पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भश्शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥ ४४ ॥

ऋतुस्सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रस्संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥ ४५ ॥

विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम् ।
अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ॥ ४६ ॥

अनिर्विण्णः स्थविष्ठो भूर्धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामस्समीहनः ॥ ४७ ॥

यज्ञ इज्यो महेज्यश्च क्रतुस्सत्रं सताङ्गतिः ।
सर्वदर्शी निवृत्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥ ४८ ॥

सुव्रतः सुमुखस्सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरो जितक्रोधो वीरबाहुः विदारणः ॥ ४९ ॥

स्वापनस्स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥ ५० ॥

धर्मगुब्धर्मकृद्धर्मी सदक्षरमसत्क्षरम् ।
अविज्ञाता सहस्रांशुः विधाता कृतलक्षणः ॥ ५१ ॥

गभस्तिनेमिस्सत्त्वस्थस्सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥ ५२ ॥

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ।
शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिणः ॥ ५३ ॥

सोमपोऽमृतपः सोमः पुरुजित्पुरुसत्तमः ।
विनयो जयः सत्यसंधो दाशार्ह सात्वतां पतिः ॥ ५४ ॥

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः ।
अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥ ५५ ॥

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥ ५६ ॥

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।
त्रिपदस्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत् ॥ ५७ ॥

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥ ५८ ॥

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः संकर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ५९ ॥

भगवान् भगहा नन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥ ६० ॥

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।
दिविस्पृक्सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥ ६१ ॥

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।
संन्यासकृच्छमः शान्तो निष्ठा शान्तिः परायणम् ॥ ६२ ॥

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥ ६३ ॥

अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः ।
श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः ॥ ६४ ॥

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।
श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः ॥ ६५ ॥

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्मा विधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ६६ ॥

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतस्स्थिरः ।
भूशयो भूषणो भूतिः अशोकः शोकनाशनः ॥ ६७ ॥

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ६८ ॥

कालनेमिनिहा शौरिः शूरः शूरजनेश्वरः ।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥ ६९ ॥

कामदेवः कामपालः कामी कान्तः कृतागमः ।
अनिर्देश्यवपुर्विष्णुः वीरोऽनन्तो धनंजयः ॥ ७० ॥

ब्रह्मण्यो ब्रह्मकृद्ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
ब्रह्मवित् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥ ७१ ॥

महाक्रमो महाकर्मा महातेजा महोरगः ।
महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥ ७२ ॥

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतः स्तोता रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥ ७३ ॥

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।
वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥ ७४ ॥

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥ ७५ ॥

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
दर्पहा दर्पदोऽदृप्तो दुर्धरोऽथापराजितः ॥ ७६ ॥

विश्वमूर्तिर्महामूर्तिः दीप्तमूर्तिरमूर्तिमान् ।
अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥ ७७ ॥

एको नैकः सवः कः किं यत्तत्पदमनुत्तमम् ।
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥ ७८ ॥

सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।
वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥ ७९ ॥

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृत् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥ ८० ॥

तेजो वृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।
प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥ ८१ ॥

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।
चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥ ८२ ॥

समावर्तो निवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ८३ ॥

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥ ८४ ॥

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।
अर्को वाजसनिः शृङ्गी जयन्तः सर्वविज्जयी ॥ ८५ ॥

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।
महाह्रदो महागर्तो महाभूतो महानिधिः ॥ ८६ ॥

कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः ।
अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥ ८७ ॥

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।
न्यग्रोधोदुम्बरोऽश्वत्थः चाणूरान्ध्रनिषूदनः ॥ ८८ ॥

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद्भयनाशनः ॥ ८९ ॥

अणुर्बृहत्कृशः स्थूलो गुणभृन्निर्गुणो महान् ।
अधृतः स्वधृताः स्वास्य प्राग्वंशो वंशवर्धनः ॥ ९० ॥

भारभृत् कथितो योगी योगीशः सर्वकामदः ।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥ ९१ ॥

धनुर्धरो धनुर्वेदो दण्डो दमयिताऽदमः ।
अपराजितः सर्वसहो नियन्ता नियमो यमः ॥ ९२ ॥

सत्त्ववान् सात्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत्प्रीतिवर्धनः ॥ ९३ ॥

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग्विभुः ।
रविर्विरोचनः सूर्यः सविता रविलोचनः ॥ ९४ ॥

अनन्तहुतभुग्भोक्ता सुखदो नैकदोऽग्रजः ।
अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ॥ ९५ ॥

सनात्सनातनतमः कपिलः कपिरव्ययः ।
स्वस्तिदः स्वस्तिकृत् स्वस्ति स्वस्तिभुक्स्वस्तिदक्षिणः ॥९६॥

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥ ९७ ॥

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वर ।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥ ९८ ॥

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशन ।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥ ९९ ॥

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः ।
चतुरस्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥१००॥

अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।
जननो जनजन्मादिः भीमो भीमपराक्रमः ॥१०१॥

आधारनिलयो धाता पुष्पहासः प्रजागरः ।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥ १०२ ॥

प्रमाणं प्राणनिलयः प्राणधृत्प्राणजीवनः ।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥ १०३ ॥

भूर्भुवः स्वस्तरुस्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ १०४ ॥

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः ।
यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद एव च ॥ १०५ ॥

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥ १०६ ॥

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥ १०७ ॥

श्री सर्वप्रहरणायुध ओं नम इति ॥

वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।
श्रीमान् नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥

श्रीवासुदेवोऽभिरक्षतु ओं नम इति ॥

फलश्रुतिश्लोकाः

इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥ १ ॥

य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात् किञ्चित् सोऽमुत्रेह च मानवः ॥ २ ॥

वेदान्तगो ब्राह्मणः स्यात् क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात् ॥ ३ ॥

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।
कामानवाप्नुयात् कामी प्रजार्थी चाप्नुयात् प्रजाः ॥ ४ ॥

भक्तिमान् यः सदोत्थाय शुचिस्तद्गतमानसः ।
सहस्रं वासुदेवस्य नाम्नामेतत् प्रकीर्तयेत् ॥ ५ ॥

यशः प्राप्नोति विपुलं ज्ञाति प्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥ ६ ॥

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
भवत्यरोगो द्युतिमान् बलरूपगुणान्वितः ॥ ७ ॥

रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात् ।
भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥ ८ ॥

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः ॥ ९ ॥

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥ १० ॥

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं वाप्युपजायते ॥ ११ ॥

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।
युज्येतात्मसुखक्षान्ति श्रीधृतिस्मृतिकीर्तिभिः ॥ १२ ॥

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥ १३ ॥

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥ १४ ॥

ससुरासुरगन्धर्वं सयक्षोरगराक्षसम् ।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥ १५ ॥

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृति ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥ १६ ॥

सर्वागमानामाचारः प्रथमं परिकल्पितः ।
आचारप्रथमो धर्मो धर्मस्य प्रभुरच्युतः ॥ १७ ॥

ऋषयः पितरो देवा महाभूतानि धातवः ।
जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ॥ १८ ॥

योगज्ञानं तथा सांख्यं विद्याः शिल्पादिकर्म च ।
वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥ १९ ॥

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रींलोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥ २० ॥

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद्य इच्छेत् पुरुषः श्रेयः प्राप्तुं सुखानि च ॥ २१ ॥

विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम् ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥ २२ ॥
न ते यान्ति पराभवम् ओं नम इति ।

अर्जुन उवाच—

पद्मपत्रविशालाक्ष पद्मनाभ सुरोत्तम ।
भक्तानामनुरक्तानां त्राता भव जनार्दन ॥ १ ॥

श्रीभगवानुवाच—

यो मां नामसहस्रेण स्तोतुमिच्छति पाण्डव ।
सोऽहमेकेन श्लोकेन स्तुत एव नसंशयः ।
स्तुत एव न संशय ओं नम इति ॥ २ ॥

व्यास उवाच—

वासनाद्वासुदेवस्य वासितं ते जगत्त्रयम् ।
सर्वभूतनिवासोऽसि वासुदेव नमोस्तु ते ।
श्रीवासुदेव नमोऽस्तु त ओं नम इति ॥ ३ ॥

पार्वत्युवाच—

केनोपायेन लघुना विष्णोर्नामसहस्रकम् ।
पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छाम्यहं प्रभो ॥ ४ ॥

ईश्वर उवाच—

श्रीराम राम रामेति रमे रामे मनोरमे ।
सहस्रनामतत्तुल्यं रामनाम वरानने ॥ ५ ॥
श्रीरामनाम वरानन ओं नम इति ॥

ब्रह्मोवाच—

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे नमः ॥ ६ ॥

सहस्रकोटीयुगधारिण ओं नम इति ॥

सञ्जय उवाच—

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७ ॥

श्रीभगवानुवाच—

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ८ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ९ ॥

आर्ता विषण्णाः शिथिलाश्च भीताः
घोरेषु च व्याधिषु वर्तमानाः ।
संकीर्त्य नारायणशब्दमात्रं
विमुक्तदुःखाः सुखिनो भवन्तु ॥ १० ॥

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वा प्रकृतेः स्वभावात् ।
करोमि यद्यत् सकलं परस्मै
नारायणायेति समर्पयामि ॥ ११ ॥

इति श्रीमहाभारते शतसहस्रिकायां संहितायां
वैयासिक्यामानुशासनिकपर्वणि
श्रीभीष्मयुधिष्ठिरसंवादे श्रीविष्णुसहस्रनामस्तोत्रं सम्पूर्णम् ॥

ओं तत् सत्

॥ श्री पञ्चायुधस्तोत्रम् ॥

स्फुरत्सहस्रारशिखातितीव्रं सुदर्शनं भास्करकोटितुल्यम् ।
सुरद्विषां प्राणविनाशि विष्णोः चक्रं सदाऽहं शरणं प्रपद्ये ॥ १ ॥

विष्णोर्मुखोत्थानिलपूरितस्य यस्य ध्वनि र्दानवदर्पहन्ता ।
तं पाञ्चजन्यं शशिकोटिशुभ्रं शङ्खं सदाऽहं शरणं प्रपद्ये ॥ २ ॥

हिरण्मयीं मेरुसमानसारां कौमोदकीं दैत्यकुलैकहन्त्रीम् ।
वैकुण्ठनामग्रकराभिमृष्टां गदां सदाऽहं शरणं प्रपद्ये ॥ ३ ॥

रक्षोऽसुराणां कठिनोग्रकण्ठच्छेदक्षरच्छोणितदिग्धधारम् ।
तं नन्दकं नाम हरेः प्रदीप्तं खड्गं सदाऽहं शरणं प्रपद्ये ॥ ४ ॥

यज्ज्यानिनादश्रवणात् सुराणां चेतांसि निर्मुक्तभयानि सद्यः ।
भवन्ति दैत्याशनिबाणवर्षि शार्ङ्गं सदाऽहं शरणं प्रपद्ये ॥ ५ ॥

इमं हरेः पञ्चमहायुधानां स्तवं पठेद्योऽनुदिनं प्रभाते ।
समस्तदुःखानि भयानि सद्यः पापानि नश्यन्ति सुखानि सन्ति ॥ ६ ॥

वने रणे शत्रुजलाग्निमध्ये यदृच्छयापत्सु महाभयेषु ।
इदं पठन् स्तोत्रमनाकुलात्मा सुखी भवेत् तत्कृतसर्वरक्षः ॥ ७ ॥

-:——:-

॥ श्रीद्वादशनामपञ्जरस्तोत्रम् ॥

पुरस्तात् केशवः पातु चक्री जाम्बूनदप्रभः ।
पश्चान्नारायणः शङ्खी नीलजीमूतसन्निभः ॥ १ ॥

इन्दीवरदळश्यामो माधवोर्ध्वं गदाधरः ।
गोविन्दो दक्षिणे पार्श्वे धन्वी चन्द्रप्रभो महान् ॥ २ ॥

उत्तरे हलभृद्विष्णुः पद्मकिञ्जल्कसन्निभः ।
आग्नेय्यामरविन्दाभो मुसली मधुसूदनः ॥ ३ ॥

त्रिविक्रमः खड्गपाणिर्निर्ऋत्यां ज्वलनप्रभः ।
वायव्यां वामनो वज्री तरुणादित्यदीप्तिमान् ॥ ४ ॥

ऐशान्यां पुण्डरीकाभः श्रीधरः पट्टसायुधः ।
विद्युत्प्रभो हृषीकेशो ह्यवाच्यां दिशि मुद्गरी ॥ ५ ॥

हृत्पद्मे पद्मनाभो मे सहस्रार्कसमप्रभः ।
सर्वायुधः सर्वशक्तिः सर्वज्ञः सर्वतोमुखः ॥ ६ ॥

इन्द्रगोपकसङ्काशः पाशहस्तोऽपराजितः ।
स बाह्याभ्यन्तरं देहं व्याप्य दामोदरः स्थितः ॥ ७ ॥

एवं सर्वत्रमच्छिद्रं नामद्वादशपञ्जरम् ।
प्रविष्टोऽहं न मे किञ्चिद्भयमस्ति कदाचन ॥ ८ ॥
भयं नास्ति कदाचन ओं नम इति ॥

ॐ आपदामपहर्तारं दातारं सर्वसंपदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥ १ ॥

आर्तानामार्तिहन्तारं भीतानां भीतिनाशनम् ।
द्विषतां कालदण्डं तं रामचन्द्रं नमाम्यहम् ॥ २ ॥

नमः कोदण्डहस्ताय सन्धीकृतशराय च ।
खण्डिताखिलदैत्याय रामायाऽऽपन्निवारिणे ॥ ३ ॥

रामाय रामभद्राय रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ॥ ४ ॥

अग्रतः पृष्ठतश्चैव पार्श्वतश्च महाबलौ ।
आकर्णपूर्णधन्वानौ रक्षेतां रामलक्ष्मणौ ॥ ५ ॥

सन्नद्धः कवची खड्गी चापबाणधरो युवा ।
गच्छन् ममाग्रतो नित्यं रामः पातु सलक्ष्मणः ॥ ६ ॥

"अच्युतानन्तगोविन्द" नामोच्चारणभेषजात् ।
नश्यन्ति सकला रोगास्सत्यं सत्यं वदाम्यहम् ॥ ७ ॥

सत्यं सत्यं पुनस्सत्यमुद्धृत्य भुजमुच्यते ।
वेदाच्छास्त्रं परं नास्ति न दैवं केशवात्परम् ॥ ८ ॥

शरीरे जर्झरीभूते व्याधिग्रस्ते कळेबरे ।
औषधं जाह्नवीतोयं वैद्यो नारायणो हरिः ॥ ९ ॥

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणो हरिः ॥ १० ॥

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।
करोमि यद्यत् सकलं परस्मै
नारायणायेति समर्पयामि ॥

यदक्षरपदभ्रष्टं मात्राहीनं तु यद्भवेत् ।
तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तुते ॥

विसर्गबिन्दुमात्राणि पदपादाक्षराणि च ।
न्यूनानि चातिरिक्तानि क्षमस्व पुरुषोत्तम ॥

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,, सुपर्णाय नमः
,, वायुवाहनाय नमः ८६०
,, धनुर्धराय नमः
,, धनुर्वेदाय नमः
,, दण्डाय नमः
,, दमयित्रे नमः
,, अदमाय नमः
,, अपराजिताय नमः
,, सर्वसहाय नमः
,, नियन्त्रे नमः
,, नियमाय नमः
,, यमाय नमः ८७०
,, सत्त्ववते नमः
,, सात्त्विकाय नमः
,, सत्याय नमः
,, सत्यधर्मपरायणाय नमः
,, अभिप्रायाय नमः
,, प्रियार्हाय नमः

ओं अर्हाय नमः
,, प्रियकृते नमः
,, प्रीतिवर्धनाय नमः
,, विहायसगतये नमः ८८०
,, ज्योतिषे नमः
,, सुरुचये नमः
,, हुतभुग्विभवे नमः
,, रवये नमः
,, विरोचनाय नमः
,, सूर्याय नमः
,, सवित्रे नमः
,, रविलोचनाय नमः
,, अनन्तहुतभुग्भोक्त्रे नमः
,, सुखदाय नमः ८९०
,, नैकदाय नमः
,, अग्रजाय नमः
,, अनिर्विण्णाय नमः
,, सदामर्षिणे नमः
,, लोकाधिष्ठानाय नमः
,, अद्भुताय नमः
,, सनाते नमः
,, सनातनतमाय नमः
,, कपिलाय नमः
,, कपयेऽव्ययाय नमः ९००
,, स्वस्तिदाय नमः
,, स्वस्तिकृते नमः

ओं स्वस्तिने नमः
,, स्वस्तिभुजे नमः
,, स्वस्तिदक्षिणाय नमः
,, अरौद्राय नमः
,, कुण्डलिने नमः
,, चक्रिणे नमः
,, विक्रमिणे नमः
,, ऊर्जितशासनाय नमः ९१०
,, शब्दातिगाय नमः
,, शब्दसहाय नमः
,, शिशिराय नमः
,, शर्वरीकराय नमः
,, अक्रूराय नमः
,, पेशलाय नमः
,, दक्षाय नमः
,, दक्षिणाय नमः
,, क्षमिणां वराय नमः
,, विद्वत्तमाय नमः ९२०
,, वीतभयाय नमः
,, पुण्यश्रवणकीर्तनाय नमः
,, उत्तारणाय नमः
,, दुष्कृतिघ्ने नमः
,, पुण्याय नमः
,, दुस्स्वप्ननाशनाय नमः
,, वीरघ्ने नमः
,, रक्षणाय नमः

ओं सन्ताय नमः
,, जीवनाय नमः ९३०
,, पर्यवस्थिताय नमः
,, अनन्तरूपाय नमः
,, अनन्तश्रिये नमः
,, जितमन्यवे नमः
,, भयापहाय नमः
,, चतुरश्राय नमः
,, गभीरात्मने नमः
,, विदिशाय नमः
,, व्यादिशाय नमः
,, दिशाय नमः ९४०
,, अनादये नमः
,, भुवो भुवे नमः
,, लक्ष्म्यै नमः
,, सुवीराय नमः
,, रुचिराङ्गदाय नमः
,, जननाय नमः
,, जनजन्मादये नमः
,, भीमाय नमः
,, भीमपराक्रमाय नमः
,, आधारनिलयाय नमः ९५०
,, धात्रे नमः
,, पुष्पहासाय नमः
,, प्रजागराय नमः
,, ऊर्ध्वगाय नमः

ओं सत्पथाचाराय नमः
,, प्राणदाय नमः
,, प्रणवाय नमः
,, पणाय नमः
,, प्रमाणाय नमः
,, प्राणनिलयाय नमः ९६०
,, प्राणभृते नमः
,, प्राणजीवनाय नमः
,, तत्त्वाय नमः
,, तत्त्वविदे नमः
,, एकात्मने नमः
,, जन्ममृत्युजरातिगाय नमः
,, भूर्भुवस्स्वस्तरवे नमः
,, ताराय नमः
,, सवित्रे नमः
,, प्रपितामहाय नमः ९७०
,, यज्ञाय नमः
,, यज्ञपतये नमः
,, यज्वने नमः
,, यज्ञाङ्गाय नमः
,, यज्ञवाहनाय नमः
,, यज्ञभृते नमः
,, यज्ञकृते नमः
,, यज्ञिने नमः
,, यज्ञभुजे नमः
,, यज्ञसाधनाय नमः ९८०

ओं यज्ञान्तकृते नमः
,, यज्ञगुह्याय नमः
,, अन्नाय नमः
,, अन्नादाय नमः
,, आत्मयोनये नमः
,, स्वयंजाताय नमः
,, वैखानाय नमः
,, सामगायनाय नमः
,, देवकीनन्दनाय नमः
,, स्रष्ट्रे नमः ९९०

ओं क्षितीशाय नमः
,, पापनाशनाय नमः
,, शङ्खभृते नमः
,, नन्दकिने नमः
,, चक्रिणे नमः
,, शार्ङ्गधन्वने नमः
,, गदाधराय नमः
,, रथाङ्गपाणये नमः
,, अक्षोभ्याय नमः
,, सर्वप्रहरणायुधाय नमः १०००

॥ श्रीविष्णुसहस्रनामावलिस्संपूर्णा ॥

॥ शुभमस्तु ॥

[The following six slokas are usually recited whenever the Sahasra-nama-paaraayana is done. But they do not find a place either in the Mahabharata Text or in the Commentary of Paraasara Bhattar. They are included here for the benefit of the readers.]

SRI VISHNU SAHASRANAMA STOTRAM

Harih Om

॥ हरिः ओं ॥

शुक्लांबरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

Suklaambaradharam Vishnum
Sasi-varnam Chatur-bhujam I
Prasanna-vadanam Dhyaayet
Sarva-vighnopa-saantaye II (1)

(One should meditate upon Vishnu Who is clad in white robes, Who has a moonlike lustre, Who has four arms and Who has a beneficent face.)

यस्य द्विरदवक्त्राद्याः पारिषद्याः परश्शतम् ।
विघ्नं निघ्नन्ति सततं विष्वक्सेनं तमाश्रये ॥ २ ॥

Yasya Dvirada-vaktraadyaah
Paarishadyaah Paras-satam I
Vighnam nighnanti satatam
Vishvaksenam tam aasraye II (2)

(Gajaanana (the double-tusked elephant-faced Nitya-soori) and hundreds of such Sooris, who always remove all obstacles, form the members of the corps of Vishvaksena. I take resort to him.)

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् ।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥ ३ ॥

Vyaasam Vasishta-naptaaram
Sakteh pautram akalmasham I
Paraasara-aatmajam vande
Suka-taatam tapo-nidhim II (3)

Vyaasa is the great-grandson of Vasishta and the grand-son of Sakti. He is the son of Paraasara and the father of Suka. I offer my obeisance to that Vyaasa who is free from all defects and is a mine of austerities.

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥ ४ ॥

Vyaasaaya Vishnu-roopaaya
Vyaasa-roopaaya Vishnave I
Namo vai Brahma-nidhaye
Vaasishtaaya namo namah II (4)

My repeated salutations to Vyasa who is a form of Vishnu and to Vishnu who is a form of Vyaasa—Sage Vyasa, who is a descendant of Vasishta and who is a treasure of Brahman, (i.e. Vedas).

अविकाराय शुद्धाय नित्याय परमात्मने ।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥ ५ ॥

Avikaaraaya Suddhaaya
Nityaaya Paramaatmane I
Sadaika-roopa-roopaaya
Vishnave Sarva-jishnave II (5)

My salutations to Vishnu, Who is devoid of all mutations, Who is by nature pure and eternal, Who is endowed with a form which is uniform at all times, and Who is the victor over all.

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥ ६ ॥
ओं नमो विष्णवे प्रभविष्णवे ॥

Yasya smarana-maatrena
janma-samsaara-bandhanaat I
Vimuchyate namas-Tasmai
Vishnave Prabhavishnave II (6)

Om Namo Vishnave Prabhavishnave.

My salutations to that Superior Deity Vishnu, by a mere thought of Whose name all persons are freed from the bonds of Samsara (birth and death).

Salutations to that All-powerful Vishnu, Who is signified by Pranava (i.e. Omkara).

—:o:—

[While printing the Bhashya text, the transliteration of a few slokas in the beginning was not given by oversight. It is given here. The pages in which those slokas occur are given in the margin at the beginning of the respective slokas.]

p. 18 Sri Vaisampaayana Uvacha—

Srutvaa Dharmaan aseshena
Paavanaani cha sarvasah I
Yudhishtirah Saantanavam
Punar-eva abhyabhaashata II (1)

p. 22 Yudhishtira Uvaacha—

Kim ekam Daivatam loke ?
Kim vaa api ekam Paraayanam ? I
Stuvantah Kam Kam archantah
Praapnuyuh maanavaah subham ? II (2)

Ko Dharmah sarva-Dharmaanaam
bhavatah paramo matah I
Kim japan muchyate jantuh
Janma-samsaara-bandhanaat II (3)

Sri Bhishma uvaacha—

p. 29 Jagat-prabhum Deva-devam
Anantam Purushottamam I
Stuvan Naama-sahasrena
Purushah satata-utthitah II (4)

p. 32 Tam eva cha archayan nityam
Bhaktyaa Purusham Avyayam I
Dhyaayan stuvan namasyan cha
Yajamaanah Tam eva cha II (5)

p. 43 Anaadi-nidhanam Vishnum
Sarva-loka-mahesvaram I
Loka-adhyaksham stuvan nityam
Sarva-duhkhaadhiko bhavet II (6)

Brahmanyam Sarva-dharma-jnam
Lokaanaam keerti-vardhanam I
Loka-naatham Mahad-bhootam
Sarva-bhoota-bhavodbhavam II (7)

p. 44 Esha me sarva-Dharmaanaam
Dharmo adhika-tamo matah I
Yat Bhaktyaa Pundareekaaksham
Stavaih archet narah sadaa II (8)

Vishnoh Naama-sahasrasya
Veda-vyaaso mahaa-munih I
Chandah Anushtup tathaa Devo
Bhagavaan Devakee-sutah I (14)

Amritaamsu-udbhavo beejam
Saktih Devaki-nandanah I
Trisaamaa Hridayam tasya
Saantyarthe viniyujyate III (15)

Vishnum Jishnum Mahaa-Vishnum
Prabhavishnum Mahesvaram I
Aneka-roopa-daitya-antam
Namaami Purushottamam III (16)

Asya Sri Vishnoh Sahasra-naama-Stotra-Mahaa-mantrasya Sri Veda-Vyaaso Bhagavan Rishih, Anushtup Chandah, Sri Maha-Vishnuh Paramatma Sriman-Narayano Devataa.

"Amritaamsu-udbhavo Bhaanuh" iti beejam;
"Devakeenandanah Srashtaa" iti Saktih;
"Udbhavah Kshobhano Devah" Iti paramao Mantrah;
"Sankha-bhrt Nandakee Chakree" Iti Keelakam;
"Saarnga-dhanvaa Gadhaa-dharah" iti Astram;
"Rathaanga-paanih Akshobhyah" iti Netram;
"Tri-saamaa Saamagah Saama" iti Kavacham;
"Aanandam Para-Brahma" iti Yonih;
"Rituh Sudarsanah Kaalah" iti Dig-bandhah;
Sri Visva-roopah iti Dhyaanam

Sri Mahaa-Vishnu-preetyarthe Sri-Sashasra-naama-jape Viniyogah.

— x —

Ksheerodanvat-pradese suchi-mani-vilasat-
saikate mauktikaanaam
Maalaa-klipta-aasanasthah Sphatika-mani-
nibhaih mauktikaih mandita-angah I
Subhrair-abhrair-adabhraih upari virachitaih
Mukta-peeyoosha-varshaih
Aanandee nah puneeyaat Ari-nalina-gadaa-
Sankha-paanih Mukundah II (17)

Bhooh paadau Yasya naabhih Viyat asuh Anilah
Chandra-Sooryau cha netre
Karnau Aasaah Siro Dyauh mukham api Dahano
Yasya vaasteyam Abdhih I
Antas-stham Yasya Visvam Sura-nara-
khaga-go-bhogi-Gandharva-Daityaih I
Chitram ramramyate Tam Tribhuvana-
vapusham Vishnum Eesam namaami II (18)

Saantaakaaram Bhujaga-sayanam
Padmanaabham Suresam
Visvaakaaram Gagana-sadrsam
Megha-varnam Subha-angam I
Lakshmee-kaantam Kamala-nayanam
Yogi-hrd-dhyaana-gamyam
Vande Vishnum Bhava-bhaya-haram
Sarva-lokaika-naatham II (19)

Megha-syaamam Peeta-kauseya-vaasam
Sree-vatsaankam Kaustubhodbhaasita-angam I
Punyopetam Pundareeka-aayata-aksham
Vishnum vande Sarva-lokaika-naatham II (20)



श्रीः
श्रीमते रामानुजाय नमः

BHAGAVAD-GUNA-DARPANA

Commentary by Parasara Bhattarya on Vishnu Sahasranama

श्रीपराशरभट्टार्यविरचितम्
भगवद्गुणदर्पणाख्यम्
श्रीविष्णुसहस्रनामभाष्यम्

वन्दे गोविन्दतातौ मुनिमथ मनवै लक्ष्मणार्यं महान्तं
ध्यायेयं यामुनार्यं मम हृदि तनवै राममेवाभियायाम् ।
पद्माक्षं प्रेक्षिषीय प्रथममपि मुनिं नाथमीडे शठारिं
स्तौमि प्रेक्षेय लक्ष्मीं शरणमशरणः श्रीधरं संश्रयेयम् ॥ 1

(1) My salutation to Govinda (Embar) and my father (Srivatsanka). I contemplate on Lakshmanarya (Sri Ramanuja) and meditate on Mahan (Peria Nambi). My mind be full of Yamunarya (Alavandar). I approach respectfully Ramamisra. May I see face to face Pundarikaksha Acharya. I adore Nathamuni, the first of our *Acharyas*. My adorations and praises go to Satari (i.e., Nammazhvar). May I have a vision of Lakshmi. Helpless as I am I surrender myself unto Sridhara (i.e., the Lord of Lakshmi).

(Thus, the *Guru-parampara*, the line of spiritual preceptors, is extolled.)

(Embar and Kurattazhvan are referred to by the dual, *Govinda-Tatau*, because both are the direct preceptors of Sri Parasara Bhatta and the disciples of Sri Ramanuja.)

ॐ नमो गजवक्त्राद्यैः पारिषद्यैः प्रशासते ।
श्रीरङ्गराजसेनान्ये सूत्रवत्या समेयुषे ॥ 2

(2) Salutation to Vishvaksena, the commander-in-chief of Lord Sri Ranga, and who rules with his followers, such as Gajanana, and who is ever with Sutravati (his wife).

(In the usual *Guruparampara*, Vishvaksena comes between Nammazhwar and Lakshmi. Here, Vishvaksena gets a whole stanza to himself; his name was omitted in the previous stanza.)

नमो नारायणायेदं कृष्णद्वैपायनात्मने ।
यदामुष्यायणा वेदा महाभारतपञ्चमाः ॥ 3

(3) Salutation to Narayana, who incarnated as Krishna Dvaipayana, to whom belong all the *Vedas*, with the *Mahabharata* which is the fifth *Veda* (because it is he that divided and made them available to the world).

जातो लक्ष्मणमिश्रसंश्रयधनात् श्रीवत्सचिह्नात् ऋषेः
भूयो भट्टपराशरेति फणितः श्रीरङ्गभर्त्रा स्वयम् ।
श्रीश्रीरङ्गपतिप्रसादतृषया श्रीरङ्गनाथाह्वयः
श्रीरङ्गेश्वरकारितो विवृणुते नाम्नां सहस्रं हरेः ॥ 4

(4) Inspired by Rangesa and given the title of Parasara Bhatta by the Lord of Sriranga Himself, I, the person named Ranganatha, the son of the sage, Srivatsanka, who (the said Srivatsanka) ever considered his discipleship under Ramanuja as a great treasure—I now proceed to comment on the (holy) Names of Lord Hari, with a view to obtain the blessings of Lord Ranganatha and His Consort, Sri Laksmi.

संसारोऽयमपण्डितो भगवति प्रागेव भूयः कलौ
पूर्णंमन्यतमे जने श्रुतिशिरोगुह्यं ब्रुवे साहसात् ।
तत्र स्तोत्रमिदं प्रकाशयति यः स्तुत्यश्च यस्तावुभौ
व्यासः कारुणिको हरिश्च तदिदं मौर्ख्यं सहेतां मम ॥ 5

(5) In *samsara* (the world of recurring births and deaths) generally, there is already great ignorance about the Lord; more so in the Kaliyuga (the age of darkness and sin). And it is out of foolhardiness that I venture to speak to men who deem themselves perfect, of the secret of the *Vedanta*. May Vyasa who composed this hymn of praise, and the Merciful Lord Hari who is the object of praise therein—may they both bear with me for this folly.

अर्थे हरौ तदभिधायिनि नामवर्गे
तद्व्यञ्जके मयि च बन्धविशेषमेत्य ।
सेवध्वम् एतदमृतं प्रणिपत्य याचे
मध्यस्थमत्सरिजना इह मा च भूवन् ॥ 6

(6) I prostrate and pray (to you, kind readers): please place faith in Lord Hari and the collection of His Names and feel kindly towards me who attempt to explain the Names, and drink this nectar. Let there be no indifference or enmity in the matter.

(After the above preliminary and benedictory verses Parasara Bhatta proceeds with the preface to his Commentary.)

श्रीरामायणवत् महाभारतस्य प्रामाण्यसमर्थनम्

इह खलु निखिलोऽपि चेतयमानः प्रमाणतः प्रमेयं परिच्छिन्दन्, तच्चेत् प्रमेयम् अनुकूलं तदुपाददीत, यथा स्रक्चन्दनकनकादिकम्; तच्चेत् विपरीतम् अपोहेत, यथा क्षुरकण्टकादिकम्; तच्चेत् अनुभय रूपम् उपेक्षेत, यथा काष्ठलोष्टादिकम् । तत्र प्रत्यक्षादिप्रमाणान्तर-गोचरयोः अर्थकामयोः अत्यल्पत्व-अनर्थकरत्व-बीभत्स्यत्व-भङ्गुरत्व-दुःखमिश्रत्व-दुस्साधनत्वाद्यनन्त-दोषानुषङ्गेण त्याज्यत्वात्; शास्त्र-

प्रमेययोः धर्मपरतत्त्वयोः तद्वैपरीत्यात् अनन्तमङ्गल-सङ्गतत्वाच्च, शास्त्र–तदर्थयोः उपादेयत्वं प्रकृष्यते। यथा आहुः ऐतिहासिकाः पौराणिकाश्च एककण्ठाः—

*" सत्यं सत्यं पुनः सत्यम् उद्धृत्य भुजमुच्यते।
वेदशास्त्रात् परं नास्ति न दैवं केशवात् परम् ॥" इति।
तत्र चतुर्दशविद्यास्थान-प्रधानभूतस्य वेदस्य

†" इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्।
बिभेत्यल्पश्रुताद्वेदो मामयं प्रतरिष्यति ॥" इति

प्रकारेण इतिहासपुराणाभ्याम् अर्थे निर्णेतव्ये, पुराणेभ्यः इतिहासोत्कर्षे च विवक्षिते, श्रीमद्रामायणवत् महाभारतं शरणम् ॥

THE VALIDITY OF MAHABHARATA, LIKE RAMAYANA

We see in the world that any intelligent person, after having gained some knowledge of the objects of human pursuit through the sources of knowledge (such as perception, inference etc.), desires to enjoy the good things of life like flowers, sandal, gold, etc., to eschew things like knife, thorns, etc., which are unpleasant, and is indifferent to neutral things like a piece of wood or mud. Of these, the two *purusharthas* (objects desired by men) known as *artha* and *kama* (wealth and pleasure) are experienced by means of actual direct perception and inference. They are to be given up, because they are associated with innumerable imperfections like the following;—they are (1) petty, (2) lead to harmful consequences, (3) are disgusting, (4) are evanescent, (5) are mixed with distressful things, and (6) are not even easily obtainable. On the other hand, (the other two primary objects of human pursuit), *dharma* (virtue) and *paratattva* (salvation) can be learnt only from the scriptures. These are opposed to the other two *purusharthas* (*i.e., artha* and *kama*) and are full of beneficent qualities. Therefore, the *sastras* (scriptures and works of religious authority) and their teachings are to be preferred. As is proclaimed with one voice by those learned in the *Itihasas*

* भारत-भीष्म, † भारत-आदि 1-273

(epic history) and the *Puranas* : "Truth, this is the Truth and again the Truth. This is proclaimed with hands uplifted that there is no *sastra* (authority) higher than the *Vedas*, no God higher than Kesava."

As regards the *Vedas*, the highest of the fourteen subjects of study (*vidyasthanas*), they are to be understood in their fullest extent and scope through the *Itihasas* and *Puranas*. It is also said that " *Veda* trembles with fear at the sight of ignorant or half learned persons, thinking. 'They will betray me' (by misinterpretation)." Hence, it is clear that the understanding or interpretation of the *Vedas* can be done only through the study of the *Itihasas* and *Puranas* ; and of these two since the *Puranas* are mentioned subsequent to *Itihasas*, the *Itihasas* are more important.

[This reasoning is arrived at according to rules of grammar. In a copulative (*dvandva*) compound, the word with less number of vowels must be mentioned first, except in that case where the thing denoted by the word with the larger number of vowels is preferred for some reason.]

Hence, the *Mahabharata*, like the *Ramayana*, is the proper refuge for us (to understand the *Vedas*.)

श्रीसहस्रनामाध्यायोत्कर्षसमर्थनम्

तत्र—महाभारतसारत्वात् ऋषिभिः परिगानतः।
वेदाचार्यसमाहारात् भीष्मोत्कृष्टमतत्वतः ॥
परिग्रहातिशयतो गीताद्यैकार्थ्यतश्च नः।
सहस्रनामाध्याय उपादेयतमो मतः ॥

GREATNESS OF THE CHAPTER ON SAHASRANAMA

This chapter of Sahasranama or The Thousand Names (1) is the essence of respected *Mahabharata*, (2) has been sung by the great sages, (3) has been strung together by the great preceptor of

the *Vedas*, (4) was expounded by Bhishma as his excellent creed of faith, (5) has been accepted by all persons with respect as excellent, and (6) contains truths and lessons in conformity with the teachings of the *Gita* and such other authoritative works. For all these reasons this chapter is to be taken up for study, recitation and meditation.

महाभारतोत्कर्षसमर्थनपूर्वकं महाभारतसारत्वकथनम्

महाभारतं हि परिग्रहविशेषावसिताविप्लववचन-सौष्ठवाद्यात्मकत्वात् इतिहासत्वकृतात् प्राबल्यात्, पुराणेषु तावत् वायुप्रोक्तशैवयोः—

" मतिमन्थानमाविध्य येनासौ श्रुतिसागरात् ।
जगद्धिताय जनितो महाभारतचन्द्रमाः ।। "

भविष्यत्पुराणे—"बिभेति गहनात् शास्त्रात् नरस्तीव्रादिवौषधात् ।
भारतः शास्त्रसारोऽयम् अतः काव्यात्मना कृतः ।।"

मात्स्ये—"यस्य द्वैपायनः पुत्रः स्वयं विष्णुरजायत ।
प्रकाशो जनितो येन महाभारतचन्द्रमाः ।।"

वैष्णवे—"कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।
को ह्यन्यो भुवि मैत्रेय ! महाभारतकृत् भवेत् ।। "
(विष्णुपुराण 3-4-5.)

मार्कण्डेये—" व्यासवाक्यजलौघेन कुधर्म-तरुहारिणा ।
वेदशैलावतीर्णेन नीरजस्का मही कृता ।। "*

इत्यादिभिः; स्वस्मिंश्च

* "यो विद्यात् चतुरो वेदान् साङ्गोपनिषदान् द्विजः ।
न चाख्यानमिदं विद्यात् नैव स स्यात् विचक्षणः ।। "

इत्यादिभिश्च परस्सहस्रैः वचनैः प्रशस्यमानत्वात् ;

* भार. आदि. 2-376

(1) ESSENCE OF THE MAHABHARATA

The *Mahabharata* is considered by great men as a great authority, and more so, because it is an *Iithasa* with clearly-worded and well-constructed sentences and phrases. Both in the *Tayu Purana* and the *Saiva Purana*, it is said of this great *Itihasa*; "The venerable Vyasa churned the ocean of the *Vedas*, using his intellect as the churning rod and produced for the good of the world this moon called the *Mahabharata*".

Bhavishyat Purana :—

"Man is afraid of the *sastras* like a diseased man of a bitter drug. Hence it is that the essence of all the *sastras* has been used to bring forth this *Mahabharata* as a delightful poem".

Matsya Purana :—

"God Vishnu Himself was born as the son of Parasara called Krishna Dvaipayana, by whom for the sake of lighting the world the moon named the *Mahabharata* was produced".

Vishnu Purana :—

"Know then that Vyasa, called Dvaipayana, is no other than Lord Narayana Himself. Who else could have produced this great work, the *Mahabharata* ?" So also does the *Markandeya Purana* say : "This world has been sanctified and has been made free of impurities by the floods of the (holy) words of *Vyasa*, descending from the high mountain of the *Vedas*, and cutting at the very roots the trees of false and perverted *dharmas*". In the *Mahabharata* itself it is stated that a Brahmin who is not versed in this *Itihasa*, but only in the four *Vedas*, *Vedangas* and *Upanishads*, is not learned". Thus, the *Mahabharata* is extolled by thousands of sayings.

साङ्गश्रुतिस्मृतीतिहासपुराणसंवादात् ;

* "यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित् ।"

इति लौकिक-वैदिक-सकलार्थनिर्णयाधिकृतत्वेन क्वचिदप्यपक्षपातित्वाच्च; पुराणेभ्यो बलवत्तरं बहवो बुद्धिशालिनोऽध्यवससुः ॥

This work follows and is consistent with the *Vedas*, the books of sacred law, *Itihasas* and *Puranas* with all their subsidiary parts or auxiliaries. Indeed, it is said : *"What is found here is to be found elsewhere ; whatever is not found here cannot be found elsewhere". Thus, whatever is performed or is to be performed for salvation, according to the *Vedas* etc., and whatever is to be performed by way of worldly conduct are dealt with here and laid down in no uncertain terms and without bias or partiality. For all these reasons, many wise men have concluded that the *Mahabharata* is more precious than any other *Purana*.

तत्रापि स्वहृदयभूते आनुशासनिके पर्वणि दानधर्मेषु समस्तशास्त्रार्थे निष्कृष्य निगम्यमाने, सारसंग्रहरूपेण खलु अयं सहस्रनामाध्यायो अवतारितः। तस्मात् प्रामाण्यकारणप्रकर्षेण तत्त्वार्थ-तात्पर्यलिङ्गैश्च अप्रामाण्य-प्रशंसाद्यन्यपरत्व-शङ्कयोः सुदूरनिरस्तत्वेन परमप्रकृष्टार्थ-प्रतिपादकत्वाच्च;

This chapter of the Thousand Names occurs in the *Anusasanika Parvan*, which is the heart of the *Itihasa*, and in the context of expounding the duty of charity, for the purpose of laying down the essence of the *sastras* in a short and abbreviated form.

As this work teaches us the highest goal, and as the doubts about its authoritativeness and its being intended as a mere matter of praise are dispelled (literally thrown far out) by the excellence of the reasons to prove that it is authoritative and by the possession of the characteristics that this work deals with the Ultimate Reality, this work is eminently fit to be taken up by persons desirous of worldly prosperity or Action.

* भार आदि 62-53

अभ्युदयनिःश्रेयसार्थिनाम् अयमेव उपादेयतमः ॥

सहस्रनामाध्यायस्य ऋषिभिः परिगीतत्वम्

तथा ऋषिभिः परिगानतः—"ऋषिभिः परिगीतानि" इत्येतद्विवरणावसरे एव एष हेतुः उपपादयिष्यते ॥

(2) So also—*"sung by rishis"*. Great sages like Saunaka, Sanatkumara, Narada, etc., have sung, reciting the names with their full meaning and import.

अनेकऋषिगीत-भगवन्नाम्नाम् आप्तव्यासेन एतत्स्तोत्ररूपसमाहारः

किंच वेदाचार्यसमाहारात्—भगवान् हि वेदाचार्यः कृष्णद्वैपायनः परमाप्ततमः, भगवन्नारायणावतारत्वेन निरतिशय-ज्ञानैश्वर्यादिकल्याण-गुणैकतया, निरस्त-समस्त विप्रलंभादि-दोषसंभावनत्वात्, कलिबल-मन्दाधिकारि-मनुष्यानुग्रहाय व्यस्तसमस्त-वेदत्वात् वेदार्थयोः तत्त्वानुष्ठानयोः अज्ञान-संशय-विपर्यय-परिजिहीर्षया प्रणीत-पञ्चमवेदत्वात्, स्ववचनेन क्षत्रियं विश्वामित्रं ब्राह्मणीकृतवतो भगवतो वसिष्ठस्य नप्तृत्वात्, वसिष्ठ-पुलस्त्य-वर-प्रदानलब्ध - देवतापारमार्थ्यज्ञान-पुराणसंहिता-कर्तृत्वादि-विषयवरातिशयवत्तया लैङ्गादिष्वपि पुराणेषु प्रसिद्धस्य भगवनः पराशरस्य च अपत्यत्वात्, अनन्यसाधारण-तपः-समाधि-विशेषैश्च अशेष-परमर्षिपरिषत्पूजितत्वाच्च। एवंविधेन अनेन ऋषिभिः परिगीतानामेव* भगवन्नाम्नाम् अत्र एतत्स्तोत्ररूपेण समाहृतत्वाच्च अयम् उपादेयतमः ॥

(3) "Collated together by the *Vedacharya*". The exposition of the above is as follows:—The venerable teacher of the *Vedas*, Krishna Dvaipayana, is the most reliable (of teachers). For, He is an incarnation of the Supreme Lord Narayana, endowed with unsurpassed knowledge and other auspicious qualities, such as *aisvarya*, and not subject to any imperfections like confusion of mind or tendency to mislead others, or indifference. And he, being inspired solely with the desire to benefit the men of Kaliyuga, who are generally of dull minds,

* भगवन्नाम्नां मन्त्रायित-स्तोत्ररूपेण—पाठभेदः।

divided and arranged the *Vedas*. He composed the *Mahabharata*, called the fifth *Veda*, with the object of dispelling the ignorance, doubts or perverse misconceptions of the people about the Real Truth and teaching the principles of good conduct enshrined in the *Vedas*.

Look at the nobility of his ancestry. He is the great-grandson of Vasishta who, by a word of his, ennobled Visvamitra, a Kshatriya, into a Brahmin; is the son of Parasara who is extolled by the *Linga Purana* as a great soul, who had attained, by the grace of Vasishta and Pulastya, the true vision of the Reality and who attained eminence as the author of a *purana* (the *Vishnu Purana*). He is respected by assemblage of the *rishis* as one who has performed penances and *yoga* of unsurpassed austerity. Thus by him the Names of Vishnu, which were sung by various sages, had been strung together in the form of a hymn of praise. Hence, this Chapter of Thousand Names has to be accepted as most beneficial (to mankind).

सहस्रनामाध्यायस्य भीष्मकृताधिकतम-स्वमतत्वख्यापनम्

अपि च भीष्मोत्कृष्टमतत्वतः-भीष्मोऽपि हि [*]प्रत्ययिततमः। तथा हि—राजधर्मेषु धर्मराजाय भगवता व्यासेन

[1]"श्रोतुमिच्छसि चेत् धर्मान् अखिलेन नराधिप !।
प्रेहि भीष्मं महाबाहो ! वृद्धं कुरुपितामहम् ॥
स ते सर्वरहस्येषु संशयान् मनसि स्थितान् ।
छेत्ता भागीरथीपुत्रः सर्वज्ञः सर्वतत्त्ववित् ॥
साक्षात् ददर्श यो देवान् सर्वान् शक्रपुरोगमान् ॥" इत्यादौ
"यस्य ब्रह्मर्षयः पुण्याः नित्यमासन् सभासदः ।
यस्य नाविदितं किञ्चित् ज्ञानं ज्ञेयेषु विद्यते ॥
स ते वक्ष्यति धर्मज्ञो धर्मान् सूक्ष्मार्थतत्त्ववित् ॥" इत्यादौ च ।

(4) Besides, Bhishma (who taught this) is recognised as a most trustworthy person. Veda Vyasa exhorted Dharmaraja

[*]प्रतीततमः-पा ।

[1]भार. शा. 37. 6, 7, 8, 15.

to go to Bhishma for instruction in these words :—" O mighty King! If you want to be instructed in all *dharmas*, go to old Bhishma, the grandsire of the Kauravas. He is all wise; and knows the essential Truth of Things—the noble son of Ganga will resolve all doubts troubling your mind in respect of all subtle and mystic matters. He has seen face to face all the gods including their chief, Indra." Again, "In all assemblies where Bhishma was present, there were always to be found present holy *rishis*. There is nothing that has to be known which is not known to him. He, the great knower of *dharmas* and all subtle, mystic, spiritual truths, will instruct you in all *dharmas*".

स्वयं च भगवता—

[1]"शरतल्पगतो भीष्मः शाम्यन्निव हुताशनः ।
मां ध्याति पुरुषव्याघ्रः ततो मे तद्गतं मनः ॥
दिव्यास्त्राणि महातेजाः यो धारयति बुद्धिमान् ।
साङ्गांश्च चतुरो वेदान् तमस्मि मनसा गतः ॥
स हि भूतं भविष्यच्च भवच्च भरतर्षभ! ।
वेत्ति धर्मभृतां श्रेष्ठः ततो मे तद्गतं मनः ॥
तस्मिन्नस्तमिते भीष्मे कौरवाणां धुरन्धरे ।
ज्ञानान्यल्पीभविष्यन्ति तस्मात् त्वां चोदयाम्यहम् ॥"

इत्यादौ च ।

[2]"यच्चत्वं वक्ष्यसे भीष्मः पाण्डवायानुपृच्छते ।
*वेदप्रवाद इव ते स्थास्यन्ति वसुधातले ॥" इत्यादौ ।
[3]"यद्धि भूतं भविष्यच्च भवच्च भरतर्षभ! ।
सर्वं तत् ज्ञानवृद्धस्य तव पाणाविवाहितम् ॥
अहं च त्वाऽभिजानामि स्वयं पुरुषसत्तम !।
तपसा हि भवान् शक्तः स्रष्टुं लोकांश्चराचरान् ॥" इत्यादौ,
[4]"न ते ग्लानिः न ते मूर्छा" इत्युपक्रम्य

[1] भार. शा. 46, 11, 17, 19, 21. [2] भार. शा. 54, 29,
[3] भार. शा. 50, 18, 26, 29. [4] भार. शा. 52, 16.
* वेदप्रलापा इव—पा

1 "सत्त्वस्थं च मनो नित्यं तव भीष्म! भविष्यति ।
रजस्तमोभ्याम् अस्पृष्टं घनैर्मुक्त इवोडुराट् ।।" इत्यादौ च ।।

Not only this. Even the Supreme Lord, Sri Krishna Himself (exhorted Dharmaraja to resort to Bhishma and) said: "Bhishma is on the bed of arrows like a fire slowly cooling. He is contemplating on Me. My mind goes to him. He knows all divine weapons. He has in his mind all the four *Vedas* and the Vedangas. I am now one with him by My will. O King of Bharatas ! he knows the past, the present and the future. My mind is with him. If this head of the family of Kurus passes away there will be the danger of knowledge declining and perishing. Hence it is that I urge you to go to him".

Further (He, the Lord, Sri Krishna, said to Bhishma) also : "O best of Bharatas, what you are going to say to Dharmaraja will be ever established in this world as permanently as the words of the *Veda*. The past, the present and the future are clear to you, old in wisdom, as (the fruit) in the palm of the hand. I have known you. You have indeed the capacity to create by your penance the world of movables and immovables...No decay for you nor ignorance nor delusion... Your mind will always be clear and calm like the moon cleared of clouds, ever rest in *sattvaguna*, and not be affected by *rajas* or *tamas*."

[*Sattva, rajas* and *tamas* are the three 'qualities' or constituents of matter. They are believed to affect the mind also, *sattva* making it clear, *rajas* inducing passion and *tamas* bringing about dullness, perversity and sloth.]

भगवता नारदेन च—

2 "कृत्स्नान् हि विविधान् धर्मान् चातुर्वर्ण्यस्य वेत्त्ययम् ।
तच्छीघ्रम् अनुयुञ्जीध्वं संशयान् मनसि स्थितान् ।।"

1 भार. शा. 52, 18   2 भार. शा. 54, 9, 10

इत्यादौ च प्रपञ्च्य, एनं बहुमहर्षिवृद्धसेवा-दीर्घ-ब्रह्मचर्य-तपः-समाधि-सर्वसाक्षात्कारादि-प्रभाव-विशेषवत्तया प्रशस्य, परतत्त्व-धर्म-प्रवर्तकतया वरान् वितीर्य नियुक्तत्वात्, मातापितृ-शुश्रूषण-तत्प्रसाद-वरलाभ-सौभाग्यात्; स्वयं च

1 "दाहो मोहः श्रमश्चैव क्लमो ग्लानिस्तथा रुजः ।
तव प्रसादात् गोविन्द ! सद्यो व्यपगतानि मे ।।
यच्च भूतं भविष्यच्च भवच्च परमच्युत ! ।
तत्सर्वमनुपश्यामि पाणौ फलमिवाहितम् ।।
वेदोक्ताश्चैव ये धर्माः वेदान्तनियताश्च ये ।
तान् सर्वान् संप्रपश्यामि वरदानात् तवाच्युत! ।। इत्यादौ,

2 "युवेव चास्मि संवृत्तः त्वदनुध्यानबृंहितः ।
वक्तुं श्रेयः समर्थोऽस्मि त्वत्प्रसादात् जनार्दन! ।।"
इत्यादौ च, प्रतिसंहित-यथोक्त-स्वपरमार्थकत्वाच्च ।
एवंविधस्य भीष्मस्य
3 "एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः" इत्यादिना
अधिकतम-स्वमतत्वेन ख्यापितत्वाच्च, अयमध्यायः उपादेयतमः ।।

The venerable Narada also (said) : "He knows fully well all the *dharmas* of the four *varnas* (castes). Hence tell him all your doubts (and get them cleared)". Narada also praised Bhishma as one of great eminence who had attained the vision of God on account of his association with and service to great *rishis* and elders, and also by his life-long and uninterrupted observance of celibacy, penance and contemplation. He also blessed Bhishma and directed him to expound to the listeners not only the Ultimate Truth but also the *dharmas* and rules of conduct. Moreover, Bhishma has already received the blessings of his father and mother by his services to them.

Bhishma himself said these words about his knowledge of the Supreme Truth : "O Govinda ! By Thy grace and Thy

1 भार. शा. 54, 17-20   2 भार. शा. 54, 23   3 सहस्रनाम

blessings, the heat of the body, doubts, weariness, languor, exhaustion, disease, have all vanished from me. I see like a fruit in the palm of my hand the past, the present and the future. O Achyuta, ! By Thy gracious gift are present in my mind all the *dharmas* mentioned in the *Vedas* and laid down in the *Vedantas*. By Thy grace again, O Janardana, and by constant contemplation on Thee, I feel strong like a young man and I can expound the *dharmas*": Such a Bhishma introduced the subject of the Thousand Names in these words, "I consider this *dharma* as the highest of the *dharmas*," and expressed his view that the chanting of the Thousand Names was his greatest *mata* or creed of faith.

सहस्रनामाध्यायस्य शास्त्रादिभिः बालमूकादिभिश्च परिगृहीतता

परिग्रहातिशयतः—परिग्रहो हि सार्वभौमो भगवन्नामसहस्रस्य। शास्त्रेषु तावत् सभापर्वणि- [1] "देवो नामसहस्रवान्" इति भगवानत्र नामसहस्र-संबन्धेन भूष्यते। श्रीविष्णुधर्मे च श्रीगजेन्द्रमोक्षणे- [2] "सहस्रशुभनामानम् आदिदेवम् अजं विभुम्" इति। अत्र च उपोद्घातफलश्रुत्योः गुणप्रपञ्चो द्रक्ष्यते। आयुर्वेदादिषु च दृष्टादृष्ट-शास्त्रेषु; यथा चरकसंहितायाम्—

"विष्णुं सहस्रमूर्धानं चराचरपतिं विभुम्।
स्तुवन् नामसहस्रेण ज्वरान् सर्वान् व्यपोहति॥" इति।

अद्यतने च नानाविप्रकीर्णमूले मेहस्य प्रायश्चित्ते—
"जप्यं पुरुषसूक्तम्" इत्यारभ्य,
"तथैव भगवन्नामसहस्रं भारतोदितम्"।
यक्ष्मनः—"तथैव भगवन्नामसहस्रं परिकीर्तयेत्"।
ज्वरविशेषस्य—"होमस्तु पूर्ववत् जप्यं विष्णोर्नामसहस्रकम्"।
ग्रहादेः
आसत्मतं मरुत्सूक्तं विष्णोर्नामसहस्रकम्"।
अन्यत्र च एवंविधम् अन्वेष्टव्यम्॥

[1] भार. स. 38, 11 [2] वि. ध. 69,50

UNIVERSAL ACCEPTANCE OF THE SAHASRA NAMA

(5) *Accepted by all* —The Thousand Names have been accepted by all in the world. In the *Sabha Parvan*, the Lord is praised as adorned with Thousand Names: 'The Lord is one with a Thousand Names, Supreme and birthless. In the *Vishnu Dharma* in the context of the grant of salvation to Gajendra, the chief among elephants, Vishnu is praised as one with a Thousand Names, etc. Again, in this chapter, in the introduction and at the end where the fruits (*phala*) of the recitation are set out, the excellence of the Thousand Names is mentioned.

So also, in *Ayurveda* (the Science of Longevity or Medicine) and in other *sastras* which deal with worldly benefits and spiritual welfare. The *Charaka Samhita* says. "By praising (with these Thousand Names) Vishnu of Thousand. heads, the Lord of movables and immovables, a man is rid of all fevers." Even a modern work *i.e.* a collection of miscellaneous matters, in the context of dealing with the remedy for urinary troubles (*meha*), starts with "Let the *Purushasukta* be recited" and goes on to say that the *Sahasranama* of *Bharata* should also be recited. In respect of consumption cases also, the Thousand Names are to be recited as expiation. In cases of certain fevers, it is said that, after *homa*, the Thousand Names are to be recited. For getting rid of the bad influences of planets the Thousand Names and the *Marutsuktam* are prescribed. So also in other places.

प्राकृताः कवयोऽपि इदं सर्वजीवरक्षात्वेन वर्णयन्ति। यथाऽऽह भट्टबाणः सूतिकागृहवर्णने- [1] "अविच्छिन्न - पठ्यमान - नारायण-नामसहस्रम्" इति। लोके च ग्रहण-धारण-श्रवण-जप-संकीर्तन-लेखन-व्याख्यान-तन्निष्ठपूजन-प्रभृतिभिः विष-पिशाच-व्याधि-ग्रहदुःस्वप्न-दुर्निमित्ताद्य-शिवोपशमनाय, महापातकादि-प्रायश्चित्ताय, ऐहिकामुष्मिकाभ्युदयसिद्धये, संसारग्रन्थि-विस्रंसनाय, वैष्णव-परमपदावाप्तये,

[1] कादंबरी.

तादात्विक-भगवद्गुण-सुधास्वाद-सुखाय च आबाल-मूक-मूर्ख-स्त्री-नास्तिकैकभेषजं निरतिशय-श्रद्धाभक्ति-विश्वासपूर्वकं परिगृह्यते। न च एवंविधः परिग्रहो वेदानामपि; तेषां मूर्खादिभिः अपरिग्रहात्, कुल-चरणगोत्रादिव्यवस्थया प्रतिशाखं परिग्रह-विभागाच्च। एवं परिग्रहातिशयादपि अस्य उपादेयतमत्वम् ॥

Even ordinary poets and writers describe this hymn as a protective force. In the *Kadambari,* Bhatta Bana, when he describes a room used for confinement of women at child-birth, mentions it as a place where the recitation of Narayana's Thousand Names is incessantly going on. Also in this world, it is seen that the Thousand Names are accepted with faith, because many persons learn, memorise, hear, recite sing, write, comment on and show respect to those versed in the Thousand Names for the purpose of getting rid of inauspicious and grievous troubles caused by poison, ghosts, diseases, planetary influence, bad dreams and omens. (The Thousand Names are also used) for expiating grievous sins, gaining prosperity both here and hereafter, loosening the knot of the bondage of *samsara* and attaining *Paramapada,* the supreme abode of Vishnu. Some use them for the mere delight derived through the recitation of the names, from tasting the nectar of His beneficent and auspicious qualities.

So too this hymn acts as the only effective medicine for children, mutes, foolhardy persons, women and atheists. Even the *Vedas* are not accepted as readily by all persons as this hymn, for fools and such others will not accept the *Vedas*. Besides, this hymn is open to all, but not the *Vedas,* as they are divided into many divisions, each to be resorted to by particular families, clans or sects. Hence it can be said that the Thousand Names have the excellence of being accepted by all.

सहस्रनामाध्यायस्य गीता-नारायणीय-यानसन्ध्येकार्थता

गीताद्यैकार्थ्यंतश्च—भारतसिद्धान्तभूत - भगवद्गीता-नारायणीय-यानसन्धि - अग्रपूजा - उत्तमानुशासनप्रभृतिप्रदेशान्तर - तात्पर्यनिष्कर्ष-रूपत्वेन तदेकार्थत्वाच्च ॥

एवम् एभिः षड्भिः हेतुभिः प्रेक्षापूर्वकारिणां परमोपादेयतया निर्णीतं व्यास-देवश्रवो-देवस्थान-नारद-वात्स्याश्म-सुमन्तु-प्रभृतिभिः सकलविद्या-देशिकैः ब्रह्मदृश्वभिः देवब्रह्मर्षिभिः स्वयंच भगवता सर्वेश्वरेण गीतोपनिषदाचार्येण पूर्वेषामपि गुरुणा पुण्डरीकविलोचनेन श्रोतृकोटि-निविष्टेन भीष्मात् श्रुत्वा अनुमोदितं श्रीमन्नाम-सहस्राध्यायं भगवद्गुणतत्त्वप्रतिपत्तये व्याकुर्महे ॥

BECAUSE OF ITS CONFORMITY WITH THE GITA ETC.

This hymn is in conformity with and establishes conclusive teachings of the *Mahabharata* as established in its various portions such as the *Bhagavadgita, Narayaniya, Yanasandhi, Agrapuja, Uttamadharmanusaasana, etc.*

For these six reasons, this has been determined as the most fit and useful for all who generally act after full deliberation and after full satisfaction. All the various teachers of knowledge and of the *sastras,* (such as the *deva-rishis* and *brahma-rishis* like Devasravas, Devasthana, Narada, Vatsya Asman, Sumantu etc , who have striven for and obtained the vision of God, have approved with delight this divine hymn. Also by Sri Krishna the Lotus-eyed, the Lord of All, the great Teacher of the *Gita*, the *Guru* of our forefathers, this hymn has been listened to with rapture, sitting along with others around Bhishma.

In respect of such a great work we now attempt a commentary for eludicating the true knowledge of the beneficent qualities of the Lord.

तत्र प्रागेव पौतःपुन्येन तत्र तत्र परतत्त्वपरेषु प्रदेशेषु अशेषार्थ-निर्णयश्रवणात् तुष्टंमन्यतया स्वयमपृच्छते जनमेजयाय परम-सौहार्दात् अन्यत् गुह्यतमं श्रावयन् स्वयमेव

श्रीवैशंपायन उवाच—

श्रुत्वा धर्मान् अशेषेण पावनानि च सर्वशः ।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥ (1)

श्रुत्वा इत्यादि। धर्मान्—श्रुतिस्मृत्यादिचोदना-लक्षणाभ्युदयनिःश्रेयस-फलान्, राज-मोक्ष-दानधर्मरूपेण बहून्। अशेषेण—कार्त्स्न्येन; ये च यावन्तः तावतश्च इत्यर्थः। पावनानि च—तपस्तीर्थ-सेवादीनि शुद्धिकराणि च। सर्वशः—सर्वप्रकारम्; फलतोऽङ्गतः स्वरूपतोऽधिकारतश्च। श्रुत्वा, युधिष्ठिरः—साक्षात् धर्मसूनुः शान्तनवम्—शन्तनोः गङ्गायां जातत्वेन अभिजाततमम्। पुनरेव अभ्यभाषत—पुनश्च पप्रच्छ: पुनः पृच्छा च भीष्मेण आत्मनीनतया स्वीकृतमतं ज्ञातुम्। "को धर्मः सर्वधर्माणां भवतः परमो मतः?" इति अनन्तरोक्तेः। तच्च सदाचारप्रावण्यात्। सन्तो हि आचार्यनिष्ठाम् अन्विष्य तद्रुचि-परिगृहीतमेव तत्त्वं च रोचयन्ते; न तु प्रामाणिकत्वमात्रेण ॥ 1 ॥

Vaisampayana narrated this chapter as another great secret without being asked and of his own accord out of his great friendliness to Janamejaya, who, perhaps, observed silence and refrained from further questioning because he had felt satisfied that he had understood all about the truths from what had been told him already often in various chapters about the Supreme Reality.

श्री वैशम्पायन उवाच

श्रुत्वा धर्मान् अशेषेण पावनानि च सर्वशः।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥ १ ॥

Sri Vaisampayana said:

(1) Having heard all the *dharmas* in their entirety (without anything being left out) and all other purificatory acts, Yudhishthira addressed again Santanu's son (Bhishma) as follows:

Here 'dharmas' means all those acts which are many and of the form of *Raja-dharma (*the duties of kings*)*, *Moksha-dharma* (the way to salvation) and *Dana-dharma* (the duty of charity), which are prescribed by injunctions contained in *Sruti, Smriti*, ect., as leading to worldly and heavenly benefits as well as to eternal salvation;

In entirety—completely to the extent to which it extends.

Purificatory acts:—such as penance, pilgrimage to holy places.

All—everything connected with them—*i.e.*, the benefits to be derived by performing them, their divisions and their characteristics and those who have the qualification to perform them.

Yudhishthira—himself the son of the god of *dharma*.

The son of Santanu—Bhishma is the son of Santanu by Ganga and is thus of illustrious birth.

Addressed again—The question is put to learn what exactly is considered by Bhishma as the most beneficial. In fact, that is known from the nature of the question put later on, "What is the *dharma* which is considered by you to be the best of all *dharmas*?." His interest was sincere to follow the course of conduct of great men. For good men seek to know the stand taken by the preceptors and take delight in what is considered by them as the truth and as beneficial conduct. They do not do any action merely because it is laid down in Sastras. (Sanction by an authoritative *sastra* is not enough; it must be accepted and followed by great and good men).

तत्र इदम् आदावेव उदैरिराम—प्रेक्षावद्भिः प्रमाणेन परिच्छिद्य अनुकूलं प्रमेयमुपादेयमिति। तच्च द्वैधं वर्तते उपायोपेयात्मना। उपेयं च प्रिय-प्रियतर-प्रियतम-रूपेण त्रैधम्; उपायश्च हित-हिततर-हिततम-रूपेण। तत्र उपेयस्य जन्मर्द्धि-परिणामानित्यत्वादयः चेतनधर्माः क्लेशकर्मविपाकाशयाश्च दोषाः; गुणाश्च दोषासंभेद-कृच्छिरत्व-स्थावरत्व-भूयस्त्वविशिष्टाः संविदानन्दैश्वर्य-विभूति विशेषादयः। उपायस्य तु व्ययायासभूयस्त्व-व्यभिचारित्व-फल्गु-फलत्वादयो दोषाः। गुणाश्च नियतनिरपाय-लघुतर-बहुफलकत्वादयः। एवंविध दोषहान-गुणवत्त्व-तारतम्येन उपायोपेययोः तरतमभावः। उभयत्रापि

संभवति उत्कृष्टतमे उत्कृष्टोत्कृष्टतरयोः निकृष्टवत् वर्जनीयत्वमेव। तत्र अनिष्टेभ्यः इष्टेभ्यो(ऽ)पि निकृष्टेभ्यः निष्कृष्य उत्कृष्टतममुपादातुम् उपायोपेयौ सह तारतम्येन प्रष्टव्यौ। तौ च विवक्षावशेन द्वेधा विभज्य पृच्छन् युधिष्ठिरः उवाच "किमेकम्" इति श्लोकद्वयेन ॥

We have already mentioned :—"An intelligent person should first examine the *pramana* (authoritative source of knowledge) and should take up such objects of knowledge as are for his benefit." They are of two kinds—*upaya*, the means, and *upeya*, the object or fruit derived. Of such fruits, there are three kinds : (1) what is desirable, (2) more desirable and (3) most desirable. Similarly, in respect of means also, there are three kinds—the good, the better and the best.

In respect of the fruits (of actions), the following are the demerits—birth, growth, change and end, etc., and (if the fruit is sentient) they are further subject to the characteristics of sentient beings like pain, ignorance, attachment, dislike, *karma* (sins), the fruits of *karma*, and impressed tendencies on account of previous practice. Their merits are :— freedom from imperfections, being pleasing (to mind and body), permanence, infiniteness and (when the *upeya* is *chetana*) true knowledge, bliss, lordship and wealth, etc.

In respect of the means, it is subject to imperfections, such, as heavy expenses, bodily exertion, uncertainty of obtaining the fruit (*vyabhicharitva*), pettiness of the resulting fruit, etc. Its merits are : certainty in achieving fruit, freedom from decay, ease to perform, greatness of the benefit derived etc.

A person must examine the *upaya* and *upeya* with their relative merits and demerits as stated above. What is excellent and best must be selected, and the other must be dropped, just as he had already abandoned some of the worst things at the original examination of the *sastras*. Hence, it is necessary to desire to know the best of *upaya* and *upeya*, distinguishing them from what is bad or low in comparison.

Yudhishthira asked Bhishma only these two (the best of *upayas* and the best of *upeyas*), dividing the subject into six questions in two stanzas, led by the desire to investigate the subject.

परतत्त्वरूपोपेयप्रश्नः

तत्र उपायस्य उपेयार्थत्वात् प्रधानभूतम् उपेयं पृच्छन्, तस्य च तत्त्वशास्त्रेषु परतत्त्व परमप्राप्यात्मना द्वेधा उपदेशदर्शनात्, प्रथमं परतत्त्वरूपं पृच्छति—

युधिष्ठिर उवाच—

किमेकं दैवतं लोके किं वा(ऽ)प्येकं परायणम्।

किम् एकम् इति। लोके इति प्रतिप्रश्नम् अनुषज्यते; भवतः परमो मतः इति च सिंहावलोकन न्यायेन। यथार्हं च विभक्तिः विपरिणमनीया। 'लोक्यते अनेन' इति लोकः— श्रुतिस्मृत्यादिशरीरं शास्त्रम्। एकम्—प्रधानं समाधिकरहितम्; "परमं यो महत् तेजः", "तस्य लोकप्रधानस्य" इति प्रतिवचनानुगुण्यात्। न च अयं स्वरूपमात्रपरः एकत्वसंख्यापरो वा एक शब्दः; 'दैवतम्' इति प्रातिपदिकैकवचनाभ्यां सिद्धत्वात्, तयोः व्यावर्त्याभावाच्च। न हि किंचित् दैवतम् अस्वरूपम् अनेकं वा(ऽ)स्ति, येन कस्यचिदेव एकत्वं विशेषः; तदनुगुण-प्रतिवचनाभावाच्च।

दैवतम्—द्योतनादि-परमैश्वर्यासाधारण गुणचिह्नितम् तत्त्वशास्त्रेषु प्रतिपाद्यं भवतः 'किं परमं मतम्?' इत्यर्थः। अयं च शास्त्रेषु समयेषु च सर्वाधिकं तत्त्वम् अभ्युपेयुषामपि मायाद्यौपाधिकविवर्तपरिणाम-विशेष-निर्वाह्य ज्ञानशक्त्याद्यैश्वर्यत्व-स्वाभाविक-सर्वैश्वर्यत्वादौ सामान्यतो विशेषतश्च हरि-हर-हिरण्यगर्भादि-तत्त्वपरावर-भावेन विप्रतिपत्ति-दर्शनेन सन्देहात् प्रश्नः॥

Since the means (*upaya*) is required only for the purpose of gaining the end (*upeya*) and the end is therefore more

important, the question in the first instance is about the *upeya*. Such *upeya* is dealt with by the *sastras* in two ways: one as the supreme *tattva* (Truth) and the other as the supreme goal to be reached. The question therefore covers both the aspects. First, Yudhishthira asks about the Supreme Reality.

युधिष्ठिर उवाच

किमेकं दैवतं लोके किं वाप्येकं परायणम् ।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥ २ ॥
को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जपन् मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ ३ ॥

QUESTION ABOUT THE SUPREME REALITY :

Yudhishthira said:

(2) Who is the One (Supreme) Deity according to the *sastras*? What is the one Supreme Goal?

(3) By reciting which *mantra* is a man released from bonds of birth and *samsara?*

According to the *'sastras'* :— This phrase is to be taken along with each one of the questions.

"Considered by you as the best" :— This phrase (in the third stanza) is to be taken to link up with the previous stanza also, *according to the simha-avalokananyaya*-the maxim of the lion turning back to have a look. That is, this must be taken to qualify each one of the questions, of course, making the necessary changes in the case-inflections (of the nouns).

Loke:- The word in the original, *loka*, means the thing by which we see, i.e., the body of *sastras*, consisting of *sruti*, *smriti*, etc. (Because only the *sastras* can teach us about the gods).

The One (*Ekam*):— That which has none superior to or equal to itself. This is inferable from the later passages, "Of Him who is the greatest in the world" and "He who is the great, supreme splendour", which answer the question. This word is used here not to denote an individual or its number, because this is always inferable from the form of the word *daivatam*, which consists of the nominal stem (pratipadika) and the suffix indicating the singular. Then, the word One would become superfluous. Besides, if there is any deity not indicated as one and not possessing an individuality, the word One may perhaps be used. Since there is no such deity who is without individuality or is manifold, the word One must have its distinctive meaning as stated above. Moreover, it cannot be the attribute of any (deity), since in the answer to the question, there is nothing referring to One as number.

Deity (*daivatam*): - That which possesses qualities like brightness, etc., peculiar to the Rulership of the Universe. The question, therefore, is: "Which is that Deity, which you conider as the Deity spoken of as the best in the *sastras* which reveal the ultimate truths?"

Doubts arise on account of difference even in the minds of persons who believe that one Supreme God (i.e., one possessing all the qualities required for the Rulership of the Universe) is taught in the various *sastras* and philosophies. These doubts are as to whether such qualities of Supreme Lordship as unlimited Knowledge and powers arise with reference to a particular modification of the unreal, evolving under the limiting adjunct of *maya*, Vivarta, Parinama, Visesha etc. or whether rulership over all is natural (to any deity). Specifically also the question arises as to whether Hari (Vishnu) or Hara (Siva) or Hiranyagarbha (Brahma) is the Supreme Deity, because in the *sastras* such qualities (of Rulership, etc.) are ascribed to them indiscriminately both individually and in common. Hence the question is in the form: "Which is the Supreme Deity?"

परमोपेयप्रश्नः

फलशास्त्रेषु मोक्षे तावत् स्वरूप-अविद्या-विशेष-वैशेषिकगुणोच्छेद-परमात्मसाधर्म्य - तद्गुणसंक्रान्ति-तच्छायापत्ति-आनन्दादि स्वरूपाविर्भावमात्र - तत्कैङ्कर्याविर्भावादि - लक्षण-विप्रतिपत्ति - दर्शनात् सन्दिहानः परममुपेयं पृच्छति—किं वाऽपि एकं परायणम् इति। 'दैवतम्' 'परायणम्' इत्यादि किम् अन्यदन्यत् उपदिश्यते, उत तत्तदवस्थामात्र-भेदेन एकमेव इति विवेक्तुं वा अपि इति निपातद्वयम्। एकम् इति पूर्ववत्। परम्—निर्दोषनिरतिशयमङ्गल स्वभावतया उत्कृष्टतमम्। अयनम्—प्राप्यम्। ऐहिकामुष्मिकेषु पुरुषाभिलषणीयेषु कः परमपुरुषार्थो भवतोऽभिमतः?' इति। एवम् उपेयं द्विधा पृष्टम्॥

QUESTION ABOUT THE SUPREME GOAL

The second question is: "Which is the supreme goal of attainment?" This question is propounded because there are conflicting opinions in *sastras* dealing with the ultimate benefit as to what is *moksha* (salvation) and what happens at that stage, such as whether (i) the *atman* perishes in *moksha*, or (ii) Nescience covering the *atman* is dispelled, or (iii) the qualities of the *atman* perish, leaving the *atman* alone to exist (*Vaiseshika*), or (iv) equality with the *Paramatman* is attained, or (v) there is acquisition of the quality of the *Paramatman*, or (vi) the status of being a shadow of the *Paramatman* is attained, or (vii) the acquisition is only of the essential nature of bliss, or (viii) a status of continuous service to the Lord etc., is attained.

In the original text, the words used in connection with the goal are *"Kim va api ekam parayanam"*. Here *va* is a syllable denoting alternatives, and *api* conveys a conjunctive sense. Therefore, it is to be understood from this that the questioner wants to know whether the Deity to be determined as the Supreme One is different from the goal to be reached or whether such Deity is itself the goal to be attained. Or again, it may be said that the questioner wants to know whether the benefit (*Moksha*) to be enjoyed is the same for all or different in each particular case.

again; it may be said that the questioner wants to know whether the benefit (*moksha*) to be enjoyed is the same for all or different in each particular case.

Goal (*Param Ayanam*): all-beneficent and free from imperfection, hence, the Highest. Therefore, the question is: "What is considered by you as the highest goal desired by a person out of the very many desires relating to this world or the next?" Thus is the twofold question about *upeya*, the goal.

लघु-अलघूपाय साध्य सिद्धोपाय प्रश्नः

अथ उपायः तत्तच्छास्त्रेषु कर्म-ज्ञान-भक्तियोगानां विकल्प-समुच्चय-अङ्गाङ्गि-भावादि-विवादात् संशयानेन प्रष्टव्यः। स च सिद्धः साध्यः सालंबनरूपश्च। सिद्धस्तु आराध्यमानतया फलप्रदा देवता। तां च लघ्वलघूपाय-साध्यतया द्वेधा विभज्य पृच्छति—स्तुवन्तः कम् इत्यर्धेन।

स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥ २ ॥

कं स्तुवन्तः—गुणसंकीर्तनमात्रेण आराधयन्तः, कम् अर्चन्तः—उपासनरूपया भक्त्या परमं पूजनं कुर्वन्तः। मानवाः—मनुष्यत्वमात्र-परिकराः। शुभं—द्विविधम्, अभ्युदय-निःश्रेयसरूपम्। प्राप्नुयुः॥

THE QUESTION ABOUT THE MEANS (ALREADY EXISTENT)

Then about the *upaya*. The question about the *upaya* (means) arises because there are disputes as to whether *karma yoga*, *jnana yoga* and *bhakti yoga* are alternative means or are to be adopted together or whether one or other among them is to be treated as the principal and the rest as subsidiaries. Again, the means are divided into three kinds: *siddha*, *sadhya* and *salambana*.

The *siddha upaya* is one that is already existing, such as God, who, being worshipped, grants favours. This Deity may be worshipped in two ways—*laghu* (easy) or *alaghu* (difficult). Therefore the question is put in the said two ways by this half stanza: Praising whom or worshipping whom, will men attain the good? The question is about the deity worshipped, *i.e.,* 'praised and worshipped'. *Praising*: reciting in praise the several auspicious qualities of the Deity. *Worshipping*:—carrying out supreme worship by means of *bhakti* (devotion) in the form of meditation.

Men:—those possessing the only qualification of being a human being (irrespective of caste, creed, etc.)

The good:—This is of two kinds, relating to prosperity in this world or bliss in the next. (All this relates to the *siddhopaya*).

परमसाध्योपायप्रश्नः

अथ साध्यः वाङ्मनः-काय-निष्पाद्य-जपध्यानार्चनप्रभृतिः देवतावर्जनात्मको धर्मः । तत्र परमं पृच्छति—को धर्मः इति ।

को धर्मः सर्वधर्माणां भवतः परमो मतः? ।

उक्तलक्षणानां सर्वधर्माणां मध्ये, **परमः**—निस्तुल्याधिकः, **को भवतः, अभिमतः**—सुनिश्चित्य आपद्धनवत् स्वीकृतः?

QUESTION ABOUT MEANS TO BE PRACTISED

Next, the *sadhyopaya, i.e.,* the means to be adopted with the help of speech, mind and body for gaining the grace of the Deity, such as repeating prayers, meditation, worship with offerings of flowers, etc. Which of them is the best? This is the question propounded in the phrase, *"Ko dharmah"*, etc.

What Dharma is considered by you as the best of Dharmas?

Best:—with no equal or a superior, considered (*Matah*) (determined by you after full examination as the ultimate refuge and adopted by you) like wealth set apart for use in exigencies (*apat-dhana*).

वाचिकजपालंबनप्रश्नः

अथ सालंबनेषु स्तोत्र-मन्त्र-शुभाश्रय-गंध-पुष्पाद्युपकरणेषु वाचिकजपालंबनं पृच्छति—किं जपन् इति ।

किं जपन् मुच्यते जन्तुः जन्मसंसार बन्धनात् ॥ ३ ॥

नियमविशेषवन्मन्त्राद्यावर्तनं जपः ।

[1] "जप्येनैव तु संसिध्येत् ब्राह्मणो नात्र संशयः ।
कुर्यादन्यत् न वा कुर्यात् मैत्रो ब्राह्मण उच्यते ॥"

[2] "द्रव्ययज्ञात् जपो यज्ञो विशिष्टो दशभिर्गुणैः ।"

[3] "यज्ञानां जपयज्ञोऽस्मि" इति जपश्रैष्ठ्यात् मानस-कायिकविषयौ न पृच्छ्येते । जन्तुः—जनन धर्मा । जन्मसंसारबन्धनात्—जन्म इति जरामरणगर्भ–निरययातनादिः संसारस्य कार्यवर्गः प्रदर्श्यते । संसार इति च अविद्या-कर्म-वासना-रुचि–प्रकृतिसंबन्धरूपः कारणवर्गः । ताभ्यां बन्धनं—परमपदप्राप्तिप्रतिबन्धः। तस्मात् मुच्यते। इदं च सर्वफ़लोपलक्षणम् जपादेः सकलफलसाधनत्वस्य वक्ष्यमाणत्वात् । तत्र 'अशेषेण' सर्वशः इत्युपक्रमेण 'लोके मानवाः शुभम्' इत्यादिविशेषणैश्च काल-अधिकारि-अङ्ग-फल-प्रकार विशेषाः अपि प्रकृष्टाः प्रष्टव्यतया सूचिताः ॥

[1] मनु 2-87 [2] मनु 2-85 [3] गीता 10-25

QUESTION ABOUT THE MEANS THAT STANDS IN NEED OF A SUPPORT.

Next, as to *Salambana Upaya*, the means depending on aids such as the things or articles used for worship like *Mantras* to be repeated, flowers, incense (as also auspicious objects of meditation like the idol or the figure of God). Of these, the question relates to the oral basis of *japa* (the *mantra* to be recited) by the words, *Kim japan*. By reciting which *Mantra* is a *man* released from bonds of birth and *Samsara*? *Japa* is repetitive recitation of a *mantra*, accompanied by prescribed rites, etc. Manu (II. 87) says: "A Brahmin can attain anything only by *japa*. There is no doubt about it. Whether he does anything else or not it does not matter. For a person doing *japa* is friendly to all (but a person performing a sacrifice has to do cruel acts, such, as killing a goat, horse, etc.). Hence, he is the real Brahmin." Again, he says (II. 85): "*Japa-Yagna* is ten times more effective than *dravya Yajna*, (sacrifice conducted with the help of articles.). In the *Gita* (X. 25) also, Sri Krishna says: "Of all *Yajnas* I am the *japa-yajna*." Thus among the actions of three kinds done by the mind, speech and body, *japa* is superior and the question here is only about the *japa* which is to be done by word of mouth—not about others which are to be performed either by the mind or by the body.

Man (jantu): any one who has the characteristic of being born. (Man is born only for the worship of the Lord).

Bonds of birth and samsara:—By birth is denoted old age, death, the womb and tortures in hell, etc. which result from the life in this world. *Samsara* denotes ignorance, the latent impressions from the sins or merits of one's actions, inclinations, desires and the contact with *prakriti* (matter): all these form the reasons or causes for the bondage (in the form of birth). *Bonds (bandhana)*:—These are obstructions to the attainment of salvation.

Released (Muchyate): Here the reference is only to *moksha*, the ultimate release; but from the trend of answers

given, that the *japa* is the *sadhana* for all kinds of benefits, it must be taken that the question relates to all kinds of *phalas* (benefits). From the use of the words, *loke* (scripture), *aseshena* (in entirety), *sarvasah* (in full), and *manavah* (persons) it is clear that Yudhishthira has heard all things relating to *dharmas*, such as the seasons for performance, the qualification of the performer, the divisions and subsidiaries of actions and the benefits which are superior. So also he wants all such information in respect of the *dharma* considered best by Bhishma.

साध्येसु जपालंबनप्रतिवचनम्

इमां षट्प्रश्नीं प्रतिब्रुवाणो भीष्मः उवाच। अत्र प्रायेण व्युत्क्रमेण प्रतिवचनं क्रमिकोपनिवन्धनं च प्रतिवचनं वक्ष्यते। तत्र उपायद्वारकत्वात् उपेयस्य प्रथमं तं प्रतिविवक्षन्, आनन्तर्यात्, तत्रैव आदरातिशयाच्च जपालंबनं प्रतिवक्ति—जगत्प्रभुम् इति।

भीष्म उवाच—

जगत्प्रभुं देवदेवम् अनन्तं पुरुषोत्तमम्।
स्तुवन् नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥

जगतः—जङ्गमाजङ्गमस्य, प्रभुं—स्वामिनम्। यथा मनुष्येभ्यो देवाः ऐश्वर्यपरिचर्याभ्याम् अधिकाः, एवम् एतेषामपि इति देवदेवम्। अनन्तम्—सर्वतः अनवच्छेद्यवैभवम्। पुरुषोत्तमम्—परमोदारम्। नामसहस्रेण—जपालंबनीकृतेन; स्तुवन्—स्तुवन् इति [1] "लक्षणहेत्वोः इति हेतौ शतृप्रत्ययः। "सर्वदुःखातिगो भवेत्" इत्यनेन संबन्धः। स्तवनं सर्वदुःखनिवर्तकम् इत्यर्थः। कः एवं स्यात्? पुरुषः—चेतनः। कथंभूतः? सततोत्थितः—निरन्तरम् उद्युञ्जानः भगवत्स्तुति चिन्ताद्यविच्छेदस्य परमप्रियहितत्वात् तद्विच्छेदस्य वैशसत्वाच्च॥

[1] अष्टाध्यायी 3.2.126

REPLY ABOUT JAPA AMONGST THE VARIOUS MEANS.

These six questions are answered by Bhishma not in their order, but sometimes in inverse order and sometimes in direct order. Considering that *Upaya* (the means) is the more important, as it is the basis for the *upeya* (the goal), and as the question relating to the *upaya* is the last, Bhishma starts his reply dealing with the means and the objects relating to *japa*.

Bhishma said :—

(4) A person who is ever and always engaged in praising with the (hymn of) Thousand Names the Lord of this universe, the God of gods and the Highest Person, with no limitation (with reference to time, place, etc.) —

The Lord of the universe :—the Lord of the movables and immovables in the world.

The God of gods :—Just as the gods occupy a higher position than ordinary human beings who serve them, so also the Lord is higher than the gods in His glory, because the gods do Him service.

Limitless :—whose glory is not curtailed or limited in any way.

The Highest Person :—Whose gracious generosity is supreme.

With the hymn of Thousand Names :—making it the oral basis of *japa* (recitative praise).

Praising denotes that the praising is the cause (for freedom from grief).

Who reaps this fruit? *Purusha*—a knowing man.

Ever engaged :—Continuous praises of and thoughts of the Lord are very pleasing and beneficial to the devotee ; any break in such continuity causes him great pain.

[1]श्रूयते हि-" यदा ह्येवैष एतस्मिन् अदृश्ये अनात्म्ये अनिरुक्ते अनिलयने अभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नु दरमन्तरं कुरुते । अथ तस्य भयं भवति " इत्यादि । उपबृंह्यते च—

[2]" यन्मुहूर्तं क्षणं वाऽपि वासुदेवो न चिन्त्यते ।
सा हानिः तन्महच्छिद्रं सा भ्रान्तिः सा च विक्रिया ।। "

[3]" वरं हुतवहज्वालापञ्जरान्तर्व्यवस्थितिः ।
न शौरि-चिन्ता विमुख-जनसंवासवैशसम् ।। "

[4]" एकस्मिन्नपि अतिक्रान्ते मुहूर्ते ध्यानवर्जिते ।
दस्युभिर्मुषितेनेव युक्तमाक्रन्दितुं भृशम् ।।" इति च ।
एवं साध्येषु जपस्य आलंबनमुक्तम् ।

Thus in the *Taittiriya Upanishad* (1. 7): "When for security (from fear of *samsara*) a devotee stands firm in the Lord, who is unseeable. bodiless, indescribable and needing no support, he obtains that security. But one who breaks away from the Lord (in his meditation) suffers from fears of *samsara*." This is explained in the *Smriti* also thus : The fact that Vasudeva is absent in the mind (contemplation) of a person even for a *Muhurta* or a second is a big loss, gives wide room (for bad things), results in perverse thoughts and wicked actions." Also: "Sitting in a cage made of the flames of fire is preferable to the torment suffered by associating with persons who have turned away from the thoughts of the Lord." Again Even if one moment is lost without thoughts of the Lord one should weep, as though he has been robbed (of wealth) by thieves."

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[1] तै. आनं 7 [2] गारुडे पूर्वं 222.22 [3] [4]

जपालंबन विषयस्यैव अर्च्यतमत्वावधारणम्

अर्चनस्तवनयोरेव परमधर्मत्वेन विवक्षितत्वात् धर्मविषयं पञ्चमं प्रश्नमुल्लंघ्य, प्रथमम् अर्चनीय-स्तोतव्यविषयौ चतुर्थतृतीयौ प्रतिवदन्, अर्च्यतमं तावत् सार्चनाप्रकारमाह—तमेव इति यजमान इत्यन्तेन ॥

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥

उक्तजपालंबनविषय एव अर्च्यतमोऽपि इत्यवधारयति—तमेव च इति । यथाहुः—

[1] "तमिमं पर्वसंपन्नम् आचार्यं पितरं गुरुम् ।
अर्च्यमर्चितुम् इच्छामः सर्वे संमन्तुमर्हथ ।। "

[2] "तस्मात् पूज्यतमं नान्यम् अहं मन्ये जनार्दनात् । "

[3] "ब्रह्माणं शितिकण्ठं च याश्च अन्या देवताः स्मृताः ।
प्रतिबुद्धा न सेवन्ते यस्मात् परिमितं फलम् ।।" इत्यादि;

[4] "अन्तवत्तु फलं तेषाम्" इति च ।।

पुरुषम्—पुण्डरीकाक्षम् । **अव्ययम्**—सदा अनुभवेऽपि अनुरूपाक्षयोत्तरोत्तरगुणसंस्तवम् । **अर्चयन्**—तत्परिचरणरूपं भक्तियोगमुपाददानः अधिकारी । **नित्यम्**—[5]"मच्चित्ता मद्गतप्राणाः" इति प्रक्रियया अन्यथा क्षणमपि स्थातुम् अशक्नुवन् । कथमर्चयन्? **भक्त्या**—स्वामिनि दासस्य अनुरागमयी स्थितिः भक्तिः; तया इत्थंभूतः । पुनश्च कथम्?

[1] भारत. सभा. 38.21 [2] भारत सभा [3] भा. मो. 342.36
[4] गीता 7.23 [5] गीता 10.9

ध्यायन्—मानसम् अविच्छिन्नामृतधाराकारं निःशेषसंसारतापत्रय-निर्वापणभगवद्गुणचिन्तनं कुर्वन् । पुनश्च कथम्? **स्तुवन्**—वाचिकं च तादृशं तदनुभवजन्यहर्षप्रकर्ष-पुलकितशरीरं बाष्पगद्गदकण्ठं तद्गुण संकीर्तनं समीहमानः । पुनश्च कथम्? **नमस्यन्**—अत्यन्तं प्रह्वीभवन् । भक्तिपराधीनतया बाह्यान्तरसकलकरणैः निर्ममत्वावनम्रैः आत्मीयैः शरीरेण वचसा च सह 'सर्वं मदीयं त्वदीयं त्वमेव गृहाण' इति भगवत्पाद-पद्मयोः आत्मानम् अहंमान-मलीमसं समर्पयन् इत्यर्थः । पुनश्च कथम्? **यजमानः**—देवपूजनमाचरन् । स्वविषयीकार-महोपकारानुरूप-प्रत्युपकारा-दर्शन-भुवा संभ्रमेण अकृत्रिम-भक्त्युपहृत-प्रयतमनोहर-अर्घ्यं पुष्प-मधुपर्कप्रभृति-औपचारिक-सांस्पर्शिक-आभ्यवहारिकरूप-भोगानुरूप-भोगानुपूर्व्या देवसमाराधनम् असाधारणस् अत्यन्तम् आदरेण कुर्वाणः इत्यर्थः । एवं वृत्तः 'सर्वदुःखातिगो भवेत्' इति ।। (5)

THE SUPREME OBJECT OF WORSHIP

Thus has been described the object of *japa*, recitative praise The fifth stanza furnishes the answer to the question as to who is to be praised or worshipped. It will be noticed that in the inverse sequence (the fifth query) the subject of *dharma* has to be treated here. But it is not so: the subject treated is about the person to be praised and the mode of worship (contained in the third and fourth questions). This is because the subject of worship and praise forms part of the supreme *dharma* and has to be expounded.

(5) And (engaged) in worshipping always with *bhakti* the said Person, the Eternal, meditating upon Him, glorifying Him, saluting Him by prostrating before Him and adoring Him—

Him only—The fifth stanza conveys the idea that the person who is the subject of *japa* is also the subject of worship. In the *Mahabharata* (*Sabha Parvan*) it is said at the time of according first honours to Sri Krishna : "We desire to offer our worship to Him who is full (of perfections) the great teacher, the first *guru*, eminently fit to be worshipped.

Be pleased, to agree, all of you here." There is no person other than He fit to be worshipped" "Wise men do not offer worship to Brahma (the four faced Creator), Rudra and others mentioned as deities in the *Smriti* because the benefit derived from worshipping them is limited" ("Bharata—XII, 342..6); "The benefits derived from them are limited" (*Gita*, VII, 23).

Person (*Purusha*) :—the lotus-eyed (Narayana).

Eternal (*Avyaya*) denotes that, however much His qualities are enjoyed, more and more new qualities appropriate to Him spring up without end.

Worshipping (*Archayan*) : performing *bhakti yoga* which is of the form of service to Him.

Always (*Nityam*) denotes a person who cannot exist even for a moment without thoughts of Him like the devotees described in the *Gita* (X. 9) "whose minds are concentrated on Me and whose lives are dependent on Me."

How to worship ? with *bhakti i.e.*, with the affectionate consciousness that "He is my Master and I am His servant." Again how? *By meditating* (*dhyayan*) : *i.e.*, contemplating always on the virtuous qualities of the Lord with a full mind so as to have a stream of thought like an unbroken stream of nectar and to put an end to the threefold suffering of *samsara* (pertaining to the Atma, pertaining to the gods and pertaining to the elements.)

How else again? *Praising* (*Stuvan*) : striving to recite by word of mouth the various qualities of the Lord, the body being thrilled with the bliss of enjoyment, the eyes streaming with tears of joy and the voice choked on account of such tears.

How again ? *Prostrating* (*Namasyan*) :— Bowing low, *i.e.*, offering at the lotus feet of the Lord, himself, who is impure because of egotism, and with his body and organs and senses, inner and outer, bent low on account of *bhakti* and the

feeling of "Not mine", and uttering at the same time the prayer "All that is mine is Thine. Please take them."

How else again ? *Sacrificing* (*Yajamana*) :—One who does worship to God *i. e.*, one who performs with sincere devotion an incomparable, pure and pleasing worship by offering (Him) a series of objects of enjoyment of various kinds suitable to His enjoyment, such as *arghya* (a respectful oblation of water) flowers, *madhuparka* etc., (a mixture of milk, honey, sugar, curds and ghee) respectively called *aupacharika* (ceremonial), *samsparsika* (tactile) and *abhyavaharika* (edible) all gathered with pure *bhakti*, and enthusiasm and a feeling of restlessness that he (the devotee) is unable to show full gratitude for the great act of grace shown by the Lord by making the devotee His own.

अयमेव भक्तियोगः सुवितमहाशयः वेदान्तेषु चिन्त्यमानः प्रत्यभिज्ञायते। तथा हि—वर्णाश्रमधर्मैः आरादुपकारकैः शमदमादिभिः आत्मगुणैः सन्निपत्योपकारकैश्च अङ्गजातैः अभिनिष्पाद्यं वेदन-ध्यान-ध्रुवानु-स्मृति-विवेकजादिपद-पर्यायगोचर-आन्तरप्रतीतिसन्ततिभिः चित्तवृत्तिभिः अव्यवहित-अनवरतप्रवाह-असकृदावृत्त-सादर-प्रत्यय-संस्कारप्रचय-घटित-पटुतर-प्रत्यक्षशिरस्कं तत्तत्सदानन्द-पुरुष-उपकोसला-दिसंज्ञक-परविद्या-व्यवस्थित-गुणोपसंहार मर्यादं ब्रह्मोपासनं भगवान् बादरायणः [1] "तमेवं विद्वान्", [2] ब्रह्मविदाप्नोति परम्"- [3] "यज्ञेन दानेन तपसाऽनाशकेन", [4] "शान्तो दान्तः" इत्यादित्रय्यन्त-वचनानि "[5] सर्वापेक्षा च यज्ञादिश्रुतेः अश्ववत्", [6] "शमदमाद्युपेतः स्यात्", [7] "आवृत्तिः असकृदुपदेशात्" इति एवंप्रकार-ब्रह्मसूत्रन्यायैः मथित्वा मोक्ष-साधनं निरणैषीत्। वाक्यकारश्च [8] वेदनमुपासनं स्यात् तद्विषये श्रवणात्" इति॥ इदमेव उपासनं विपक्विमं भक्तिः इत्युच्यते, नान्यत्। कुतः? संयोग-रूप-चोदनाख्या-विशेषात्॥

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[1] पुरुषसूक्त [2] तै.आन. 1 [3] बृ. 4.4.22 [4] बृ. 4.4.23
[5] ब्र.सू. 3.4.26 [6] ब्र. सू. 3.4.27 [7] ब्र.सू. 4.1.1 [8] वाक्यकार

It is this *bhakti* yoga which is thought of in the *Vedas* and which is said to be the royal road to salvation. Because, the venerable Badarayana, after examining the *Vedanta* texts like "Knowing Him (*Brahman*) thus"; "The *Brahman* knower attains the Highest,'; "With the help of sacrifices, charity, penance and fasting (the devotee desires to see God)"; and also "A person restraining the inner and outer senses sees the *atman* in the *atman*"—has laid down in his aphorisms thus:—"*Bhakti* requires as ingredients all things like sacrifice, etc., as in the case of a horse (which can be used only with a saddle etc"; "(Not only *karma*) but the devotee must also cultivate restraint of inner and outer senses"; and 'He must repeat often and often the practice of contemplation".

Thus, he shows that *bhakti* is the best means for attaining *moksha*. For this *bhakti* is worship and meditation induced and fostered indirectly by the *varnasrama* duties and directly by peace of mind and restraint of senses, which are synonymous with ideas expressed in the words, *vedana* (knowing) *dhyana* (meditation), *dhruva-smriti* (unceasing remembrance, and *vivekaja* (born of discrimination). It is to be performed with special qualities pertaining to Bhagavan mentioned in the Sat, Ananda, Purusha, Upasana and other Vidyas. For its climax, it has the direct clear vision (of God), which is attained by the strong impressions on the mind made by pleasant and often repeated thoughts, flowing in a constant stream, uninterrupted by any distractions by outer objects or things. The *Vakyakara* also says that *vedana* (knowing) is nothing but contemplation, for it is said: "It is this *upasana* which, when duly perfected, is *bhakti*. Why? Because it has the names of (1) *samyoga*, (association with fruit) (2) *rupa*, (form) and (3) *chodana* (injunction).

(1) *Samyoga* :—This denotes that *bhakti*, like *upasana*, leads to *moksha*. It is said: "His form does not appear within the range of physical vision, no one has seen Him with the physical eyes. He is perceived by the mind through *bhakti* and steadfastness. Those who know Him thus become immortal." (*Kath. Up.* II. 6. 9.) Here "hrit" means *bhakti*. This

is clear by the use in other *sruti* texts and in *Smritis*. In fact the *Mahabharata*, beginning with the words, "His form does not appear within the range of physical vision". goes on to say: 'One who has his soul filled with devotion (*bhakti*) and steadfastness (*dhriti*) gets a vision of the Intelligent Self (i.e., the *Brahman*).,. It is to be noted here that the word *bhakti* is used in the place of *hrit*.

In the *Gita* also *bhakti* is said to be the means to attain *mokhsa*: "That Supreme Person, O Partha, can be attained by *bhakti* undistracted" (III. 22); and "It is possible (to see Me) only by undistracted Bhakti) (XI. 54), The *Angirasa Smriti* says: "By uninterrupted *bhakti* salvation is obtained". Again, in the *Vaishnava Dharma* also :—"Unadulterated *bhakti* towards the Supreme Soul, Govinda, leads men to *mukti*, Do not feel any doubt about it". From the *Ramayana*: "Those who are immensely devoted to Thee, the Ancient One and the Highest Being, obtain all their desires in this and the other world. The devotees never fail in attaining their objectives." Again, the *Vamana Purana* declares: "Those, who are devoted to Vishnu and those whom Vishnu loves, intensely, perceive Him as the only goal and are not subject to further births". (Thus *samyoga* has been explained).

ज्ञाप्यते हि उपासनस्येव भक्तेरपि मोक्षलक्षणेन फलेन सयोगः। यथा— [1] "न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्। हृदा मनीषा मनसाऽभिक्लृप्तो य एनं विदुः अमृतास्ते भवन्ति ॥" इति। हृत् इति भक्तिः। श्रुत्यन्तरेण स्मृतिभिश्च [2] "न सन्दृशे तिष्ठति" इति उपक्रम्य,

[3] भक्त्या च धृत्या च समाहितात्मा

ज्ञान-स्वरूपं परिपश्यतीह" इति 'हृत्' शब्दस्थाने 'भक्ति'-पदप्रयोगात्। यथा च—

[4] "पुरुषः स परः पार्थ! भक्त्या लभ्यस्त्वनन्यया",

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[1] कै. ना. 3 [2] भारत. मो [3] गीता 8,22 [4] गीता 11.54

5 "भक्त्या त्वनन्यया शक्यः", 6 "भक्त्या मामभिजानाति;"

7 "भक्त्या अविच्छिन्नया मुक्तिः" इति आङ्गिरसस्मृतौ।

वैष्णवे धर्मे–

8 "परमात्मनि गोविन्दे भक्तिः अव्यभिचारिणी।
प्रयच्छति नृणां मुक्तिं मा तेऽभूदत्र संशयः॥"

9 "ये त्वां देवं ध्रुवं भक्ताः पुराणं पुरुषोत्तमम्।
प्राप्नुवन्ति सदा कामान् इह लोके परत्र च॥
अमोघास्ते भविष्यन्ति भक्तिमन्तश्च ये नराः॥"
इति श्रीमति रामायणे। श्रीवामने च—

"येषां विष्णुः प्रियो नित्यं ये विष्णोः सततं प्रियाः।
न ते पुनः संभवन्ति तद्भक्ता तत्परायणाः॥" इति

रूपं च उभयत्र पुण्डरीकाक्षं ब्रह्मैव। चोदना च "उपास्स्व "भजस्व" इति। उपास्तिभजती हि सेवाविशेषविषयौ। अत एव नैघण्टुकाः 2 "सेवा भक्तिः उपास्तिः" इति॥

(2) Next as to *rupa*. The form is described as "The Lotus-eyed Brahman in both the places where *bhakti* and *upasana* are mentioned.

(3) Next *chodana* (injunction or mandate). In some places, the word *upaasva* (meditate) is used as a word of injunction, and in other places, the word *bhajasva* (practise devotion), both denote the same thing i.e., a kind of service. Indeed in the dictionary (*nighantu*)' service, *bhakti* and *upasti* are treated as synonyms.

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5 गीता 18.55 6 आंगिरसस्मृति 7 वैष्णव धर्म 8 रा.यु. 120.30
1 वामन 2 नैघण्टुकाः

लैङ्गे मार्कण्डेयोः—

3 "भज इत्येष धातुर्वै सेवायां परिकीर्तितः।
तस्मात् सेवा बुधैः प्रोक्ता भक्तिशब्देन भूयसी॥" इति।
उपास्यस्य भगवतो निरवद्य-महागुणत्वात् निस्सीम-प्रीतिरूपं, निर्व्याज-स्वाम्यात् दास्यैकरुचिगर्भं च इदमेव उपासनं विवक्ष्यत इति भक्तित्व-व्यपदेशः।

एवंविधं प्रियत्वमाश्रित्य हि—

4 "प्रियो हि ज्ञानिनोऽत्यर्थम्", 5 "भजतां प्रीतिपूर्वकम्"

6 "तुष्यन्ति च रमन्ति च", 7 "नाथ! योनिसहस्रेषु",

8 "या प्रीतिरविवेकानाम्" इति श्लोकद्वयम्,

9 'तत्स्मृत्याह्लादसंस्थितः",

10 'तन्नामस्मरणोद्भूतपुलको दितिपुङ्गवः" इति।

श्रीविष्णुतत्त्वे—

1 सेवा भक्तिः समाख्याता ज्ञानवासनया कृता।
उत्पन्नायां ततस्तस्यां स्नेहभावः स्वयं भवेत्॥" इति।
2 परमात्मनि यो रक्तो विरक्तोऽपरमात्मनि।
सर्वेषणा-विनिर्मुक्तः स भैक्षं भोक्तुमर्हति॥" इति।
3 "स नो देवः शुभया स्मृत्या संयुनक्तु" इत्याद्युपासन-विधिषु वचनानि प्रवृत्तानि॥

दास्यैकरुचि-गर्भज्ञापकानि च

4 "माम् अनुस्मरन्", 5 "पार्थ अनुचिन्तयन्",

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3 लैङ्ग 2-9-19 4 गीता 7-17 5 गीता 10-10 6 गीता 10-9
7 वि. पु. 1-20-18 8 वि. पु. 1-20-19 9 वि. पु. 1-17-30 10

[6] "कृष्णानुस्मरणं परम्" इत्यादीनि। 'अनुः' इत्ययं निहीनार्थो हि ज्ञाप्यते तज्ज्ञैः। निहीनत्वं चास्य स्वाभाविकं दास्यम्, तदनुसन्धानगर्भम् उपासनम् अनुस्मरणम्। भक्तेश्च कीर्तनादि शरीरत्वं [7] "सततं कीर्तयन्तः", [8] "मन्मना भव" इत्यादौ व्यक्तम्। अस्या एव सकल-शास्त्रार्थसारत्वेन परमगुह्यतमत्वं च। [9] "इदं तु ते गुह्यतमम्",

[10] "यत् ज्ञात्वा नेह भूयोऽन्यत्" [11] "सर्वगुह्यतमं भूयः" इत्यादौ दर्शितम्। अलं प्रसज्य ॥ (5)

Both in the *Linga* and *Markandeya Puranas* it is said : "The root bhaj is explained in the sense of *seva* (service). Hence, the wise use the word *bhakti* to mean great service:"

Therefore, the idea underlying the use of the word *upasana* to mean *bhakti* is analysed thus:—It is of the form of limitless and devotion towards the worshipped God on account of His faultless qualities. And it contains in itself the sense of belonging to Him. It is this intense devotion that is referred to by the Lord in the *Gita* : : "I am the closest and most beloved to the *jnanin*" (VII. 17) ; With love towards those who are devoted (to Me) ' (X. 1)) ; and "They feel glad when they talk about Me and feel happy when they hear about Me" (X. 9).

In the *Vishnu Purana*, again, occur the two passages : "However many thousands my births be, may I be devoted to Thee" (1-20-18) ; and also "My love to Thee is as great as the love for earthly enjoyment is to fools' (1.2)-1 ·). It is also said : "Being immersed in the bliss of remembering Him". There is the further passage : ',Thrilled by the remembrance of His Name was the Daitya Chief (Prahlada). In the *Vishnu Tattva*, it is said ; Service done with true knowledge (that Bhagavan is the Master, and the Atma is His servant is *bhakti*. When such service is being performed, love and affection do-naturally spring up." Says the *Barhaspatya Smriti* : "Who soever is devoted to God and turns away from attachment to

other things and has also renounced all desires (such as love of children, wealth and the world), he is fit to eat by begging (*i.e.*, fit to become a *sannyasin*)". The *Taittiriya sruti* contains the invocation.: Let this God make us united with auspicious meditation' Thus are all the sayings about the injunction to do *upasana*.

(4) The word *Anusmarana* (repeated recollection) used in several places denotes that thought becoms *bhakti*. The prefit *anu* shows not merely continuity. but also humility, that is, the knowledge that the devotee is the servant of the Lord. Hence, thought along with the consciousness of this relationship is *bhakti*. In the *Gita* occur the words : Remembering (*anusmarana*) Me continuosly" (VII 13) and "Thinking of (*anuchintayan*)" (VIII. 8). Elsewhere it is stated : ,'Repeated recollection of Krishna (*anusmaranam*) is supreme". Recitation of His Holy Names (*Kirtana*) and prostration are included in *bhakti*. For example, the *Gita* says : "The devotees perform worship by recitation and prostration" (IX. 14) : as also "Keep Me in your mind (while doing all actions)" (IX. 34). This *bhakti* is called the Great Secret because it constitutes the essence of the purport of all the *sastras*. The *Gita* refers to it thus : "To you, this most hidden secret" 'I am going to reveal, (IX. 1); "Having known it, there is nothing else to know" (VII 2); and again, This most hidden of all secrets" (XVIII. 64) More than enough has been said. On this subject. This will do.

उपायशून्यानां ध्यानादिलघूपायप्रदर्शनम्

हन्त! इयं भक्तिः

[12] "बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते"

[1] विष्णुतत्त्वं [2] बार्ह. स्मृ. [3] तै. ना. 6.10.19 [4] गीता 8.13
[5] गीता 8.8 [6] वि. पु. 2.6.39 [7] गीता 9.14 [8] गीता 9.34
[9] गीता 9.1 [10] गीता 7.2 [11] गीता 18.64 [12] गीता 7.19

[1] "जन्मान्तरसहस्रेषु" इत्यादिप्रकारेण बहुतरजन्मार्जित-सुकृतपरिपक्वः कषायाणां दीर्घकाल-नैरन्तर्य-सेविता दृढभूमिर्भवतीति, शास्त्रीय-सर्वोपाय-दरिद्राणां प्राणिनां का गतिरिति भयमपनेतुं लघूपायं दर्शयन् "स्तुवन्तः कम्" इति तृतीयं प्रश्नं प्रतिवक्ति "तमेव" इत्यादि "सर्वभूतभवोद्भवम्" इत्यन्तेन ॥

(6) & (7) (And engaged in) praising Him, the Beginningless and the Endless, the all-pervading, the Ruler of all the worlds, the Supervisor of all the worlds (Universal Witness), the *One* to be known from the *Vedas*, the knower of all *dharmas*; the One who engages Himself in enhancing the fame of the worlds Master of the worlds, the Great Person and the Cause of existence of all beings—such a person (worshipper) tides over all the sorrows in the world.

The words "tam eva cha" at the end of the fifth stanza is to be taken along with the next stanza. (Now the further commentary is about the 6th and 7th stanzas).

SHOWING AN EASY WAY FOR THOSE WHO ARE NOT WELL-EQUIPPED.

Then an observation is made as to the difficult nature of *bhakti*. This *bhakti* is grounded firm only on long continuous practice, and that too only after getting rid of all obstructions. This stage is gained only by those whose sins are cleared off by merits gained by performance of good and virtuous acts and conduct through many births. It is said (in the *Gita* and *Vishnu Dharma* respectively): "At the end of many births, one becomes a *Jnanin* (wise man) and attains Me." (VII, 19), and "In the course of thousands of different births" (69).

Then what about persons who are unable to perform all the means enjoned by the *sastras*? In order to dispel such fears, Bhishma points out an easy way in stanzas 6 and 7 by answering the third question, "Praising whom."

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[1] वृद्धविष्णुस्मृति.

अस्यैव सर्वतोमुखं स्तुतियोग्यत्वम् अभिप्रयन् तदपेक्षया आपेक्षिक-क्षुद्र-देवतान्तरादि-व्यावर्तकैः अनादिनिधनत्वादिभिः दशभिः विशिनष्टि—

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ॥ 6 ॥
ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥ 7 ॥

अनादिनिधनम्—तस्मात् अकालोपाधिकम् उपकारिणम् । **विष्णुम्**—अदेशोपाधिकम् । **सर्वलोकमहेश्वरम्**—स्तोतृ-मनोरथपूरण-पर्याप्तमहा-विभूतिकम् । **लोकाध्यक्षम्**—तदुचितनिरुपाधिकानु-सन्धानम् । **ब्रह्मण्यम्**—ब्रह्मणोऽनन्तशाखाय वेदाय प्रतिपाद्यतया हितम् । अत एव उद्घाटितस्तुति-विषयम् ।

सर्वधर्मज्ञम्—अत एव स्वस्तुति-परमधर्मज्ञम् । **लोकानां कीर्तिवर्धनम्**—सर्वलोकाश्रयिणां स्तोतृप्रभृतीनाम् आत्मन इव [1] "यं स्तुवन् स्तव्यताम् एति" इति प्रकारेण अशेष-लोकवेद-प्रशस्यकीर्ति-कारणम् । **लोकनाथम्**—लोकानां स्वामिनम्; अतः स्तुत्यादि-सर्वपरिचरणार्हम् । **महद्भूतम्**—ऐश्वरेण परममहत्त्वेन स्वरूपानुबन्धिना युक्तम्; अतः अक्लेशेन स्तोत्रमात्रेण स्वाराध्यम् । महान्तो हि स्वानुग्रह-संवाद-सूचनमात्रेण हृष्टाः, न बहु वांछन्ति । यथा **उद्योगे**—

[2] "अन्यत् पूर्णादपां कुंभात् अन्यत् पादावनेजनात् । अन्यत् कुशलसंप्रश्नात् न चेच्छति जनार्दनः ॥" इति । **सर्वभूतभवोद्भवम्**—असद्व्यावृत्तानां सत्ताहेतुम् । एवं भूतं **स्तुवन्**—परिपूर्ण-भक्तियोगासंभवेऽपि यथा तथा वाऽपि गुणसंकीर्तनं कुर्वन् । **सर्वदुःखातिगो भवेत्**—तापत्रय दवदहनम् अतीत्य निरतिशयानन्द-शीतलह्रदं भगवन्तं गच्छेत् ॥

अस्य च युक्तं लघुतर-स्तुतिमात्रविषयत्वम्— "ध्यायन् स्तुवन् नमस्यन्" इत्यनन्तरोक्त ध्यानादिसहचर-गुरुतर-

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[1] वि. ध. 75.76 [2] भारत उद्योग 89.13

स्तवन-वैलक्षण्य-प्रतीतेः, अन्यथा पुनरुक्तिप्रसङ्गात्, "स्तुवन्तः कम्" इति स्वतन्त्र - प्रश्नान्तर - प्रयुक्तत्वात्, अनेकशाखान्तर - सङ्गतत्वाच्च अवगम्यते ॥ (6, 7)

To reach that Vishnu, who is the object of *bhakti* and who is alone fit to be praised and worshipped in every way, Bhishma enumerates His qualities by ten attributes, which begin with "the beginningless and endless" and which distinguish Him from all other minor gods.

The beginningless and the endless:- The Lord is ever ready to help; He is not limited by time.

Vishnu: - Not limited by space ; all pervasive.

Great Ruler of all the worlds: He is possessed of mighty powers adequate to fulfil all the wishes of His devotees.

Supervisor of the worlds. This quality is natural to Him. He never forgets, but remembers (to fulfil the wishes of His devotees).

To be known from the Vedas (*Brahmanyam*): All the *Vedas* in their branches extol Him, and so it is easy to know Him and praise Him.

Knower of all dharmas: Just as He appreciates *bhakti* (taught by the *sastras*), He appreciates equally *stava* (praise).

Enhancing, the fame of the world: "By praising Him the praiser becomes himself praise-worthy," savs the *Vishnu Dharma*. Hence in respect of all persons in all the worlds, who praise Him, He makes them also objects of praise by others.

Master of the worlds:– Hence, He deserves all praise and service. In His essential nature He is endowed with supreme greatness indicative of sovereignty.

Great person (*Mahatbhutam*): Possessed of supreme wealth which is natural to him. So He is worshipped easily. The great are easily pleased with those who show by some

act of theirs that they are desirous of obtaining favours from them. They do not want anything more. In the *Udyoga parvan* (of the *Mahabharata*), it is said: "The Lord does not expect anything other than a jar of water (offered by way of respect), or washing the feet or kind enquiries about welfare".

The case of all beings and their existence:- He is the cause of existence and life to those who are not atheists. Hence, He surely shows His grace to them.

Praising (*Stuvan*): Praise in some way or other of His qualities will do; it need not be the same as or as perfect as *bhakti-yoga*.

Tides over all sorrows: The devotee reaches the cool lake of unsurpassed bliss which is the Lord, after crossing the forest-fire of the threefold torments of *samsara*. In this context[1] it is proper that the word *stuvan* in stanza 6 should be interpreted to denote a very easy way of pleasing Him. The word *stuvan*, used earlier in the previous stanza, as it is combined with *dhyayan*, denotes a more difficult means of attaining Him (because *dhyana* etc., are not easy of performance). If not so understood, there will result the fault of repetition.

Besides, among the questions propounded, there is a separate question "*stuvantah kam*" (Praising whom). Hence this answer, contained in stanzas 6 and 7, must be taken to answer that distinct question separately. Again there is the fact that other *sastras* also support this view.

स्मरण-कीर्तन-प्रणामादिभ्यः परिचरणोत्कर्षः

"को धर्मः" इति पञ्चमं प्रश्नं परिहरति एष मे इति ।

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैः अर्चेन् नरः सदा ॥ ८ ॥

एषः—अनन्तरोक्तो भगवदर्चनस्तवनादिरूपो यथाधिकारं गुरुलघुभावेन व्यवस्थितः । सर्वधर्माणां मध्ये अधिकतमो मतः । धर्माः हि ऐहिकाः

[1] गीता 9.2

पशु-पुत्राद्यर्थाः, आमुष्मिकाः स्वर्गाद्यर्थाः, असङ्गैः भगवदाराधन-बोधानुष्ठित-इष्टापूर्त-परिकर्मित-तत्त्वज्ञान समाधिशरीरो मोक्षार्थः, सानुराग-भगवत्स्मरण-कीर्तन-प्रणामादिः तदसाधारण परिचरणात्मा च इति चतुर्विधाः। तत्र 'अधिकतमः' इति तमपा त्रिभ्यः चतुर्थम् उत्कर्षयति। तदुपपादयति—यद्भक्त्या इति। यस्मात् भक्त्यादिगुणवान् तस्मात् अधिकतमः इति। भक्त्या इति अनुष्ठानसमयेऽपि प्रीतिगर्भत्वेन सुखोपादानत्वपरम्। गीतं हि [1] "सुसुखं कर्तुम्" इति।

युक्तं च एतत् प्रियतमपतिस्मरणं प्रियंकरम् इति। अनेन अस्वामिषु देवतान्तरेषु कषायपानवत् विरसत्वेऽपि हित-बुद्धया अनुष्ठीयमानेभ्यो व्यावृत्तिः क्रियते। पुण्डरीकाक्षम् इति विषयाभिरूप्येन विकृतभयंकर-तत्वान्तर भजनेभ्यो व्यावृत्तिः। स्तवैः इति वाङ्मात्रसाध्यत्वेन विश्वजित्-चान्द्रायणादिभ्यो व्ययायासबहुलेभ्यो व्यावृत्तिः॥

The Supreme Dharma ;

Now, Bhishma proceeds to answer the 5th question.

(8) This worship of the Lotus-eyed at all times by praises by a person with devotion is hence regarded by me as the greatest of all *dharmas*.

This—what has been explained earlier as the difficult path and the easy according to the qualification of those resorting to them i.e., worship (*archana)* and hymnal praises. (*stava*).

Of all dharmas, etc: *Dharmas* are divided into four classes (i) *Dharma* performed for material benefits, such as increase of wealth (literally of cattle) and for the begetting of children. (ii) *Dharma* performed for obtaining celestial pleasures, such as *Svarga* (the world of the gods)., (iii) *Dharma* for the attainment of *moksha*, which starts with the performance, by persons with no attachment and with the sole consciousness of worshipping Him, of sacrifices, the building of temples, etc., and which finds its completion in knowledge of the Truth. (iv) Services done for His benefit only such as thinking of

Him with love and affection, praising Him and bowing before Him. The fourth is the best of all as indicated by the superlative suffix 'tama'.

With Devotion: Worship with love is the best. Anything done with love is done easily and with no effort. It has been sung in the *Gita*: "(It) is very easy to do" (IX-2). For, to remember a loving husband is always a pleasant thing to do.

This is different from the acts of worship of other gods who are not our true Lord,—a worship which is undertaken reluctantly like the drinking of a bitter medicinal decoction, with a view to obtain some benefit.

The Lotus-eyed: This describes the fascinating beauty of the object of worship—as distinguished from other objects which are worshipped by some and which are ugly and terrible to look at.

By Praises:- Praising is easy, because only speech is necessary unlike sacrifices such as the *visvajit* or penances like the *chandrayana* which involve expenditure and much personal exertion.

तथा हि भगवान् व्यासः—

[1] "आर्ता विषण्णाः शिथिलाश्च भीताः
घोरेषु च व्याधिषु वर्तमानाः।
संकीर्त्य नारायणशब्दमात्रं
विमुक्तदुःखाः सुखिनो भवन्ति॥" इति।

श्रीविष्णुपुराणे— [2] "अवशेनापि यन्नाम्नि" इत्यादि। वैष्णवे धर्मे

[3] "अज्ञानतो ज्ञानतो वा वासुदेवस्य कीर्तनात्।
तत्सर्वं विलयं याति तोयस्थं लवणं यथा॥"
[4] "शमायालं जलं वह्नेः तमसो भास्करोदयः।
शान्तिः कलेः अघौघस्य नामसंकीर्तनं हरेः॥"

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[1] [2] वि. पु. 6-8-19 [3] वि. ध. [4] वि.ध. 66.74

[5] "यन्नामसंकीर्तनतो विमुच्यते"

[6] "यन्नामसंकीर्तनतो महाभयात् विमोक्षमाप्नोति",

[7] "सकृदुच्चरितं येन हरिरित्यक्षरद्वयम् ।
बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ॥"

[1] "यस्य नाम्नि स्मृते मर्त्यः समुत्क्रान्तेः अनन्तरम् ।
प्राप्नोति वैष्णवं स्थानं पुनरावृत्तिवर्जितम् ॥"

[2] "अच्युतानन्त गोविन्द-नामोच्चारणभेषजात् ।
नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥" इत्यादि ।
अन्यत्र च [3] "संकीर्तयेज्जगन्नाथं वेदं वाऽपि समीरयेत्" इति च ।
वैष्णवे सूक्ते- [4] "आस्य जानन्तो नाम चिद् विविक्तन"

[5] "ध्रुवासो अस्य कीरयो जनासः ।" अस्य कीरयः— कीर्तयितारः,
ध्रुवासः— अपुनरावर्तिनो भवन्ति । अर्चेत् इति अस्य धर्मस्य
पुरुषविशेषसमाराधन-रूपताम् अनतिपरोक्षां हि सूत्रयति ।
गीतं च [6] "प्रत्यक्षावगमम्" इति । न हि अस्य तपस्तीर्थादिवत्
पुरुषप्रीणनत्वं शास्त्रास्तिक्यैकसाध्यम् ॥

So the venerable *Vyasa* says: "Those distressed, afflicted or enfeebled, and those under fear or suffering from terrible diseases—all these, by mere uttering of the word *'Narayana'* are relieved of grief and become happy." In the *Vishnu Purana*, it is said: "If one utters the Name even unconsciously..."

So also in the *Vishnu Dharma*: "Consciously or unconsciously if a man utters the (holy) Name of Vasudeva, all that (i.e., every sin commited wittingly or unwittingly) becomes dissolved like salt in water". Again, in the same work: "Water is sufficient to put out fire; sunrise dispels darkness; (so also) recitation of the Name of Hari extinguishes a multitude of sins of kaliyuga." So also the passages (in the same work): "By recitation of His Name, a person is saved"; "By recitation of His Name, a person is released from great fear"; "One who

[5] वि. ध. 43.12 [6] वि. ध. 43.25 [7] वि. ध. 70.83

utters once the two syllables of the name of 'Hari' has (thereby) packed his luggage to go to *moksha*": "A person who remembers His Name, attains after his death the highest world of *Vishnu*, whence there is no return to this world"; "This utterance of the names, 'Achyuta', 'Ananta' and 'Govinda', acts as an effective medicine to cure all diseases. This is true, this is true, I say".

Elsewhere also: "Utter the name of Jagannatha or recite the *Vedas*. (They are equally efficacious)." In the *Vishnu Sukta*: "Those, who understand the holy Names as being the most distinguished and utter them, become fixed (in Vaikunta), without return to this world".

Worship: This indicates that this *dharma* is of the form of serving a particular Supreme Being and that it is not very much beyond direct experience. In the *Gita* (IX. 2), it is said: "It (*bhakti*) is capable of being experienced directly". That penance and pilgrimage are pleasing to God is known only from faith in *sastras* (land is not directly seen); but, in the case of the *stotra* (or praise) we see from direct experience that it ought to be pleasing.

अर्चनादेः सर्ववर्णाधिकारता

नरः इति प्रायेण सर्वचेतनानां यथासंभवम् अधिकारं सूचयति । एकवचनं च महायागादि-बहुसहकारि-नैरपेक्ष्यपरम् । निन्द्य-गुणवृत्त-जन्मनामपि भक्त्यभि-रुचिमात्र - महागुणेन अकुतोभयं भजनीयो हि भगवान् ॥

अथ क्षिप्रमेव भागीरथीप्रवाहेनेव निर्णिक्त-कल्मषरुचिः परम-धार्मिको भवतीति गीयते ।

गुणविषये तावत् [1] "समोऽहं सर्वभूतेषु"; वृत्तविषयेषु च
[2] "अपि चेत् सुदुराचारः"; जन्मविषयेऽपि [3] "मां हि पार्थ!
व्यपाश्रित्य येऽपि स्युः पापयोनयः" इत्यादि । न च एतावता

[1] गीता 9.29 [2] गीता 9.30 [3] गीता 9.32

दुराचारादेः धर्मत्वम् । [4] "नाविरतो दुश्चरितात् नाशान्तो नासमाहितः" [5] "अप्राप्यः केशवो राजन्! इन्द्रियैरजितैः नृणाम्" इत्येवंप्रकारवचनेभ्यः तस्य भगवदनिष्टत्वेन अधर्मत्वावगमात् । अत एव अनन्तरमाह [6] "क्षिप्रं भवति धर्मात्मा" इति । सर्वाश्रमिणाम् अनाश्रिमणश्च विधुरादेः [7] "शमदमाद्युपेतः स्यात्" [8] "अन्तरा चापि तु तद्दृष्टेः" इत्यादीनि ब्रह्मसूत्राणि अधिकारं निरणैषत ।।

युक्तश्चैषः सर्वावस्थेनापि पुरुषेण मातुरिव पुत्रेण परमवत्सलस्य सर्वबन्धोः निसर्गसुहृदश्च भगवतो नामग्रहणादौ अप्रतिषेधः । दृष्टश्च गजेन्द्र - गृध्रराज - वायस-रावणावरज-कोसलनागरजानपद-बल्लवी-मालाकार-प्रमुखेषु ।।

THE ELIGIBILITY OF ALL CLASSES FOR WORSHIP (ARCHANA)

Person: This kind of worship by praise is open to almost all sentient beings in accordance with their equipment. The use of the singular number is significant, as praising (can be done) by any person by himself without seeking the help of others, and therefore it is unlike the great sacrifices which require the assistance of a number of persons. Even a person of bad character or conduct or of lowly birth may, without fear, approach God, solely by reason of the great virtue of a taste for devotion. Very soon, thereafter, he becomes purified of all taste for sin as if by a bath in the Ganges, and becomes an extremely virtuous man. So it is said in the *Gita*. Speaking of character, the Lord said: "I am equally well-disposed to all beings" (IX. 29). About conduct, the Lord said : "Even if he is a man of very bad conduct......" (IX. 30). And about birth He said: "Even persons born from sinful wombs, if they will resort to Me, O Partha......" (IX. 32).

[4] कठ 12.23 [5] [6] गीता 9.31 [7] ब्र.सू. 3-4-27

[8] ब्र.सू. 3.4.36

What does the above mean? Does it mean that even bad conduct is recognised as *dharma*? No; bad conduct is condemned everywhere. For instance: "A person who does not keep away from bad conduct, or one with senses uncontrolled or one with no peace of mind cannot (attain the *Atman* by knowledge)" (*Kath. Up.*, I. II. 23). Again, "O King! Kesava is not to be obtained by those who have not conquered their senses." By these and other sayings, bad conduct is condemned as not being liked by the Lord: hence, it is *adharma* (sinful). (Even with reference to the passage quoted above from the *Gita*), this point is made clear by the words immediately following: "He at once becomes a man of virtuous conduct." (IX. 31)

Again, *bhakti* is open to all, whether the person is in one or other *asrama* or is in no *asrama* at all (like a widower or *snataka* (a person who has completed his studies as a *brahmacharin* and has not yet married and become a *grithasha*). So the *Brahma sutras* determine in the following and other aphorisms: "He (the householder) must have control of the senses and the mind" (III. 4. 27): and ("Knowledge of God can be attained) in the case of those outside (the *asramas*), as this is observed." (III. 4. 36). This is but proper. There is no prohibition of the recitation of the holy Names by any person, whatever his position may be as in the case of a son with reference to his mother. For God is loving like a mother. He is the kinsman of all and a natural friend. See, for example, Gajendra, Jatayus, the crow (the son of Indra), Vibhishana (brother of Ravana), the people of Kosala, the *gopikas* and the garland maker. (maalaakaara).

[1] अपशूद्राधिकरणे तु अत्रैवर्णिकानाम् अनग्नि-विद्यत्वात् अग्निविद्याङ्गेषु गुरूपसदनादि - औपनिषद - संस्काराभावेन वेदान्तवेद्य-परविद्योपार्जने च अनुपायत्वात् अनधिकारो राद्धान्तितः । (तदीया भगवत्समाश्रयणाधिकार-व्यवस्था । अत्रैवर्णिकानां समुद्रिक्तसत्त्वतया मुमुक्षूणाम्

[1] ब्र.सू. 1.3.9,

अविप्रतिपत्तिः । श्रवणमननाद्यौपनिषद - ब्रह्मविद्यामहापथे न प्रसिद्धो अधिकारः । तेष्वेव रजस्तमस्संभेद-सितासित-सत्त्वतया फलकामतया विप्रलब्धानां तादृशो यथायोगम् । उपासनेषु स्त्रीशूद्रतिरश्चां च प्राचीन-भवपरंपरा-प्रचित-संस्कार-पटिम्ना सुप्तप्रबुद्धन्यायेन प्रत्युत्पन्न-ज्ञानानां विदुरधर्म-व्याधप्रभृतीनां प्रारब्ध कर्मानुशय -लेशानृण्यानुज्ञात-जुगुप्सित-जाति-सर्गाणामपि तत्तज्जात्यप्रतिषिद्ध - सामान्यधर्माङ्गकेषु उपासनेषु दुर्वारोऽधिकारः, अनुत्पाद्यविद्यत्वात् । न्यदर्शि च भगवता शौनकेन—

[1] "धर्मव्याधादयोऽप्यन्ये पूर्वाभ्यासात् जुगुप्सिते ।
वर्णावरत्वे संप्राप्ताः संसिद्धिं श्रमणी यथा ।। " इति ।

Then the question arises: What about the *Apasudra Adhikarana*? What is stated there is something different. This is an *adhikarana* in the *Brahma-Sutras*, in which it is established that the Sudras are prohibited from studying the Vedas. What is prohibited to those other than the three higher castes is only the ceremonies connected with the sacrificial fire which the former have not learnt, and the supreme science (of God) to be known through the *Vedanta*, as they have not studied the *Vedas* under an instructor and obtained the necessary qualification by studying the *Upanishads* under a *guru*.

There is no conflict as regards the right or eligibility for persons other than the three higher castes to seek refuge in Bhagavan if they are desirous of release because of an excess of sattva quality in them; but there is no recognised eligibility to adopt the great path of hearing, meditating etc; which has been set out in the Upanishads as Brahma Vidya.

Even among the three castes, there are some who are deluded by the desires for fruits and whose *sattvaguna* is mixed up with *rajas* and *tamas* and has become impure here and there. They are eligibile for the Upasanas such as they can do. In the case of women of all castes, Sudras and animals, competency for *upasanas* based upon common virtues and duties not prohibited to the respective castes, cannot be gainsaid. Sueh

[1] वि.ध. 102.29

is the case with Vidura and Dharmavyadha. By reason of the force of the effects of experience gathered through a long series of lives knowledge has appeared again as in the case of a person awakening from sleep. They have merely permitted themselves to associate with inferior social classes to rid themselves of the traces of the evil effects of *karma* which had already started to function (and had given them the present birth). In respect of all these persons, knowledge is not generated in them afresh.

"Vidura, Dharmavyadha and others in spite of their birth in lower castes, like Sramani, attained perfection (pure *bhakti*) on account of their knowledge, gained by them in their previous births". (*Vishnu Dharma*)

अनुत्पन्नज्ञानानामपि क्रमभाविन्या मुख्यभक्तेः उपक्रमभूत-स्मरण-संकीर्तनश्रवणादिः अप्रतिषिद्धः । धर्मस्मर्तारोऽपि हि अहिंसा-सत्य-शौच-परोपकार-मातापितृशुश्रूषण-श्रेष्ठदेवतानुकूल्यादिकं सामान्य-धर्मम् आचण्डालम् अनुमन्यन्ते । स्वयं संकीर्तननिषेधेऽपि कीर्तयितृ-पुरुषानुवर्तन-अनुमोदन-अमर्षणाविरोधमात्रेण सुदूरेऽपि संबन्धसंभवः । स्मर्यते हि—

[1] "धर्मः श्रुतो वा दृष्टो वा कथितो वा कृतोऽपि वा ।
अनुमोदितो ना राजेन्द्र! पुनाति पुरुषं सदा ।। " इति ।

[2] "प्रयोजयिता अनुमन्ता कर्ता" इति च विशेषतो भगवद्धर्मस्य स्पर्शवेधित्वम् ।

[3] "उद्घोषितः पूजितो वा दृष्टो वा नमितोऽपि वा ।
प्रसह्य हरते पापं को न सेवेत् हरिं ततः ।। "

[4] "कीर्तितः संस्मृतो ध्यातः पूजितः संस्कृतस्तथा ।
ऐहिकामुष्मिकीं रक्षां करोति भगवान् हरिः ।। "

[1] भार. आश्व. 94.29 [2] [3] [4]

5 "शृण्वन्ति ये वै पठतस्तथाऽन्ये

पश्यन्ति ये माम् तत ईरयन्ति" इत्यादि ।

अपि च इतिहासपुराणादिषु श्वपाकादेरपि भगवद्भजनानुमतिः । वैष्णवे धर्मे—

6 "नम इत्येवयो ब्रूयात् मद्भक्तः श्रद्धयाऽन्वितः ।

तस्याक्षयो भवेत् लोकः श्वपाकस्यापि नारद! ॥"

इत्यादिवचनानि तद्बहुमन्तव्यत्व-निःश्रेयसप्राप्त्यादि-वृत्तान्ताश्च सालंबनाः । एवं न किञ्चिदपि शास्त्रं कुप्येत्, व्यवस्थितविषयत्वात् ॥

In the case of even those who have no knowledge of God there is no prohibition about thinking of God, singing His praise and hearing of Him. These form the beginning of the *bkakti* proper, which they will develop in course of time.

The great law-givers have laid down:—*Dharmas* which are open to all classes from the Chandala upwards are non-violence, truth, purity, service to others, love and gratitude towards parents and performance of acts pleasing to the Supreme Deity. Even when a person is forbidden to do *sankirtana* (praising God), he will get related to God indirectly by merely following, rejoicing with, tolerating or showing no enmity towards one doing *sankirtana*. In the *Mahabharata*, it is said : "A person gets purified, if he hears of *dharma*, sees it performed, speaks of it or approves of it". In fact, any *dharma*, relating to God, promoted, approved or practised is said particularlly to be *sparsavedin* (that is, something that transforms by mere touch). That is, a relation to God in any manner established purifies him. Again, it is said : "The Lord, cried to for help in a loud voice, worshipped, seen or bowed to (as in a temple), destroys with force all sins. Who

1 वि. ध.   2 वि. ध. 29,36   3   4 वि. सूक्तं

then will not worship Hari?"; "Hari, whether worshipped remembered, meditated upon or adorned with flowers etc., grants all protection to a person in this world and the next" and "Those who hear, read about Me or see or praise Me". In the *Itihasa* and *Purana* it is said that even a low born person like the dog-flesh eater is allowed to sing in praise of God (*bhajana*). Thus, in the *Vishnu Dharma* : "Narada ! That devotee of Mine who with faith says 'Salutation to Thee,, even if he is a dog-flesh-eater, attains the Eternal world."

All these statements, which show that the persons above-mentioned should be highly esteemed and that they all attained *moksha* are all supported by authority. Since each mandate has a particular individual in view, the apparent contradictions in the sastras are reconciled and no sastra goes in vain. Thus far about Names.

ध्यानार्चनादेः कालदेशाधिकारि नियमानपेक्षत्वम्

सदा इति कालविशेषानपेक्षत्वम् । देशशौचादि-विशेषानपेक्षाया अपि प्रदर्शनमेतत् । तेन अयन-ऋतु-मास-पक्ष-नक्षत्र-मुहूर्तविशेषसव्यपेक्षेभ्यः प्रकर्षः । अत्र च

1 "चक्रायुधस्य नामानि सदा सर्वत्र कीर्तयेत् ।

नाशौचं कीर्तने तस्य पवित्रं भगवान् हरिः ॥"

2 "प्रातर्देवेति कृष्णेति गोविन्देति च जल्पताम् ।

मध्याह्ने चापराह्ने च योऽवसादः स उच्यताम् ॥"

इत्येतानि ऋषिवचनानि द्रष्टव्यानि । न हि भगवतः प्रयताप्रयताधिकारि संसर्गात् उपघातः तच्छौचादिसहकारिविरहात् तदनुग्रहाधिकारि सामर्थ्यं वा । प्रत्युत स्वसंबन्धायोग्यमपि पुनानः स्वोचितं विधाय स्वीकरोति, परमपावनत्वात् । अतो हि इदम् उदीर्यते— 1 "नाशौचं कीर्तने" इत्यादि । सदसदधिकारि-तारतम्यशास्त्राणि तु उच्चावचानाम् अधिकारिणां परस्परसङ्करेण धर्मसंप्लवो मा प्रसांक्षीत् इति । स्वरूपतो

1 वि. ध.   2 वि. ध. 90.78

अल्पीयान् अपि सङ्कीर्तयादिः फलतो महियान् । यदाह—
[1] "स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्" इति ।
न चास्य धर्मान्तरवत् अभिक्रमनाशः [1] "नेहाभिक्रमनाशोऽस्ति" इति वचनात् । [2] "न मे भक्तः प्रणश्यति" [3] "यं प्रणम्य न सीदति", [4] "न वासुदेवं प्रणिपत्य सीदति", [5] "जनार्दनं प्रणिपतितो न सीदति"। न च अयथा-विध्यनुष्ठानात् प्रबलप्रतिपक्षाद् वा प्रत्यवायः । [6] "प्रत्यवायो न विद्यते" इति । न च एतेषामर्थवादत्वं शक्यशङ्कम्; अनतिवादित्वात् ॥

NO RESTRICTION ABOUT TIME, PLACE OR PERSON FOR WORSHIP

Always (*sada*): This indicates that there is no dependenc on any particular time. It also indicates that there is no dependence on any place or condition of purity etc. Any time or place will do for worship, or any state, whether ceremoniously pure or not. *Stotra* (reciting praise) is thus superior to any other kind of worship which is connected with a particular half year, ritu (season of two months like Vasanta-ritu), month, fortnight, or lunar asterism or auspicious hour. Thus, in the *Vishnu Purana*: "The Holy Names of the Discus-bearer can be sung at all times and places. There is no question of impurity for this *kirtana* of the Lord who is always holy". Again: "Where can there be any difficulty or unhappiness. for a person to utter the names of Govinda, Krishna and Hari early morning, at noon, or in the afternoon?" Such are the sayings of the *rishis*.

There can be no question of the Lord being sullied by contact with the pure or impure worshipper, nor is His power to grant favour affected by the absence of purity and other subsidiary qualifications on the part of the worshipper. On the other hand, the Lord purifies even one who is unfit to have contact with Him, and after making him fit for such contact with Him, He takes him unto Himself, because He is all-pure. *Vishnu Dharma* says: "No question of impurity for this *kirtana* of the Lord." The *sastras*, which speak of the comparative merits

[1] गीता 2.40 [2] गीता 9.31 [3] वि.ध.
[4] श्रीरंग. मा 8.50 (वि.ध. 70)? [5] वि. ध. 7.28 [6] गीता 2.40

and demerits of worshippers, do so only with the view that there should be no scope for confusion in the performance of the functions of the various persons in high and low stations. As a matter of fact, *sankirtana* and such things so petty by themselves yield high gains. Thus, it is said: "Even a little of this *dharma* will rid a person of great fear (i, e. Samsara) (*Gita*, 2.40). This *dharma* once commenced, is not lost, though interrupted in the middle, like other *dharmas* (such as sacrifices etc.). "What is commenced is not lost" (*Gita*), 2.40); "My devotee never perishes" (IX. 33). Elsewhere also it is stated: He who Salutes Him, does not become unhappy"; "Saluting Vasudeva, one does not get into grief"; Saluting Janardana one sorrows not." There is no room for sin or loss of gain, if this *dharma* is done even irregularly or is obstructed by any powerful inimical agency. For it is said in the *Gita*: "No sin or loss of gain arises". (2.40). All these sayings are significant and meaningful and are not mere (empty) praise; they do not exaggerate.

इह भगवत्तत्त्वज्ञान भक्ति-प्रतिबन्धकपापनिर्हरण-सत्त्वसमृद्ध्यादिक्रमेण तत्प्राप्त्युपक्रम उच्यते ।

[1] "बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ।"
[2] "यस्मिन् न्यस्तमतिः न याति नरकं
स्वर्गोऽपि यच्चिन्तने विघ्नः
यत्र निवेशितात्ममनसो
ब्राह्मोऽपि लोकोऽल्पकः ।
मुक्तिं चेतसि यः स्थितोऽमलधियां
पुंसां ददात्यव्ययः
किं चित्रं यदघं प्रयाति विलयं
तत्राच्युते कीर्तिते ॥" इत्यादौ च ।

[1] वि. ध. 70.83 [2] वि. पु. 6.8.56

Is it so? Is it not exaggeration to say that the praise of the Lord can lead one to salvation? No. Here what is spoken about is only the beginning of the preparation for attaining the Lord by destroying all the sins that stand in the way of the acquisition of true knowledge about Him and of *bhakti* by increasing one's *sattva-guna*. Hence it is said : "By uttering the two syllables, *ha* and *ri*, one gets ready for the journey to Heaven." (*Vishnu Dharma*). Again : 'A person who fixes his mind on Him does not go to Hell. After thinking of Him, even *Svarga* (the paradise of the gods) is regarded by him as an obstacle, and the world of the Creator Brahma as but a trifle. The Eternal Lord, presiding over the pure hearts of such persons, grants them the boon of immortality. If this is so, what surprise is there in saying that the praise of the Lord destroys sins?".

(Note :–*Nama sankirtana* saves a person from hell and makes him feel that *Svarga* and *Brahmaloka* are trifles in comparison with salvation. This knowledge makes him puri– fied of all imperfections and makes him fit for *bhakti*, and then it leads him on to final release, step by step.)

न च एषः [1]पूर्णाहुतिन्यायस्य विषयः, तस्य अतिवादविषयत्वात्; संकीर्तनादिप्रकरणेषु प्रायेण वाक्यशेषत्वप्रार्थनाद्यर्थवाद-लिङ्गादर्शनाच्च । किञ्च प्रबलप्रमाणविरोधाभावे अर्थवादपदानामपि स्वतः प्रामाण्यतः स्वार्थं परित्यागश्च साहसम्, अन्याय्यत्वात् ।।

(Here the commentator starts the question : Why not apply here the rule about *purna-ahuti*) the last or completing oblation, or the oblation made with a full ladle? Though such *ahuti* is stated to secure all sorts of fruits, it has been as- certained by the *Mimamsakas* that such a statement is mere praise. The reasoning adopted there is that the *purna-ahuti* is prescribed in the context of several other rites, some to be performed before and others to follow. If *all* the *phalas* mentioned are to be ascribed to this *ahuti* alone, the other rites will be fruitless and may be given up. But that is not

[1] मीमांसाविषयवाक्यं 1.2.15

the case here. For, in the context of speaking of *sankirtana*, no other rites are prescribed, nor is any rite combined with it; not even any prayers are mentioned. Mere sankirtana is enough certainly to destory sins. So the commentator sums up.)

This is not subject to the *purna ahuti* maxim. For the subject there is exaggeration. Moreover, elements of *arthavada* like incomplete statement and prayers are not seen here. Besides even *arthavada* is not altogether to be neglected; if otherwise not opposed to any authority, we must not omit to give it its proper meaning and significance to the extent possible. To omit is improper.

गुरुतर तपस्समाधिसाध्य-तत्त्वज्ञानस्य लघुतरवाङ्मात्रसाध्यता

ननु गुरुदीर्घ-दुष्कर-तपस्समाधि विशेषरूपमहाधर्मसाध्य-तत्त्वज्ञानोपक्रमस्य वाङ्मात्रसाध्यत्व-वादोऽपि अतिवादः गुरुशास्त्रवैयर्थ्य-प्रसङ्गेन प्रमाणविरुद्धं च ।।

तदिदम् अविदितभगवत्प्रभावस्य छान्दसस्य पैशाचम् । लघीयोऽपि भगवत्संकीर्तनं दुर्वहामपि धुरं धारयति एव । न गुरु-शास्त्रानर्थक्यम्, तस्य समर्थाधिकारत्वात् । अस्य तु सति असति वा सामर्थ्ये, भगवदसाधारणरुचि-समुचित - भाग्यवदधिकारत्वाच्च । गरीयसोऽपि भगवत्प्रसाद एव फलहेतुः, लघीयसि किं दण्डवारितः? यथा च गरीयसि प्रयोगवैपुल्यात् देवः प्रसीदति, तथा लघीयसि अपि भावशुद्धिविशेषात् प्रसीदेत् । यथोक्तम्—

[1] "सम्यक् व्यवसितो हि सः", [2] "पत्रं पुष्पं फलं तोयम्",

[3] यो न वित्तैः न विभवैः न वासोभिः न भूषणैः ।
तोष्यते हृदयेनैव कस्तम् ईशं न पूजयेत्? ।।"

व्यासस्मृतौ—

[4] "दद्यात् पुरुषसूक्तेन यः पुष्पाणि अप एव वा ।
अर्चितं स्यात् जगदिदं तेन सर्वं चराचरम् ।।"

[1] गीता 9.30 [2] गीता 9.26 [3] वि.ध. 90.69 [4] व्यासस्मृति

वैष्णवे धर्मे—

[5] "पृथिवीं रत्नसंपूर्णां यः कृष्णाय प्रयच्छति ।
तस्यापि अन्यमनस्कस्य सुलभो न जनार्दनः ।।" इत्यादि ।।
भावभेद एव हि धर्माधर्मनिदानं, न क्रियाविशेषः ।

यथा श्रीविष्णुतत्त्वे—

[6] " भावशुद्धिः मनुष्याणां प्रमाणं सर्ववस्तुषु ।
अन्यथाऽऽलिङ्ग्यते कान्ता स्नेहेन दुहिताऽन्यथा ।।"
तथा [7] "तपो न कल्क: अध्ययनं न कल्कः
स्वाभाविको वेदविधिर्न कल्कः ।
प्रसह्य *वित्ताहरणं न कल्कः
तान्येव भावोपहितानि कल्कः ।।"

अन्यत्र " गङ्गातीर्येषु वसन्ति मत्स्याः
देवालये पक्षिसंघाश्च नित्यम् ।
भावोज्झितास्ते न फलं लभन्ते
तीर्थानि पुण्यायतनाश्च मुख्याः ।।" इति ।।

ATTAINMENT OF THE KNOWLEDGE OF THE ULTIMATE REALITY BY MERE RECITATION.

(Then, the learned commentator starts the following question): It was said that the *stava* (recitation of praise) is capable of preparing a person for knowledge of the ultimate truth. Is not this also a bit of exaggeration ? For *tattvajnana* is not to be obtained easily, but only after very long and difficult austerity and concentrated meditation. But the *stava* involves just a slight exertion on the part of the tongue. Besides, if the same result is obtained in both cases, the performance of the more difficult *sastraic* acts will become

[5] वि.ध. 73.6 [6] [7] भार. वन. 1.279
* वित्ताहरणं-पा

unnecessary and the *sastras* relating to them will become of no use. And also this conclusion is opposed to all authority. (This objection is answered thus.) This is the gibberish of a scholar, of a person who has not realised fully the greatness of the Lord and has lost himself in *chhandas* (*Karmakanda* rituals). Reciting the praises of the Lord, however light or easy, does indeed carry a heavy burden. As for the prescription of difficult courses of discipline by the *sastras* becoming useless, it is not so. They are useful to those who are competent to perform the injunctions therein contained. This *stava* is open to those fortunate people, who have acquired a unique taste for enjoying the very many qualities of the Lord, though they may or may not possess the other capacity (to perform *tapas*, etc.). (After all, it is not the means, however great, that secures the result). The resulting gain in the case of the difficult discipline is due to the infinite grace of God. What is there to deter Him from granting His favours, even in the case of praise, slight though it be? It may also be justifiably said that, if in one He is pleased with the great trouble taken, in the other, He is delighted by the great sincerity of the mind (of the devotee).

Hence, it is said in the *Gita* : "He (a person of wicked conduct, taking to *bhakti*) has rightly resolved" (IX. 30); and "A leaf, a flower or fruit or even a little water (I accept)" (IX. 26). In the *Vishnu Dharma*, it is said: "He is not pleased with offerings of wealth, or property, or clothes or ornaments. but only with the heart (pure and sincere). Who then will not worship Him?" In the *Vyasa Smriti* it is stated: "He who offers flower or water (to God), at the same time reciting the *Purusha sukta*, has worshipped the whole world of moving and unmoving things". Again, the *Vishnu Dharma* says: "Even if a person offers the whole world with all its gems to Krishna, he will not easily reach Janardana, if his mind is elsewhere,". The fundamental basis on which virtue and sin are decided is the difference of mental attitude and not particular acts.

For it is said in the *Vishnu Tattva* : "It is the purity of the mind of the man that matters. When a man embraces his

wife, his mind is in a different state from that when he embraces his daughter." It is also laid down in the *Mahabharata*: "*Tapas* is good (lit. not sinful), recitation of the *Veda* is good, Vedic conduct is good, even taking another's wealth by force is good (for the worship of God); but if they are accompanied by a bad motive, they become sinful". Elsewhere it is stated: "Fish live in the holy Ganga, flocks of birds reside in temples; they are not benefitted by the holiness of the Ganga or of the temple, because they have not the necessary state of mind... .."

उपपन्नं चैतत् सर्वज्ञस्य अवाप्तसमस्तकामस्य अनपेक्षस्य भगवतो भावशुद्ध्याराध्यत्वं न द्रविणकणार्पणादिना [2] "याथातथ्येन पण्डितः" इति न्यायात्। देशकालसहकार्यादिवैकल्येऽपि स्वल्पादिव समग्रादिव देवः प्रसीदेत्। तदुक्तम्—

[3] "ध्यायन् कृते यजन् यज्ञैः त्रेतायां द्वापरेऽर्चयन्।
यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम्॥" इति।

तथा— [4] विनिन्दां प्रथमे पादे करिष्यन्ति हरेर्नराः।
युगान्ते च हरेर्नाम नैव कश्चित् ग्रहीष्यति॥
धन्यास्ते पुरुषव्याघ्र! भवांभोधावमायिनः।
यत्नेनापि कलौ विष्णोः ग्रहीष्यन्त्यक्षयात्मनः॥"

युज्यते चैतत्। सुशीलो हि नृपतिः पितराविव कृच्छ्रेषु किञ्चिन्न्यायवृत्तमपि बहूपकारिणमिव अनुगृह्णीते। अत एव यथा सर्वस्वसाध्यप्रयोगविस्तारस्य स्थाने स्वानुपपत्ति-ख्यापनमेव आपदि श्राद्धप्रत्याम्नानम्, यथा वा तत्तत्कर्मदौष्कर्ये तत्तन्मन्त्रजपः इत्यादि॥

It is but proper that, God who is omniscient, with no wish of His unfulfilled and not seeking anything from others, should

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1 2 [3] वि. पु. 6.2.17 [4] वि. ध. 109.28-29

be pleased with a pure heart and not by the offer of insignificant wealth. With even a little worship though marred by imperfection in regard to place, time or accessories, He is pleased as if it were perfect and complete. This is in accordance with the maxim that one who is wise, is pleased with truth. Hence it is said: "What benefit is gained by *dhyana* in the Kritayuga, by sacrifice in the Treta, and by worship. in the Dvapara, the same benefit is obtained in the Kali by recitation (of names)". (*Vishnu Purana*, VI. ii. 18) Also: "In the first quarter (of Kaliyuga), men will indulge in abuse of Hari's name. And at the end of the *yuga*, none will there be to take up Hari's name. If, even at that time, there may be some who disdain this ocean of sin and remember with some effort the name of Vishnu, indeed, they are the blessed, and their souls realise immortality." (*Vishnu Dharma*). This is but logical. A virtuous king regards with parental affection a person who, in spite of difficulties, conducts himself in a fair manner, if he (the subject) has rendered him great help. Hence, in the case of the worship of God or of ancestors, or expiatory ceremonies, though they are, according to time, place and circumstance, simple or elaborate in form, the result in any case is the same (*i. e.* the removal of sin.) Such is the practice of the eminent. Again, the remembrance of one's poverty or inability is regarded as equivalent to the performance, in emergencies, of the *sraddha* (the annual ceremony in honour of one's deceased parents) which has to be carried out elaborately, with the expenditure of all that one has. It has also been said: When it is impossible to perform the necessary rites, mere utterance of the appropriate *mantras* will do.

तदेवं प्रियतमविषयतया सुखक्रियत्वात्, व्यय-आयास-रहिततया सुकरत्वात्, अनतिपरोक्ष-आत्मनाथ-प्रीणनभवेन आकर्षकत्वात्, अतिलाघवेऽपि अतिगुरुदुर्वह-भवभय-उन्मूलनमहाफलत्वात्, अप्रत्यवायवत्त्वात्, सुभिक्षाधिकारितया विश्वजनीनत्वात्, देशकालदशाविशेषादि-विक्षेपवर्जनेन निर्व्याजत्वात्, विषयप्रभावेन निष्प्रत्यूहत्वाच्च

इत्येंप्रकारेभ्यो हेतुभ्यः भगवदसाधारणसंकीर्तनादिधर्मः अधिकतमः भीष्ममतः ।

अन्येषामपि परमर्षीणां

[1] "सर्वेषामपि धर्माणाम् उत्तमो वैष्णवो विधिः ।
रक्षते भगवान् विष्णुः भक्तान् आत्मशरीरवत् ।।"

[2] "गोविन्दभक्त्यभ्यधिकं श्रेयश्चान्यन्न विद्यते"
इत्यादिः उदाहार्यः ।।

It is the conclusion arrived at by Bhishma that *sankirtana* and similar disciplines are the best form of worship of the Lord for the following and other reasons :– (1) The worship is of the dearest Person and hence performed with ease and no effort. (2) It can be done easily with little or no expense or exertion. (3) It is attractive, because it is inspired by the consciousness that it is being offered to please one's own master, who is not very much out of sight. (4) Though the service is comparatively slight, it secures to the worshipper the great fruit of *moksha* which dispels the great and unbearable fear of the mortal world. (5) There is no sin incurred, even if the performance is not strictly regular or in the proper manner. (6) Those who are qualified to do this worship are innumerable, and hence it is suitable to all men, (7) There is nothing which can affect the worship on account of time, place, etc., and hence it is not dependent on any condition. (8) Owing to the glory of God, who is the object of worship, there can be no obstruction to the attainment of the goal.

The above is the opinion of other *rishis* also, as stated in the following and similar passages: "Vishnu-worship is higher than any other form of worship. The Lord, Vishnu protects His devotees as His own body"; and "There is nothing higher than worshipful devotion to Govinda'.

[1] भार. मोक्ष. [2]

भगवतः आदित्याद्यवभासक-तेजोरूपता

अथ उपेयप्रश्नं प्रतिवदन् श्रीमन्नामसहस्रश्रवणाय धर्मराजो नियुज्यते...परमं यः इति चतुर्भिः ।। तत्र प्रथमेन सार्धेन "किं वाप्येकं परायणम्" इति द्वितीयं प्रत्याह ।।

परमं यो महत् तेजः परमं यो महत् तपः ।
परमं यो महत् ब्रह्म परमं यः परायणम् ।। ९ ।।
पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।

तेजः आदिभिः नपुंसकलिङ्गैः यः इति समभिव्याहारेण लिङ्ग-वैरूप्यम् न शंक्यम् । लिङ्गसंख्याभ्यां पूर्वं विशेषितस्य पदस्य पदान्तर-समभिव्याहारात्, तल्लिङ्ग संख्याविशेषेण अविशेष्यत्वाच्च विशेष्यस्य, "वेदाः प्रमाणम्" [2] "तत्त्वं नरायणः परः" इतिवत् ।।

सर्वथा स्पृहणीयतमत्वेन परमपुरुषार्थख्यापकानि परमतेजस्त्वादीनि षट् विशेषणानि । तेजः स्वभावत एव भास्वरम्, अन्यावभासकं च । [3] "परं ज्योतिः उपसंपद्य" [4] "तस्य आदित्यो भामुपभुज्य भाति" इति भास्वरस्य निस्सीमत्वं । महत् इति परम् इति च समातिशाय्यसंभवः । एवमुत्तरत्रापि यथा विशेष्यम् । ईष्टे सर्वस्य इति तपः । यथा [5] "यो देवेभ्यः आतपति" [6] "तमीश्वराणां परमं महेश्वरम्" [7] "एष सर्वेश्वरः" इत्यादि । अनवच्छिन्नकल्याणस्वरूपगुणत्वेन बृहत्त्वात्, सर्वशक्तित्वेन सर्वबृम्हणत्वाच्च ब्रह्म ।

[1] वि. ध. 75.15 [2] तै. ना. 11. [3] छा. 8.12.2 [4]
[5] तै. ना. [6] श्वे 6.7 [7] बृ 4.4.22

THE SOURCE OF LUSTRE EVEN TO LUMINOUS BODIES

Paramam Yo Mahat Tejah
Paramam Yo Mahat Tapah I
Paramam Yo Mahat Brahma
Paramam Yah paraayanam II (9)
Pavitraanaam pavitram Yo
Mangalaanaam cha Mangalam II

Then Bhishma proceeds to answer the question about the ultimate goal (*parayanam)* and directs Dharmaraja to listen to the Thousand Names in the following stanzas (9 to 12). There the first one and a half stanza deals with the second question (which relates to the ultimate goal).

(9) (He) who is the supreme and great effulgence; who is the supreme and great director (*tapas*); who is the supreme and great *Brahman;* and who is the supreme and highest ultimate goal;

(10) (a) He who is the purest of the pure and who is the auspicious amongst the auspicious,

The combination of the word *yah* (He who) in the masculine gender with tejas (radiance) and other words, which are in the neuter gender, should not make us think that there is confusion in genders. The attempt here is only to relate a word (Pundarikaksha) with a number of new words different in gender. This is grammatically correct. For example, see "*Vedah pramanam*" ('*Vedas* are the authority') (*Vishnu Dharma*) and "*Tattvam Narayanah*" (Narayana is the truth) (*Narayana Sukta*). In the former example, there is a difference in number and in the latter there is a difference in gender.) Vedah is plural and parayanam is singular; Tattvam is in neuter gender and Narayana in masculine.

There are six attributes of the Lord mentioned to show that He is most attractive and that He is the Supreme *purusharha* (*moksha*)-

(1) Effulgence (*tejas*). It is itself lustrous and It makes other things also lustrous.. Thus it is said. "Having attained the Supreme Light" (Chh. Up. VIII. 12.2) and "The sun shines with light borrowed from Him.'

(2) Great (*mahat*). This shows that there is no limit to His lustre.

(3) Supreme (*paramam*). There is nothing equal or superior. This is the meaning to be adopted in later places also.

(4) Director (*tapas*). He issues decrees and orders. He is the ruler. So it has been said: "He radiates His conquering powers for the sake of the gods" (*Narayana Sukta)*; "Him who is the supreme ruler" (Svet. Up. VI. 7); and "He is the ruler of all" (Brih. Up. 4.4 22).

(5) *Brahman* (the extremely great)—He is great because His nature and qualities are beneficent to an unlimited. extent. He makes all others also great by His omnipotence.

भगवत्संबन्धस्य चेतनाचेतनदोषनिवारकता

पवित्राणां मध्ये परमं महत् पवित्रम् । पवित्रम् । शुद्धिविशेष हेतुः शुद्धिश्च दोषविशेषनिर्मोकः । दोषश्च—रजस्तमः-प्राय परिणाम-भेदास्पदत्वम् अचेतनस्य चेतनस्य तु तत्परिरंभसंभवः अविद्या भगवदपराधरागद्वेषादिः । तं भगवानेव समूलकाषं कषति । तस्यैव सर्वथा तद्विरोधिस्वभावत्वात् ॥

क्रोशन्ति च शास्त्राणि–

1 "एतम् ह वाव न तपति"
2 "तद्यथा पुष्करपलाश आपो न श्लिष्यन्ते"
3 "तद्यथा इषीकतूलमग्नो प्रोतं प्रदूयेत"
4 "तत् सकृतदुष्कृते धूनुते"
5 "तदा विद्वान् पुण्यपापे विधूय
6 "क्षेत्रज्ञस्य ईश्वरज्ञानात् विशुद्धिः परमा मता"
7 "ध्यायेन्नारायणं देनं स्नानादिषु च कर्मसु ।
प्रायश्चित्तिर्हि सर्वस्य दुष्कृतस्य इति वै श्रुतिः ॥"
8 "यो माम् अजम् अनादिम् च",

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1 तै. आनंद 9 2 छा. 4.14.3. 3 छा. 5.24.3. 4 कौषी. 1.4
5 मुंड 3.1.3 6 याज्ञ. स्मृ. प्रा. 34 7 दक्षस्मृ 8 गीता 10.3

9 "पावनः सर्वलोकानां त्वमेव रघुनन्दन"

10 "प्रायश्चित्तानि अशेषाणि" इत्यादि ।

प्रायश्चित्तप्रकरणं कात्स्न्येंन ।

11 "यथा अग्निः उद्धतशिखः कक्षं दहति सानिलः ।

तथा चित्तस्थितो विष्णुः योगिनां सर्वकिल्बिषम् ।।" इति ।

CONTACT WITH BHAGAVAN REMOVES THE DEFECTS OF ALL

(6) Purest of the pure (*pavitram*) The words *paramam* (supreme) and *mahat* (great) should be understood here. The words mean that He is the agency for purifying in a parti- cular way. Purification means the removal of impurity. (*doshas*) Impurity arises in inanimate matter when it evolves under the influence of *rajas* and *tamas*. In the soul, it is caused by contact with such matter. And it consists of ignorance, offences against the Lord, attachment, hate, etc. The Lord alone is capable of destroying utterly the *doshas* root and branch, because He is always of a nature opposed to them. He is the purest of the pure. So proclaim the *sastras*: "He (the knower of Brahman) does not feel anxious (about his salvation) (Taitt. Up. 11. 9); 'just as water does not cling to the lotus leaf" (Chh. Up. IV. iv. 3); "Just as a bit of cotton thrown into fire is burnt (Chh. Up. V. xxvi. 3); "He (the soul) shakes off his sins and merits (when attaining *moksha*),' (Kaush. Up. 1.4); "After getting rid of merits and sins the wise man..." (Mund. Up., III. 1.3); "The highest purification for the soul is held to arise from knowledge of God,' *Yajnavalkya Smriti*); and "Remember Narayana while doing all acts in- cluding bathing. This is the most efficacious expiation for all sins". To the same effect the *Gita* says: "He who knows Me as one without beginning and without birth" (X. 3). In the *Ramayana*, it is said: "You are the purifier of all persons, O scion of the Raghu race." The *Vishnu Purana* declares: "The continued remembrance of Krishna is the best of all expiatory

9 रा. यु. 82.9   10 वि. पु. 2.6.39   11 वि. पु. 6.7.74

ceremonies" (II. vi. 39); and also: "Vishnu, enshrined in the minds of the *yogins*, destroys all sins, as fire combined with wind flares up and burns dry grass" (VI. vii 74). The entire section on Prayaschitta (expiation) is full of such statements.

भगवत्संबन्धेनैव तीर्थादीनां पवित्रता

अन्यस्यापि तीर्थादेः पवित्रत्वं तत्संश्लेषायत्तं दर्शयति परम् महत् इति विशेषणाभ्याम् । न खलु स्वभावमलिनानाम् (अ)चेतनानां तदुपहतानां वा देवादीनां स्वसदृशवस्त्वन्तरशोधकत्वं युक्तिमत् । अत एव पराशरशौनकादिभिः शुभाश्रयप्रकरणादिषु तत्संशीलन निषिध्यते—

1 "अशुद्धास्ते समस्तास्तु देवाद्याः कर्मयोनयः ।"

2 "आब्रह्मस्तंबपर्यन्ताः जगदन्तर्व्यवस्थिताः ।

प्राणिनः कर्मजनिताः संसारवशवर्तिनः ।।" इत्यादिषु । तत्र देवतानां पावनत्वं तदुपासनार्चन-पादोदक-सेवादिना प्रसिद्धम्; तीर्थायतनादेः तत्सामीप्यात्; यथा गङ्गायाः वैष्णवे 3 विष्णुवाम-पदाङ्गुष्ठ' विनिस्सृतस्य जलस्य एतन्माहात्म्यम् इति ।

4 "विष्णोरायतनं ह्यापः स ह्यपां पतिरुच्यते" इतिजलमात्रस्य च । कालस्य च तदवतार-तद्दैवत्य-तच्छयन-उत्थानवत्त्वात् द्वादशी-जयन्ती श्रवणादिवत् तत्संबन्धात् । आत्मगुणानां शमादीनां तज्ज्ञानानुगुण्यात् । क्रियाणां च यज्ञदानतपःश्राद्धप्रभृतीनां तदाराधनत्वात् । ब्राह्मणादिजातेः तत्परवेदाध्ययनादौ साक्षादधिकारात्—यथा

5 "विष्णुं क्रान्तं वासुदेवं विजानन्

विप्रो विप्रत्वम् आप्नुयात् तत्त्वदर्शी" इति ।

श्रुतिस्मृत्यादेः तत्परत्वात् तच्छासनत्वाच्च,

1 वि. पु. 6.7.77   2 वि. ध. 104.23   3 वि. पु. 4.4.30

[2] "नारायणपरा वेदा:" [3] "श्रुतिस्मृती ममैवाज्ञा" इति ।
आरण्यके तीर्थयात्रायां [4] "पुण्या द्वारवती" इत्युपक्रम्य
"आस्ते हरिरचिन्त्यात्मा तत्रैव मधुसूदनः ।
तत्पुण्यं तत् परं ब्रह्म तत् तीर्थं तत् तपोवनम् ।।" इति
तत्संबन्धहेतुकं देशस्य पावनत्वमभिधाय
[5] "पवित्राणां हि गोविन्दः पवित्रं परमुच्यते ।
पुण्यानामपि पुण्योऽसौ" इत्येवमेव स्पष्टं निगम्यते ।।

THE SOURCE OF SANCTITY FOR HOLY THINGS IS THEIR CONTACT WITH THE LORD

In other cases, like that of the sacred waters which are purifying agencies, they acquire that characteristic only by their contact with the Lord. This is shown by the adjectives, 'supreme' and 'great'. It is not reasonable to hold that either sentient beings who are themselves naturally impure or the gods who are also affected by impurity can purify others who are similarly situated. Hence it is that Parasara, Saunaka and others in the context of *subhasraya* (God as the substratum of auspiciousness) prohibit contemplation and worship of other gods, Subhasraya means an object of worship or meditation which is at once auspicious (*i.e., subha* or sin-destroying) and easy *asraya* for contemplation. Thus: "All the gods are impure because they are born in *karma* and are subject to *karma*" (*Vishnu Purana*), VI. 7. 77); "All beings in this world from Brahma (the four-faced creator) down to a clump of grass, are all born in *karma* and are in the grip of *samsara*', *Vishnu dharma*). It is well stated (by authorities) that the gods acquire the capacity to purify only by contemplating on Him, worshiping Him, doing services to Him like sipping the water that has washed His feet, etc..Similarly, the holy water and sacred temple acquire this capacity to purify only by their nearness to Him. Hence, says the *Vishnu Purana* (IV. 4. 30)

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1   2 भागव. 2.5.15   3 वि. ध. 76.31
4 भारत. वन. 88.24   5 भारत. वन. 88.26

about the Ganga: "This is the greatness of the water that has flowed down from the toe of the left foot of Vishnu". And as for mere waters, it is said: "The waters are indeed the abode of Vishnu, and He is the Lord of the waters."

In the same way, Time is(said to be auspicious and purificatory) because of its connection with Him, as being the hour of His Incarnation, or having Him as its deity, or as the hour of His going to sleep or waking up, as for example *dvadasi*, (the twelfth day of the lunar fortnight), *jayanthi* (birthday), sravanam, (a day when the moon is in conjunction with a lunar asterism in Capricorn sacred to Vishnu).

Again *atma-gunas* (spiritual virtues such as self-control, etc.) are said to be purificatory because they are helpful in knowing and realising Him.

Sacrifices, charity, *tapas* and *sraddha* are purificatory because they are all but forms of His worship. Brahmins and others acquire their purity because of their eligibility to study the *Vedas* which sing of Him. Hence it is said in the *Mahabharata*: "A Brahmin becomes a Brahmin and a seer of Truth only when he knows Vasudeva as the Pervader of the universe and as having traversed it by His feet. *(Kranta)*"

The *Vedas* and the *Smritis* are also purifying as they are but His commands and recongnise Him as supreme. Thus it is said: "The *Vedas* are about Narayana" (*Bhagavata*, 2. 5. 15.) and "The *Srutis* and *Smritis* are My commands".

Temples are sacred and capable of cleansing a person because the Lord resides or presides there; this is so stated in the *Mahabharata, Aranyaka, Tirthayatra* chapter. Beginning with the statement, "Dvaraka is holy", it goes on to observe: "There Hari, whose nature is beyond thought and who has killed the demon, Madhu, dwells. It is holy, it is supremely great, it has holy waters, it is the penance-grove" (88. 24). Thus the purifying power of a place is said to be due to His connection with it. It is then concluded clearly: "Govinda indeed is the supremely pure among the pure. He is the holiest of the holy". (88. 26)

भगवतः स्रगादि प्रत्यगात्मभ्यामभिलषणीयता

सुरभि स्रगङ्गराग-सुरसुन्दरी-सुधारसादिभ्यो निरस्तसमस्तसंसार-निर्मल निर्मर्यादस्वरससंविदानन्दसान्द्रात् प्रत्यगात्मनश्च अत्यन्तम् अभि-लषणीयत्वात् मङ्गलानां च मङ्गलम् । अतः परमं यः परायणम्— प्राप्यम् । प्रपञ्चयिष्यते चैतत् ।।

'यः एवं सः परमं परायणम्' इति विधाय प्रतिवक्तव्ये यः परायणम् इति सिद्धवत् अनुवादः शास्त्र-प्रसिद्धयतिशयप्रदर्शनार्थः ।। १ ।।

THE MOST DESIRABLE NATURE OF BHAGAVAN

Auspicious of the Auspicious (Mangalanam cha mangalam) He is the most intensely desirable, being more desirable than fragrant garlands, sandal paste, heavenly damsels and even nectar, and also more desirable than the individual soul which has destroyed all the impurities of *samsara* and is full of bliss and knowledge in its essence, pure and unlimited. For these reasons, He is the Supreme Object to be attained. This will be elaborated later.

(*yah*: *He who*): It would have been appropriate to conclude that such a Person is the supreme goal. Instead of this, there is the statement, "He who is the goal", as if this is established. The intention is to show that this indeed is well-known as well-established in the *sastras*.

ब्रह्मादीनामपि परब्रह्मनिमित्तकत्वोपपादनम्

अथ किमेकं दैवतम् इति प्रथमं प्रश्नं प्रतिब्रूते — दैवतम् इति सार्धेन ।

दैवतं देवानां च भूतानां योऽव्ययः पिता ।। १० ।।
यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ।। ११ ।।

स एव देवतानां विधिशिवशतमखादीनां महादैवतं तत्त्वम् । कुतः? तेषामेव भूतानां सद्भावभाजां पिता; यतः तस्य अर्वाचीन-पितृभ्यो विशेषः अव्ययः इति । न हि तेन सनातनेन पितृमन्तः कदाचित् अनाथाः । पितृत्वम् उपपादयति—यतः सर्वाणि इति । यतः—निमित्तकारणात् । सर्वाणि—द्रुहिण-द्रुमावधीनि । भूतानि भवन्ति ।—जायन्ते । यद्यपि ब्रह्मसर्गात् उपरि अवान्तरसर्गे च ब्रह्मादिमुखेन सृजति, अथापि प्रथमसृष्टौ न तथा इति सूचयति— आदियुगागमे इति ।।

BHAGAVAN, THE SENTIENT CAUSE

What follows is the answer to the first question. The next stanza and a half are devoted to answering; "Who is the one Deity?"

Daivatam devataanaam cha
Bhootaanaam yo Avyayah Pitaa II (10) (b)
Yatas-sarvani bhootaani
Bhavanti Aadi–yugaagame I
Yasmin cha pralayam yaanti
Punar–eva Yuga-kshaye II (11)

(10) (b) The God of gods and the indestructible Father of beings.

(11) From whom all beings originate in the beginning of the first *yuga* and in whom they merge again at the end of the *yuga*.

He alone is the principal, who is the Great God of all the gods, *i.e.*, of Siva, Brahma and others. Why? Because He is the Father of all the beings, that is, those who are existent. The word, 'Indestructible' is to show that He is not like ordinary fathers.

When He is their ancient and imperishable Father they cannot be said to be without a protector at any time.

How He is the father, is explained in the next stanza.

From whom (*yatah*) denotes the *nimitta karana,* the instrumental cause. 'All' (*sarvani*) :—Beginning with Brahma (the four-faced) down to the stump of a tree.

Beginning of the first yuga (*Adiyugagame*) is significant to show that in the beginning it was different from what prevailed after the creation of Brahma, when through him further creation proceeded. (That is, the Lord Himself directly was responsible for the primary creation at the beginning.)

परब्रह्मण: उपादानसहकारिकारणत्वोपपादनम्

उपादानकारणमपि तमेव आह। अन्तिमे युगक्षये पुनः **यस्मिन्नेव** तानि **प्रलयं यान्ति**—प्रलीयन्ते। लयः खलु उपादाने एव कार्यस्य, यथा ऊर्णनाभितन्त्वादेः लालादौ। स्थितिप्रवृत्त्यादिहेतुत्वं सहकारिकारणत्वं च चकारेण द्योत्यते। एवंलक्षणकं हि परतत्त्वं श्रूयते—[1] "यतो वा इमानि" इत्यादौ। सूत्र्यते च [2] "जन्माद्यस्य यतः" इति। अस्य चैव त्रिविधकारणत्वं च [3] "ब्रह्म बनं ब्रह्म स वृक्ष आसीत्" इति उदाहृत्य, [4] "प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात्" इत्यधिकरणे निरणायि। एतेन [5] "उपादानं तु भगवान् निमित्तं तु महेश्वरः" इति कारणभेदेन अभिमतमहेश्वरवादो न वैदिकः। न च जगदुपादानत्वात् भगवति विकारादि-दोषप्रसक्तिः। स्वशरीरतया परिगृहीतप्रकृत्याद्येकदेशद्वारकत्वं परिणामादेः ऊर्णनाभि-दृष्टान्ता-वष्टंभेन उपपादयन्ती तत्रभवती श्रुतिरेव पर्यहार्षीत् ॥

LORD, THE MATERIAL CAUSE

Now about the Lord being the material cause: "Into whom alone all beings are dissolved" shows that the absorption is in the material cause of the effect. This is like the spider which absorbs its threads in its own saliva.

[1] तै. भृ. 1 [2] ब्र. सू. 1.1.2 [3] यजु. अष्टक 2.8.7
[4] ब्र.सू. 1.4.2

The word *cha* (and) is used to denote (i) that He is also the auxiliary cause and (ii) that He is the cause for maintaining the universe, activating it, etc. The Lord who is the Supreme Principle is defined as possessing this quality in the *Vedas*. For example: "From whom all these beings are born" (*Tatti. Up. III.*) It is also stated in an aphorism in the *Brahma Sastras*:" From whom proceed the birth, etc., of this (universe)" (1. i. 2.)

That *Brahman* itself is all the three kinds of causes viz. Nimitta, Upaadaana and Sahakaari, is illustrated from a *Vedic* text, "The *Brahman* is the forest. He is the tree" and established in the *Brahma-Sustras* (I. 4-23.): "The *Brahman* is) also the material cause because there is no contradiction of the proposition and there are illustrative examples." (To the question, "Which is the tree from which the whole universe is shaped?", the answer given is: "The tree, the forest and the Director are the same *Brahman*.")

Some distribute the causes between two agencies. The Lord is the material cause, and Mahesvara is the instrumental cause. Their stand is not based on Vedic texts. A question may be raised to the effect that if the *Brahman* is the material cause, that will be attributing to it imperfections like the quality of changing. There is no ground for such a question, for evolutionary and other changes are only in respect of *prakriti* (matter) and other things (souls) which constitute His own body. The example of the spider was cited by the respected *Vedas* only to meet this point.

अत्रापि विधातव्ये 'यों देवतम्' इत्यनुवादः शास्त्रप्रसिद्धि-प्रदर्शनपरः। तथा हि उपनिषदादिषु परतत्त्वस्य लक्षण-तत्त्वस्थिति-उपासन-प्राप्ति-प्रतिपादनैदंपर्य-पर्यवसायिषु सत्-असत्-ब्रह्म-अक्षरादिपदैः निरुपपदैः 'परम' आद्युपपदसनाथैश्च सामान्यवाचिभिः निर्दिश्यमानस्य 'विधि-हरि-शिव' आदिविशेषपर्यवसिताकांक्षायां

[1] "नारायण परं ब्रह्म तत्त्वं नारायणः परः",

[2] "तद्विष्णोः परमं पदम्",

[3] "यस्मात् परं नापरमस्ति किञ्चित्",

[4] "पुरुषान्न परं किञ्चित्,

[5] "मत्तः परतरं नान्यत् किञ्चित्",

[6] "उत्तमः पुरुषस्तु अन्यः",

इत्यादिभिः कण्ठोक्तिभिः, सृष्टिवाक्यगतिसामान्यात्, तत्त्वपर-पुरुषसूक्त-उत्तरनारायण-प्रभृति प्रबलप्रदेशान्तर-तात्पर्यात्, सुबाल-मैत्रावरुणीय - महोपनिषत् - छान्दोग्य - तैत्तिरीय - ऐतरेय - कठवल्ली-प्रभृतिबहूपनिषदुद्घोषेण सात्त्विक-इतिहासपुराणप्राचुर्येण देवतापार-माथ्र्यज्ञ-पराशर-पाराशर्य-प्राचेतसादि-परमर्षिमतैः अस्यैव वेदसिद्धान्तत्वे स्वपरमागमसंप्रतिपत्त्या रूप-आयुध-वाहन-चारित्रविशेषादि-सामर्थ्यतश्च खलु भगवतो निरङ्कुशैश्वर्यं तदितरनिकर्षश्च, बुद्धिमतां स्वध्यवसानम्। दहर-वैश्वानराद्यधिकरणैः समन्वयाध्याय एव च एवम् अध्यवससुः आचार्या इति न अतिविस्तृणीमहे ॥

Then, when the question by Yudhishthira was, "Who is the Supreme Deity?", the answer must naturally be "Vishnu". Instead of laying down a conclusion, Bhishma starts by saying *yah* (he who), (as if this is something already known to the questioner). This is to show that it is well-known from the *sastras* that Vishnu is the Supreme Deity of all deities.

(When the Upanishads speak of the Lord, His characteristics, His reality, His worship with contemplation, attaining Him etc.) The words 'sat' 'Asat' 'Brahma,, 'Akshara' etc. are used to describe the Supreme Being, sometimes without any attribute and sometimes with words like 'param' (Supreme) etc.

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[1] तै. ना. 11 [2] कठ 3.9 [3] श्वेत 3.9 [4] कठ 3.11
[5] गीता 7-7 [6] गीता 15,17

Here doubts arise as to whether the reference is to Brahma (the four-faced) or to Hari or to Siva, etc. To set at rest these doubts, there occur passages like "Narayana is the Supreme Brahman", "Narayana is the Supreme Reality." (*Narayana Sukta*); "That supreme abode of Vishnu" (*Katha. Up.*, III. 9); "Nothing else is higher than Him (Vishnu)" *Svet, Up.*, III. 9); and "Nothing is higher than *Purusha* (the Supreme Person)" (*Kath. Up.* III. II). In the *Gita* also there are similar passages: "Nothing else is higher than I" (VII. 7) : and "The Highest Person is another" (XV. 17). All these proclaim this fact in clear words with no room for any other inference or doubt.

Any intelligent person can easily come to the conclusion that Vishnu is the Highest Deity of unassailable rulership and that the others are not so high for the following reasons also : (1) the common trend of the scriptural statements about creation; (2) the purport or meaning of the *Purusha Sukta*, *Uttara Narayana Sukta* and other important passages ; (3) the loud proclamations of many *Upanishads* like the *Subala*, *Maitrayaniya*, *Mahopanishad*, *Chhandogya*, *Taittiriya*, *Katha* and *Aitareya*; (4) the thoughts expressed by the *sattvika puranas* and *itihasas* ; (5) the opinions of great sages like Parasara, Vyasa and Valmiki who know and have had direct perception of the Highest Deity ; (6) the *agamas* which are in conformity with the *Vedas* and (7) the natural excellence of His form, weapons, vehicle and action. Again, our *acharyas* have come to the above conclusion; as stated by them in the 'Dahara' 'Vaisvanara' and other sections of the first chapter (*Samanavya Adhyaya*) of *Brahma sutras*. Hence there is no need to dilate further.

तथा च संचिक्षिपुः यामुनाचार्याः

[1] "त्वां शीलरूपचरितैः" इत्यादिना। तातपादाश्च

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[1] स्तोत्ररत्न 15

[2] तत्त्वार्थतत्पर परश्शतवेदवाक्यैः
सामर्थ्यतः स्मृतिभिरप्यथ तादृशीभिः ।
त्वामेव तत्त्वपरसात्त्विकसत्पुराणैः
दैवज्ञधीभिरपि निश्चिनुमः परेशम् ॥"

[3] " रूपश्रिया परमया परमेण धाम्ना
चित्रैश्च कैश्चित् उचितैः भवतश्चरित्रैः ।
चिह्नैः अनिह्नवपदैः अपरैश्च कैश्चित्
निश्चिन्वते त्वयि विपश्चित ईशितृत्वम् ॥" इति ॥ (11)

Yamunacharya also says the same thing in a brief way in the 15th stanza of the *Stotra-ratna*, which begins with "Thee by reason of Thy grace, beauty and deed." My (the commentator's) revered father also says, addressing Vishnu in the *Vaikunta Stava* (7): "We feel convinced that thou art the Highest God from hundreds of passages in the *Vedas* which deal with the Highest Reality, from logical inferences, from *Smritis* of like import, from *sattvika puranas* and from the opinions expressed by those who have attained the knowledge of God". Again: "Learned men have also determined that Thou art the Supreme Lord from the beauty of Thy form. Thy superb radiance, some of Thy wonderful and appropriate exploits and some other clear and significant signs". (*ibid* 28).

एवं सुनिर्णीतयोः सर्वपरयोः तत्त्वहितयोः सर्वयोग्यं हितविशेषम् अवधारयन् श्रोतारं निमन्त्रयते—तस्य इति

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते! ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥ (12)

तस्य—यथोक्तमहामहिम्नः । **लोकप्रधानस्य**—अशेषशेषिणः । **जगन्नाथस्य**—सर्वनियन्तुः । **विष्णोः**—संबन्धिषु सत्स्वपि बहुषु तदावर्ज-

[2] वै.स्तव 17 [3] वै.स्तव 28

नोपायान्तरेषु, **नामसहस्रमेव सर्वपापभयापहम्**—सर्वप्रकारं पापं तद्धेतुकं भयं च समूलघातं हन्यात् इत्याशंसनार्हं यत् तत्, **मे**—मत्तः मदर्थं वा, **शृणु** । स्वयमेव शृण्वतः पुनः श्रवणनिमन्त्रणं, '**भूपते!**' इति संबोधनं च वक्तुः श्रोतृलाभम् अस्मिन् विषये श्लाघ्यं सूचयतः ॥ (12)

Tasya loka-padhaanasya
Jagannaathasya Bhoopate II
Vishnor-Naama-Sahasram me
Srinu paapa-bhayaapaham II (12)

Thus, the *tattva* (the Ultimate Reality) and the *hita* the beneficial way of attainment) have been determined as superior to all else. Of these, a method common and beneficial to all is to be clearly set forth. So Bhishma invites Yudhishthira to listen :

12. O King ! Hear from me the Thousand Names which remove sins and drive away fear,—of that Vishnu, Lord of the universe and Ruler of the world.

Of that (*Tasya*) : Of Him whose supreme greatness has been set forth above.

Lord of the universe (*Lokapradhanasya*) : The Lord on whom all without exception depend.

Ruler of the world : He rules all.

Thousand Names : Though there are so many other methods of pleasing Him, the Thousand Names are preferred which remove sins, etc. The Thousand Names deserve the praise that they destroy sins and drive away all sorts of fears by the very roots. *From me* (*Me*), : From me or for my sake. (The Sanskrit word *me* is common to several cases, dative, ablative and genitive. Here it can be taken as either dative or ablative singular.) O *King*! *Hear* : Why this call to listen to one who is already listening of his own accord, and why the vocative 'O King'? These show that the speaker (Bhishma) felt that the gain of a listener for this matter was worthy of commendation.

अथ वक्तुं प्रतिजानीते—

यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ।। (13)

इह चतुष्टयी हि शब्दानां प्रवृत्तिः द्रव्य-जाति-गुण-क्रियाविषय-भेदेन । तत्र *अद्रव्योपाधित्वेन असाधारण्येन च अद्रव्यजाति-निमित्तत्वात् प्रकृष्टगुण-कर्मनिमित्तत्वमेव भगवन्नाम्नां ब्रवीति—**गौणानि** इति । गुणेभ्यः कर्मभ्यश्च निमित्तभूतेभ्यः आगतानि; यौगिकानि इत्यर्थः । गुण शब्दः कर्मणोऽपि प्रदर्शकः ।

[1] † "प्रवदन्नात्मनो नाम्नां निरुक्तं गुणकर्मणाम्" भगवान्
[2] गौणानि मम नामानि कीर्तितानि च कानिचित्",
[3] "नामकर्मार्थवित् तात!"
[4] निरुक्तं कर्मजानां च शृणुष्व प्रयतोऽनघ!" इत्यादिवचनात् ।

न च एषां यदृच्छाशब्दत्वम्; विवक्षितावयवार्थत्वात् असाङ्केतिकत्वाच्च । **विख्यातानि**—छन्दोभाषयोः प्रवृत्त्यादीनां प्रयोगभूयस्त्वात् तदसाधारण्येन प्रसिद्धानि; रूढानि इत्यर्थः । योगादिना अर्थान्तर-वृत्तिसंभवेऽपि एकत्र नियतत्वं हि नामत्वम् । **ऋषिभिः**—अशेषवेदार्थ-दर्शिभिः सनक-सनत्कुमार-नारदप्रभृतिभिः । **परिगीतानि**—एवंरूपाणि एवं निमित्तानि एतद्वाचकानि इति परितः दुग्धधेनुवत् अभिनिविशमानैः प्रीत्या प्रयुक्तानि यानि नामानि तेभ्यः एकैकस्मात् एकैकं मधुकरक्रमेण समाहृत्य भगवता व्यासेन स्तोत्ररूपेण कीर्तितानि संप्रदायपारंपर्येण अस्मत्पर्यन्तं संप्राप्तानि तुभ्यं वक्ष्यामि । किमर्थम्?

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* द्रव्योपाधित्वेन साधारण्येन च द्रव्यजातिनिमित्तत्वात्—पाठभेदः 1

† प्रसन्नात्माऽऽत्मनो नाम्नां-पा. [1] भार.शा. 342.3

[2] भार.शा. 342.10 [3] भार.उ. 59.1 [4] भार.शा. 342.10

भूतये—भूतिः भवनं सत्ता; अनादिसंसार-दृष्टिविनष्टात्मनः पुनरुज्जीवनाय इत्यर्थः ।।

Yaani Naamaani gaunaani
Vikhyaataani Mahaatmanah I
Rishibhih Parigeetaani
Taani Vakshyaami bhootaye II (13)

(Then he proceeds to set out what he will be speaking about.)

(13) For the good (of the world), I shall tell you the (holy) Names of the Supreme Soul (Paramatman) which are indicative of His attributes and glory, well known and sung by the rishis.

Indicative of attributes (Gaunani)[1]: Generally, words are capable of four functions : to indicate (1) an individual, (2) a class, (3) a quality and (4) an action. (For example, Chaitra, a Brahmin, pure and doing charity.) The occasion for denoting an individual and a class arises respectively through the limitation of individuality and the presence of universality. And these are not relevant here. So, the word "Gaunani" is used here, to show that the names (of God) are derived from qualities and actions which have become the cause therefor. Their significance is derivative and etymological. Here the word "guna" must be taken to include activities also. In the Mahabharata, the Lord speaks of the etymological interpretations of His Names as referring to qualities and actions. He says: "Some of My Names are said to indicate qualities"; "He who knows the meaning of Names indicating action, O! son; and "Hear attentively from Me, O sinless one, the derivation of My Names which are applied to Me on account of My action". These Names are not without significance, because in each word each of its parts, when analysed, bears a significant sense. The Names are not used, according to some capricious convention.

Well known : These names are being used largely both in the Vedas and in ordinary literature, hence they are well known as exclusively applicable to Him. They are rudhani, traditionally well known. Even though some of the names may

apply to others in an etymological sense, yet they are peculiarly His own. For a name to be a name must apply only to one.

By rishis : like Sanaka, Sanatkumara and Narada who have understood the essensce of all the Vedas. Sung : sung on all sides (pari). These Names were applied as descriptive of Him, by them who explained the forms and reasons with an affection which is like that of a cow with a full udder towards its calf. They are culled from the sayings of various rishis, like honey gathered from various flowers by a bee, and strung together by Vyasa in the form of a stotra. They have come down up to us by tradition.

For the good of All: Bhuti means existence, life. The meaning here is that this teaching is for the redemption of the soul which has been lost in beginningless samsara.

श्रूयते हि अयमेव आत्मनः सदसद्भावौ—

1 "असन्नेव स भवति, असत् ब्रह्मेति वेद चेत्; अस्ति ब्रह्मेति चेद्वेद, सन्तमेनं ततो विदुः ।।" इति । अपरिमितमाहात्म्यतया अपरिमिताभिज्ञत्वात् भगवतो यद्यपि कृत्स्ननामग्रहणासंभवः;

2 "श्रुतमेतस्य देवस्य नामनिर्वचनं शुभम् ।
यावत् तत्राभिजानेऽहम् अप्रमेयो हि केशवः ।।" इतिप्रकारेण बुभूषतां तु विष्णुनामसहस्रेण आत्मलाभो भवति इति ध्वनयति— महात्मनः इति ।। एवम् एषां * गुणनिमित्तत्वात् एतदधिकारिभिः भगवद्गुणतस्करा न व्यवहार्याः ।।

For the Taittiriya Upanishad this describes the existence (sat) and non-existence (asat) of the individual soul : "He who knows the Brahman as non-existent, himself becomes non-

1 तै. आन. 6 2

* गुणकर्मनिमित्तत्वात्-पा.

existent. Whoever knows the Brahman as existent is indeed truly existent." (II. vi. I)

Of the great soul: Great is His glory and His knowledge deep and immeasurable. Hence it is impossible to give out all the Names of His. So it is said : "I have listened to the auspicious interpretation of the names of this God. From it I know only this, that Kesava indeed cannot be known fully." Those who wish to experience in this manner the Thousand Names of Vishnu, will be doing good to themselves. This is the meaning suggested by word Mahatmanah.

The persons above-mentioned who are competent to utte these (Names of His) should not, as these Names are due to the gunas, mix with persons who are thieves of the gunas (i.e., those who deny these gunas to Vishnu or those who ascribe them to other deities).

सगुण निर्गुणवाक्यविचारः

'अस्तु इयं सगुणब्रह्मविद्या अर्वाचीनफलाधिकारिणाम्; निर्गुणविद्या तु मुमुक्षूणामेव हि' इति चेत्—

धिक् त्वां बधिरं यः अस्या एव

1 "मुच्यते जन्तुः जन्मसंसारबन्धनात्"

2 "याति ब्रह्म सनातनम्" इति उपायत्वं घुष्यमाणं न शृणोषि । किं च सगुणनिर्गुणे द्वे ब्रह्मणी प्रसज्येयाताम् इति अद्वैतं विपद्येत । "परमो मतः" इति, "अधिकतमो मतः" इति सर्वशास्त्रार्थाधिकतर-सारसमुद्धारैक-प्रयोजनताधिकृतस्य अर्वाचीन-विषयत्वोक्तौ क्व अन्यत्र अनर्वाचीनसिद्धिः अनयोर्विद्ययोः?

ENQUIRY ABOUT BRAHMAN IF IT IS ENDOWED WITH QUALITIES OR NOT (SAGUNA OR NIRGUNA)

Suppose you argue : "Let this teaching about the Brahman with attributes be for persons who are entitled to a lesser

objective (than final salvation); the teaching about the Brahman without attributes is indeed only for those who aspire for salvation." Fie unto you, your ears are indeed deaf! For you don't hear to what fruit these Names are the means—which is loudly proclaimed in this very stotra at the end (where the fruits of reciting it are mentioned): "He is released from the bonds of samsara", and "He reaches the Eternal Brahman". If once you postulate two Brahmans, one with attributes and one without attributes, the oneness of the Brahman (which you advocate) will be destroyed. With a view to know the best means of salvation according to the very essence of the sastras the question is put, "What is it you consider as the best dharma", and the answer is in the same words, "This is the best in my considered opinion" if you say that even then the lesser is mentioned, where else will there be an opportunity to reach the highest? (That is to say, the question and answer denote that what is taught is the highest and nothing less than the highest truth.

सगुणा निर्गुणार्थेति मा च वा चाल! वोचथाः ।
न विरुद्धार्थयोर्यस्मात् उपायोपेयता द्वयोः ।।

Oh, Prattler! Do not argue that of the two, that is, of the worship of God with attributes and of God without attributes, the former is a step towards the latter. For, the two are contradictory to each other and one cannot be a step to lead to the other.

आपि च निर्गुणस्य किं मूलं गुणप्रतीतेः? सा अविद्या इति चेत्, जनि-मृति-मोहादि-भवदोष-विष-मूर्छितस्य मुमूर्षोः परमभेषजं ब्रह्मैव अविद्या-भ्रमाद्यशेष-दोषास्पदम् अनाघ्रात-गुण-कणिकं च इति मनोहरमिदं वेदरहस्यम् ।।

Again, what is the cause for one without attributes to appear as if it is with attributes? If it is said to be due to avidya (nescience), then what a fascinating mystery about the Vedas (do we have)! The Brahman, is said to be the best medicine to one who is about to die, having swooned from the poison of birth, death, delusion and other imperfections of life in samsara. How can that very Brahman be at the same

time the abode of faults like nescience and delusion and be without even a trace of the smallest particle of (good) qualities?

ब्रह्मदोषो मृषा चेत् ते नैर्गुण्यं च मृषा मतम् ।
नैर्दोष्यसगुणत्वे ते सत्ये स्यातां न चेच्छसि ।।

If it is argued that the flaw in the Brahman is unreal, your argument about the attributelessness (of the Brahman also is) unreal. Is this quality real or unreal? If the flaw is unreal, then it means that the Brahman is (nairgunyam) without a fault. Similarly, if being devoid of attributes is unreal, then being endowed with attributes is real. So, even though you do not like it, it will become true that the Brahman is without flaw and full of attributes.

को वा ब्रह्माविद्याम् इमाम् उपहन्यात्? अद्वैत-विद्यानिष्ठ इति चेत्, इदं ततोऽपि मनोहरम् यत् 'परं ब्रह्म बंभ्रमीति, संसारी तत् उत्तारयति' इति । अपि च सगुणवाक्यं कस्य हेतोः निरर्थकम्? निर्गुणवाक्य-बाध्यत्वात् इति चेत्, विपरीतं कस्मात् न स्यात्? सममेव हि उभयोः प्रामाण्यं, विरोधश्च ।

There is another point to be answered. What is it that removes the nescience in the Brahman? If the answer is, "He who realises monism or oneness", then this is a more delightful statement. The Supreme Brahman is suffering from illusion and the bound individual soul in samsara redeems it. (This is stating the proposition upside down.)

Moreover, on what ground can the passages describing the Brahman as having qualities be said to be meaningless? If the answer is that these are contradicted by passages describing the Brahman as without qualities why not the other way about? Both kinds of passages are equally authoritative and exercise equal force in contradicting (each other). Why reject the one and accept the other?

अन्यच्च—गुणाश्चेत् निषेद्धव्याः, किं तपस्विन्या गुणश्रुत्या? 'प्रतिषेध्य-गुण-प्रसञ्जिका सा' इति चेत्, मा च भूत् प्रतिषेध्यम्। न हि अप्रसक्तं प्रसज्य तदेव प्रतिषेधतु शास्त्रम् इति काचित् ललाटपट्टे लिपिः।

[1] "प्रक्षालनात् हि पङ्कस्य दूरादस्पर्शनं वरम् ॥"

There is another point. If the qualities of the Brahman are to be negated is the purpose of these poor Vedic texts describing the Brahman as having qualities? If the reply is that there is necessity to mention the existence of qualities for the purpose of negating them, why mention them at all and then negate them? Is it written on its pate that the sastras should speak about an irrelevant thing and then say it is irrelevant? As the Mahabharata puts it : "Why touch the mud and clean it? Better keep away from it and do not touch it at all."

न च [2] "पौर्वापर्ये पूर्वदौर्बल्यं प्रकृतिवत्" इति सार्वत्रिको न्यायः। न हि प्राक्तनम् 'इह अस्तीति ज्ञानं' 'नास्तीति' परस्तात्तनशब्दो हिनस्ति। पवमानापच्छेदे प्राकृतधर्मप्राप्तौ च पूर्वदौर्बल्यं, पूर्वमनुपमृद्य परस्य उत्पत्त्यसंभवात्। इह तु संभवो वक्ष्यते। यदि परत्वात् निर्गुणवचनं गुणांशं निह्नुते, ब्रह्मस्वरूपांशमपि "शून्यमेव तत्त्वम्" इति वाक्यं बाधतां, परत्वात्। 'तत् बुद्धभ्रममूलत्वात् न वैदिकं वस्तु बाधते' इति चेत्, न; वेदो अपि हि ते ब्रह्मभ्रममूल एवेति को विशेषः अनयोः? किं च प्रत्युत गुणशास्त्रमेव परं दृष्टम्। देहात्म-दुर्गुणनिषेधपर निर्गुणवचनपूर्वं भगवति हेयगुणान् प्रतिषिध्य, कल्याण-गुणविधि-परत्वस्य.

[1] "अपहतपाप्मा विज्वरः" इत्यादौ उपलंभात् ॥

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[1] भार. वन. 2.48 [2] पू. मी. 6.5.19

If it is argued that the rule in Mimamsa, (VI, 5. 19) that the later passages are more potent and negate the earlier ones like Prakriti, is to be applied here, no! The rule is not of universal application. Besides, the earlier knowledge that a thing exists here cannot be stultified by the later statement that it is not.

(*Note*).—The rule is exemplified in the following case. In the Pratassavana sacrifice, there are five priests who officiate, the "Adhvaryu", "Prastotri", "Pratihartri", "Udgatri" and 'Brahma'. When starting a prayer they move one behind another, round the sacrificial fire each taking hold of the girdle of the priest immediately befor him. The sacrificer in turn has to take hold similarly of the 'Brahma' priest. It is laid down that if the 'Udgatri' accidentally lets go his hold, the sacrifice should be finished without distributing dakshina to the priests. It has to be started afresh and the dakshina prescribed in that case is that already prescribed. But if the 'Partihartri' lets go his hold, the dakshina prescribed is the whole wealth of the sacrificer. What is to happen, if both the 'Prastotri' and 'Udgatri' should lose hold, one soon after another? The rule is that the penalty prescribed in the later case is to prevail. Here, the penalties prescribed are opposed to each other and cannot be reconciled. Such is the rule.)

When there is a breaking (of the chain of priests) round the sacrificial fire, and this rule becomes relevant, the weakness of the earlier injunction is due to the fact that the later injunction cannot arise without wiping away the earlier one. Here (such a later statement) is said to arise. How to apply the rule here? The mention of the gunas and the denial of the gunas are not opposed to each other. Both may exist without contradicting each other. It may be argued that the passages negating qualities (to God) conceal (or obliterate) that part(of the scriptures) which affirms qualities, on account of the former passages being later. In that case, even the portion (of the Vedas) dealing with the nature of the Brahman may be stultified by the statement, "The (ultimate) Reality is non-existent": For this statement is later. If it is replied that this

arises from the delusion of Buddhists and cannot affect anything established by the Vedas, the reply is not acceptable. For, according to you, the Veda itself arises from the delusion of the Brahman. And what distinction can be made between these two delusions?

Moreover, if looked into carefully, the scriptural passages affirming qualities (in God) should be regarded as later. Passages like "He is sinless, free from old age......(Chh. Up. VII. 1.4) prove that the mandatory declarations (of the Vedas) regarding the presence of auspicious qualities in (God) are later, being preceded by the negation of evil qualities (in Him) by passages which deny attributes (to Him) and mean only that He is free from all impurities of the soul and the body,

अपि च तथ्य-मिथ्या-विषयव्यवस्थया सगुण-निर्गुण-श्रुत्योः परित्राणमिति विप्रलंभः। भङ्ग एव हि मिथ्याविषयत्वे प्रमाणस्य, यथा अलीक-कलधौतग्रहस्य। सगुणनिषेद्योऽपि मिथ्याविषय एव त्वन्मते इति, तस्य वा कथं तत्त्वविषयत्वम् इति अलम् असंभाष्य-संभाषणेन ॥

It is also argued that the defence of the (co-existence) of passages affirming and denying qualities (to God) lies in their being distinguished as false and true (respectively). Even this is misleading talk. For there is stultification of the authority (of the Vedas as a source of knowledge), when it deals with false matters, as when there is false perception of silver (in lead or mother-of the pearl) perception loses its validity (as a source of knowledge). If it is your opinion that passages in the Vedas affirming qualities to God are to be ignored as false, why not ignore as false the passages denying qualities? Enough of this idle talk.

अत्र इयं तत्त्वविदां व्यवस्था—ज्ञान-शक्त्यादिश्रुतिः कल्याण-गुणविषया; निर्गुणश्रुतिः रागद्वेषादिविषया इति; "[1] सत्यकामः सत्यसंकल्पः" इत्यादेः मङ्गल-विषयत्वदर्शनात्, 'निर्गुणम्' इति सामान्य-निषेधस्य तदन्यविषयत्वेन कार्तार्थ्यसंभवाच्च ॥

एवमेव पदाहवनीय - ब्राह्मणपरिव्राजक - ब्राह्मणकौण्डिन्य—गोबलीवर्दप्रभृतिन्यायो निरङ्कुशः। तथा गलेपातिकया दोषविषयो निषेधः, गुणविषयो विधिश्च एकस्मिन् वाक्ये "अपहतपाप्मा" इत्यादिः, [1] "सत्यकामः सत्यसङ्कल्पः" इत्यन्तः।

[2] "यत्तत् अद्रेश्यम्" इत्यारभ्य, "नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं, यद्भूतयोनिं परिपश्यन्ति धीराः" इत्यन्तश्च। न च एवंविधे न्यायापेक्षया विषयव्यवस्था, 'स्तंभोऽस्ति, कुंभो नास्ति' इतिवत्। दृश्यत्वादिनिषेधं च तद्विरुद्धमंगलगुणपरं सूत्रकारो विवव्रे—

[3] "अदृश्यत्वादिगुणको धर्मोक्तेः" इति।

What then is the true position? The Vedic texts ascribing knowledge, power, etc., to the Brahman are with reference to the existence of beneficent and good qualities; and the texts that deny qualities mean only that it is devoid of bad qualities such as attachment, hatred etc.

Passages like "His wishes are true, His resolves are fulfilled" (Chh. Up. VIII. i. 5) illustrate auspicious qualities. While the denial in general terms of attributes can get its full meaning by restricting it to another aspect (namely, evil qualities), there is no necessity to say that the Brahman is not possessed of good qualities. This rule (that the general yields to the special) is to be found fully authoritative in 'Padahavaniya', 'Brahmana Parivrajaka', 'Brahmana Koundinya' 'Gobalivarda' and similar maxims.

[Note. Padahavaniya:—In the horse-sacrifice some homas are prescribed to be performed on the hoof-marks of the horse. 'Generally the homa is to be made only in a fire. The special mention of hoof-marks overrides the general rule about making oblations only in fire. Brahmana Parivrajaka: The term 'Brahmana' is general, while Parivrajaka (an ascetic) is special. Brahmana Koundinya: Again, 'Brahmana is general, while 'Koundinya' is special as referring to one

[1] छा. 8.1.5. [2] मु. 1.1.6 [3] ब्र.सू. 1.2.22

belonging to the Koundinya gotra. Go-balivarda : 'Go' (cattle) is general, balivarda (bull) is special].

The words of negation should be taken to refer only to bad qualities not found in the Brahman; these words, go hand in hand with word, that lay down positive attributes. The latter speak equally explicitly of the existence of good qualities in the Brahman. In the same sentence, we find used with respect to the Brahman words like "He is sinless" at the beginning, and "His wishes are true, His resolves are fulfilled" (Chh. Up. VIII. I. 5) at the end. Again, another text begins with the statement, "That which is invisible," and ends : "That which the wise see as the source of all beings, is eternal, all-pervading, existing everywhere, very subtle and imperishable" (Mund. Up. I. 1.6.). Why then trouble about nyayas (analogies, maxims or arguments)? It is as plain as pikestaff, as when one man says "There is a pillar" and another says "There is no pot". (The one does not contradict the other). The author of the Vedanta Sutras explains in detail (in regard to God) the denial of visibility and such other qualities and the existence of auspicious qualities opposite thereto in the aphorism : "That which is described as unseeable etc. (is the Paramatman), as qualities (peculiar to Him) are mentioned". (I. 2. 22.)

* गुणोपसंहारपादे च शाण्डिल्य-उपकोसल-दहर-पुरुष—पर्यङ्क-विद्यावेद्यानां गुणप्रबंधानां बुद्धिमात्रसारत्वम् आशंक्य च पर्यहार्षीत् 3 "आदरादलोपः" इति । स्पष्टं च भगवान् पराशरः

4 "सत्वादयो न सन्तीशे यत्र च प्राकृता गुणाः"

5 "समस्तकल्याणगुणात्मकोऽसौ" इत्यादौ इमामेव च व्यवस्थाम् आतस्थे । तथा च

In the third quarter of this chapter (of the Vedanta-Sutras), known as the 'collection of all qualities', Vyasa

ब्र. सू. 3.3.39 * ब्र. सू. 3.3
4 वि. पु. 1.9.44 5 वि. पु. 6.5.54 6 बृ 6.4.22

proves about qualities to be known from vidyas like those of Sandilya, Upakosala, Dahara, Paryanka, etc., that all these qualities are not merely to be known in essence by the mind (but have to be meditated upon). So he says : "The noble qualities of Brahman should not be ignored, because the Sruties show a great ardour in associating them with Brahman". (III. iii. 39)

The venerable Parasara says clearly : "Sattva and other qualities of matter do not exist in the Lord" (Vishnu Purana, I. 9. 44). and also "He is possessed of all auspicious qualities" (I bid, VI. 5, 54)

दोषावध्युपधा-संख्या-विरुद्धैः मङ्गलैर्गुणैः ।
परिपूर्णं परं ब्रह्म शास्त्रैः जोघुष्यतेतराम् ।।

And he proves this proposition : "The Supreme is perfect and full of beneficent qualities which are opposed to foibles, limitations, conditions and numbers. So the Sastras proclaim".

1 "एतं हि सर्वाणि वामानि अभिसंविशन्ति"

1 "सर्वस्य वशी सर्वस्येशानः",

2 "सत्यकामः सत्यसंकल्पः",

3 "यः सर्वज्ञः सर्ववित्",

4 "परास्य शक्तिर्विविधैव श्रूयते
स्वाभाविकी ज्ञानबलक्रिया च"

5 "माता पिता भ्राता निवासः शरणं सुहृद्गतिः नारायणः,"

6 "सर्वकर्मा सर्वगन्धः सर्वरसः" ।।

आनन्दवल्ल्यां च ज्ञान-बल-यौवनादीनाम् इयत्ता-राहित्येन तद्विषयात् आनन्दात् वाङ्मनसनिवृत्तिः मीमांसिता ।। वैष्णवे च भगवच्छब्द-निर्वचन-प्रकरणे 7 "शुद्धे महाविभूत्याख्ये" इत्यादि च साकल्येन ।।

1 बृ 6.4.22 2 छा. 8.1.5 3 मु. 1.1.10 4 श्वे 6.8
5 सुबाल 6 6 छा 3.3.14 7 वि. पु. 6.5.72

सभापर्वणि भीष्मः—

8 " ज्ञानवृद्धा मया राजन्! बहवः पर्युपासिताः।
तेषां गुणवतां शौरेः अहं गुणवतो गुणान् ॥

सभागतानाम् अश्रोषं बहून् बहुमतान् सताम्।
गुणैरन्यान् अतिक्रम्य हरिः अर्च्यतमो मतः ॥"

कर्णपर्वणि सः—

1 "वर्षायुतैर्यस्य गुणा न शक्या
वक्तुं समेतैरपि सर्वलोकैः।
महात्मनः शंखचक्रासिपाणेः
विष्णोः जिष्णोः वसुदेवात्मजस्य ॥"

श्रीवाराहे—

2 " चतुर्मुखायुः यदि कोटिवक्त्रः
भवेन्नरः क्वापि विशुद्धचेताः।
स ते गुणानाम् अयुतैकम् अंशं
वदेन्नवा देववर! प्रसीद ॥"

मात्स्ये—

3 " यथा रत्नानि जलधेः असंख्येयानि पुत्रक!।
तथा गुणा हि अनन्तस्य असंख्येया महात्मनः ॥"

वैष्णवे धर्मे—

4 " न हि तस्य गुणाः सर्वे सर्वैः मुनिगणैरपि।
वक्तुं शक्या वियुक्तस्य सत्त्वाद्यैः अखिलैर्गुणैः ॥"

इत्यादिभिः। प्रायेण श्रीमद्रामायण भारताभ्यां च ॥

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[1] भारत. कर्ण 91.17 [2] वाराह 73.35
[3] मात्स्ये [4] विष्णुधर्म 66.16 [8] भारत. स. 37.12

(The following passages bear this out) —"All good qualities inhere in Him". (Chh. Up. IV. xv. 2); "He is the controller of all, the ruler of all". (Brih. Up. VI. iv. 22; "He who understands all and knows all" (Mund. Up. I. i. 10), "The Vedas say His mighty power is natural to Him, is of various" kinds, and consists of knowledge, strength and activities" (Svet. Up. VI. 2); "Narayana is the father, mother, brother, the home, the refuge, the good-hearted friend and the ultimate goal." (Subala Up. VI.)· "Creator of all actions, He is all sweet perfumes, He is all sweet tastes'. (Chh. Up. III. xiv. 2). In the 'Anandavalli' (of the Taittiriya Upanishad), it is demonstrated that mind and speech return (without comprehending the extent) from His bliss, because of the unlimited extent of His knowledge, might, and youth. The Vishnu Purana, in the context of explaining the connotation of the word "Bhagavan" mentions all His qualities in the passage beginning with "Pure and possessed of great glory" (VI. 5. 72.)

Bhishma says in the Sabha Parvan (of the Mahabharata) : "I have served many virtuous men, ripe in wisdom and have heard from them the much-prized qualities of Sauri (Lord Krishna.) I consider that Hari is the best person to be worshipped because of these qualities".

Again, in Karna Parvan, he says: "The attributes and gunas of that great Victorious Person, the son of Vasudeva, adorned by the discus and conch and mace in His hands, cannot be sufficiently extolled by all the worlds gathering together and for tens of thousands of years".

Also in the Varaha Purana: "If there is a person blessed with a life as long as that of Brahma (the four-faced Creator) and endowed with a crore of tongues and a mind pure and clean, such a person may perhaps be able to enumerate a ten-thousandth part of Your qualities, or may not. Best of the gods! Be pleased with me". In the Matsya Purana: "Innumerable are the qualities of the Supreme Soul as are the gems hidden in the ocean". The Vishnu Dharma also says: "The qualities of the Supreme Soul who is devoid of qualities like sattva or rajas of Prakriti, cannot be told by all the groups

of rishis". The Mahabharata and the Ramayana also contain many passages of a similar nature.

'उपाधिना स्वरूप-परिणामेन वा ब्रह्मैव संसरति' इति वादिभ्यां तु ब्रह्मणि अशेषदोषाभ्युपगमात्,

[1] "पवित्रं मङ्गलं परम्" इत्यादीनि नामानि कुप्येयुः ॥

न च [2] "यतो वाचो निवर्तन्ते" इत्यादि ब्रह्मणः अप्रामाणिकत्वपरम्; तस्य तुच्छत्व-प्रसङ्गात्;

[2] "यतो वाचः", [2] "आनन्दं ब्रह्मणः" इत्यादि-धर्म-निर्देश-विरोधात्; तदा वाङ्मनस-निवृत्ति-वचनस्य अनुपपत्तेः; ब्रह्मज्ञापक-शास्त्र-वैयर्थ्यप्रसक्तेः;

[3] "अथातो ब्रह्मजिज्ञासा" इति ब्रह्ममीमांसा-अनारंभणीयत्व-प्रसङ्गात्;

[4] "वचसां वाच्यम् उत्तमम्",

[5] "नावेदविन्मनुते तं बृहन्तम्",

[6] "शास्त्रयोनित्वात्", इत्यादिवाक्य-न्याय-व्याकोप-प्रसङ्गात्;

[7] सैषा आनन्दस्य मीमांसा भवति" इत्युपक्रमेण

"ते ये शतम्" इत्यादिना चतुर्मुखानन्द-अनुक्रम-संरंभ-विरोधाच्च ॥ अतः [8] "प्रकृतैतावत्त्वं हि" इति सूत्रन्यायेन आनन्द-इयत्ता-राहित्य-परमेव मतम् ॥

Those who (like Bhaskara) say that the Brahman Itself' becomes involved in samsara, conditioned by some limitation, as well as those who (like Yadavaprakasa) say that the Brahman Itself becomes involved in samsara by mutation of Its essential nature, will have to admit that Brahman is liable to all kinds of imperfections like being conditioned and being subject to changes. Hence, the names of the Lord like 'pure', 'auspicious,'

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[1] सहस्रनाम [2] नार. आ. 4 [3] ब्र. सू. 1.1.1 [4] जितं ते.
[5] काठक 3.9 [6] ब्र, सू. 1.1.3. [7] तै आ.8
[8] ब्र. सू. 3.2.21

'the highest' will get angry. i. e. will be inappropriate. Besides, others like Sri Sankara say from passages like "From Him speech and mind turn away unable to reach Him." (Taitt. Up. 11. 9), that the Vedas and other authorities cannot adequately speak of the Brahman. This is not correct either. For, in that case the Brahman will become tuchcha, an imaginary and non-existent thing, (like a mare's nest.)

Moreover, in the very passage quoted, it is said, "The bliss of the Brahman" and "From whom words" return. There will be contradiction of the quality (of bliss) attributed (to the Brahman here). Again, if bliss is not a quality of the Brahman, one will naturally expect the Upanishad to say that the Brahman has no ananda (bliss); but it says that mind and speech turn away from His bliss. If the Brahman cannot be established by the sastras, all the sastras will be of no use. Even the study of the knowledge of the Brahman (Brahma-mimamsa) which is begun with the Sutra "Then therefore the desire to know the Brahman" (Vedanta Swtras, I. I) need not have been started at all. Such a theory will conflict with a number of other passagas like "By all words, He is the person ultimately indicated"; and "A person not versed in the Vedas cannot think of Him, the Great". Again the Vedanta Sutra (I. i. 3) says: "Because the sastras alone are the source of knowledge (about God)". The Anandavalli section of the Tattiriya Upanishad starts with the words, "We will investigate into the measurement of bliss," and goes on multiplying the bliss a hundred fold at each stage and arrives towards the end at the bliss of Brahma (the four-faced creator). From the very order in which the manifold nature of the bliss is mentioned, it is clear that what is aimed at is to describe a bliss, vast and immeasurable, and not to postulate that there is no quality like bliss at all. Hence, the author of the Vedanta Sastras says: "(The relevant passage) negates the 'this-muchness' of the description of the quality mentioned." (III. ii. 21). The principle enunciated there has to be applied here.

व्याजह्रिरे च एवम् एतत् तातपादाः—

"श्रुतिस्तव आनन्दमुखान् हरेर्गुणान्
इयत्तया मातुम् इवोद्यता सती।
उवाच वाचो मनसा सहोचितां
निवृत्तिमेव तु अवधेरसंभवात्॥" इति। अतः

"न यत्र नाथ! विद्यन्ते नाम-जात्यादि-कल्पनाः"[1]
इत्यपि व्याख्यातम्।

Thus, my (Commentator's) revered father has said: "Starting as if to measure the qualities, bliss, etc., the Veda says that the speech and mind retreated, because there is no question of any limit to them (the qualities)". By this the passage "O Lord! Name, class, etc., and such imaginary things are not to be found in Thee". also gets explained.

किं च, नामजात्यादीनां कल्पना-निषेधे अकाल्पनिक-पारमार्थिक-नामरूपं च भगवतः प्रतिपादितं स्यात् इति त्वं निगलपाशं त्वमेव प्रयच्छसि। कथं च 'नाथ!' इति नामग्रहणं नाम ब्रूयात्?

"अशब्द गोचरता अपि" एतेन गता। अतो विश्वविलक्षण-स्वानुरूप-नामकतया परिमितवाच्य-वाचक-प्रतिषेधपरम्। स्पष्टं च एतत् प्रदेशान्तरे

[2] "नाम-कर्म-स्वरूपाणि न परिच्छेद-गोचरे।
यस्याखिलप्रमाणानि स विष्णुः गर्भगतस्तव॥" इति॥

Moreover, when there is a prohibition of the imaginary attribution of name, class to the Lord, it is thereby established that He has qualities which are not imaginary, but fundamentally real. Thus, you (the opponent) yourself supply the fetters to bind your feet. Even the invocation "Oh Lord", shows that He has a name. Not only this, it shows that He can be within the reach of speech, even though He is beyond it

[1] वि॰ पु॰ 6.5.71 [2] वि॰ पु॰ 5.2.19

(in another sense,) The passage only means that He cannot be denoted by words expressive of limited things. But He is possessed of names and forms suitable to Him and different from those found in the universe. This is made clear elsewhere: "His names, forms and activities which constitute all the source of knowledge concerning Him, are not within the range of measurement. Such a Person, i.e., Vishnu is now in your womb." (Vishnu Purana, V. 2.19).

आह—नामसु अवयवार्थानां न प्रवृत्तिनिमित्तत्वम्।
निमित्तत्वेऽपि न तत्र प्रामाण्यं, तात्पर्याभावात् इति॥

तत् अतिस्थवीयः तदर्थप्रतीतेः स्वतः प्रामाण्यात्, अनपवादत्वात्

[3] "यानि नामानि गौणानि"

[4] "आस्य जानन्तो नाम चिद्विवक्तन" इत्यादिना भगवद्गुण-तात्पर्यावगमाच्च॥

मन्त्रवत् शास्त्रान्तरप्रमित-भगवद्गुण-स्मारकत्वेऽपि न गुणापहारः, सुदृढप्रमाण-सिद्धत्वात्। अत एव हि अत्र उपोद्घात-निगमनयोः गुणादि-प्रकर्षं प्रतिपाद्य सुद्रढय्य च, मध्ये तत्स्मरणाय नामानि विधीयन्ते। अमीषु नामसु अन्यतममपि सर्वस्मै फलाय कल्पते। एकतरस्य भगवच्छास्त्रादिषु द्वादश-अष्ट-षडक्षरादिषु मूल-मूलि-मन्त्ररूपेण परिणमय्य स्वातन्त्र्येण सर्वार्थेषु विनियोगात्,

[1] "नाम चिद्विवक्तन" इति एकवचन-सामञ्जस्याच्च।

Some say: In the use of these Names, there is no scope for analysing each word into its parts and finding the actual meaning as derived from the meanings of each part. The real object is not to teach us the qualities. (That is to say, these names are used only as a help for the devotee to realise the

[3] सहस्रनाम [4]

Nirguna Brahman through the recitation of the qualities of the Saguna Brahman, a step towards such realisation.)

This is an uncritical and highly exaggerated statement even on the surface. Because, these are words, significant conveying definite ideas, which cannot be ignored, and there is no authority to ignore them. Besides, Bhishma himself describes these (holy) Names as gaunani (descriptive of His qualities.) The Vishnu Sukta speaks of "Those who have understood the meaning of the Names after analysing them into their components". Thus, the object of using the Names is only to remind us of the very many qualities of the Lord.

It may well be that these Names remind us only of qualities known to us from other sastras as in the case of mantras. But that does not mean that the qualities denoted by the words ara altogethar non-existent. (For example, mantras are uttered in praise of certain deities before undertaking any ritual, like a sacrifice. The deity concerned is already known by the mandatory injunctions in the Vedas, and the mantras help only to remind the devotee of the detiy. On that reason, it cannot be argued that the mantra is not an authoritative source of knowledge.) Therefore, it is that in the introductory portion of this stotra as well as in its conclusion, Bhishma extols the gunas (including the actions) of the Lord: and the enumeration of the Names in the body of the stotra is for making us remember those qualities. The reason is that the uttering of even one of the holy Names is potent to grant us all benefits. Such a name becomes equivalent to mantras like the twelve-syllabled (Om Namo Bhagavate Vasudevaya), or eight-syllabled (Om Namo Narayanaya) or the six-syllabled (Om Namo Vishnave). A mantra may be made the principal and all the others subsidiary: it is so stated in the Bhagavata scriptures.

(And single Names by such relationship with potent mantras give us all benefits.) As quoted from the Vishnu Sukta, "Namachit Vivaktana" the word used, is in singular; it bears out the above statement about the potency of a single Name fully.

उच्चारणमात्रेण उपकारिणामपि निर्वचनेन गुणप्रकाशने झटिति मनःप्रसादनत्वं पावनत्वं च नामनिर्वचनाध्यायेषु

[2] "अस्तौषीत् नामभिः व्यासः सशिष्यो मधुसूदनम् ।
एषां निरुक्तं भगवन्! परमं वक्तुमर्हसि ॥
शुश्रूषोः श्रद्दधानस्य प्रजापतिपतेः हरेः ।
श्रुत्वा भवेयं यत् पूतः शरच्चन्द्र इवामलः ॥"

धृतराष्ट्रः—

"भूयो मे पुण्डरीकाक्षं संजय! आचक्ष्व पृच्छते ।
नाम-कर्मार्थवित् तात! प्राप्नुयां पुरुषोत्तमम् ॥ [1]"

इत्यादौ द्रष्टव्यम् ॥

In the chapters in the Mahabharata relating to the explanations of the meanings of the Names, it may be seen that, though it is true that Names pronounced merely and without knowledge of their meaning help, still revelation of the qualities through etymological interpretation quickly affords delight to mind and purity to heart.

Thus: "Vyasa sitting with his disciples has praised Madhusudana by singing His holy Names. Please be good enough, venerable Sir, to teach me the full significance of these names. I am sincerely eager to hear. Hearing (the meaning of the Names) of Hari, the Lord even of the Creator, I shall become pure without any blemish like the autumnal moon" Santi-parvan, 342);

and Dhritarashtra says: "O Sanjaya! I ask of you. tell me about the Lotus-eyed. I shall attain Him, dear sir by knowing the meaning of His holy Names and His activities." (Udyoga-parvan, 59.)

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1 [2] भारत॰ शा. 342.1

विनियोगश्च एषां लिङ्गतः उद्योग-मोक्षधर्म-वैष्णवधर्म-निर्वचना-
ध्यायेषु तत्तन्मन्त्रकल्पेषु वचनेभ्यश्च अवगन्तव्यः ।। 13 ।।

इति

श्री हरितकुलतिलक-श्रीवत्सांकमिश्रसूनोः
श्रीरंगराजदिव्याज्ञालब्ध–श्री पराशर-अपर–नामधेयस्य
श्रीरंगनाथस्य कृतौ
श्रीविष्णुनामसहस्रविवरणे श्रीभगवद्गुणदर्पणे उपोद्घातः ।

।। उपोद्घातप्रकरणं समाप्तम् ।।

—O—

The way to make use of the Names along with their signs and symbols can be learnt from the words and the passages contained in the explanatory chapters of the 'Udyoga', 'Moksha-dharma" and "Vaishnava dharma" and also from the books that lay down the rules for performing japa in respect of each mantra.

THUS ENDS

The Introduction to be commentary called
Sri Bhagavad-Guna-Darpana
explaining the Thousand Names of Vishnu,
written by Sri Ranganatha
who is the shining star of Harita race,
who is the son of Sri Vatsanka Misra and
on whom was conferred the name of Parasara Bhatta
by the divine command of Sri Rangaraja.

[The three stanzas that follow are not found in the Mahabharata. But generally, in the case of every mantra, mention must be made of its author (rishi), its metre (chhandas) its presiding deity (devata), the words which are said to be its seed (bijakshara), power (sakti) and the core or heart, and finally the gains to be derived, by reciting them. Following this rule, the succeeding stanzas mention the various angas (parts or elements) of the mantra of the Thousand Names.]

विष्णोर्नामसहस्रस्य वेदव्यासो महामुनिः ।
छन्दोऽनुष्टुप् तथा देवो भगवान् देवकीसुतः ।। 14 ।।

अमृतांशूद्भवो बीजं शक्तिः देवकिनन्दनः ।
त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते ।। 15 ।।

(14) (15) "The great Vedavyasa is the rishi of these Thousand Names of Vishnu; 'Anushtup' is its metre. The presiding Deity is Lord Krishna, Devaki's son.

The seed is He who is born in the lunar race; Its power is the Name, "The son of Devaki". The heart is the name "One who is sung by three important Sama hymns". The purpose is the attainment of peace.

विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम् ।
अनेकरूपदैत्यान्तं नमामि पुरुषोत्तमम् ।। १६ ।।

(16) I bow to Vishnu, the Victorious, the All—pervading, the Mighty, the Lord of All, the Enemy of Daityas (demons) of many forms and the Best of persons.

अस्य श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रमहामन्त्रस्य—श्रीवेदव्यासो भगवानृषिः; अनुष्टुप् छन्दः; श्रीमहाविष्णुः परमात्मा श्रीमन्-नारायणो देवता । अमृतांशूद्भवो भानुरिति वीजम्; देवकी नन्दनः

स्रष्टेति शक्ति; उद्भवः क्षोभणो देव इति परमो मन्त्रः; शङ्खभृन्नन्दकी चक्रीति कीलकम्; शार्ङ्गधन्वा गदाधर इत्यस्त्रम्; रथाङ्गपाणिरक्षोभ्य इति नेत्रम्; त्रिसामा सामगः सामेति कवचम्; आनन्दं परब्रह्मेति योनिः; ऋतुः सुदर्शनः काल इति दिग्बन्धः; श्रीविश्वरूप इति ध्यानम्; श्रीमहाविष्णुप्रीत्यर्थे श्रीसहस्रनामजपे विनियोगः ।

(The above angas are usually repeated in prose in the course of parayana. They are followed by some dhyana-slokas or stanzas for meditation. The holy Names are then recited).

Of this grand mantra, i. e., the Thousand Names of Vishnu, the venerable Veda Vyasa is the rishi, the metre is anushtup; its Deity is Sriman Narayana, the Supreme soul, the All pervader. Its seed is "Amritamsudhbhavo Bhanu". Its power is 'Devakinandana'. The essential part of the mantra is "Udbhavah: Kshobhano Devah". Its pin is "Sankabhrin Nandaki Chakri". Its weapon is Sarngadhanva Gadadharah." Its eye is "Rathangapanih: Akshobhyah." Its armour is "Trisama samagas sama". Its womb is "Anandam Para Brahma". The enclosure binding the directions (east, west, south and north) is "Ritussudarsanah kala". The contemplation is on the universal form. Its purpose and utility is in the Thousand Names being used for praising and pleasing Vishnu.

ध्यानम् ॥

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानां
मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरभ्रैरुपरि विरचितैर्मुक्तपीयूषवर्षै-
रानन्दी नः पुनीयादरिनळिनगदाशङ्खपाणिर्मुकुन्दः ॥ १७ ॥

DHYANA SLOKAS

(1) May Mukunda, with the discus, mace, conch and lotus in His hands, purify us—Mukunda who is seated on a seat of garlands of pearls, in the region of the milkly ocean with the sand shining by the light from pure gems; who is adorned by pearls transparent like crystals; and who is enjoying ecstatic bliss on account of pure white clouds overhead, raining showers of nectar.

(The following sloka describes contemplation on the cosmic form).

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तस्स्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यै-
श्चित्रं रंरम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥ १८ ॥

(18) I bow to Lord Vishnu who has the three worlds as His body. The Earth is His feet, and the sky His navel. Wind is His breath, and the sun and the moon are His eyes. Directions are His ears, and the Heaven is His head. Fire is His face and the ocean His abdomen. In Him is situate the universe with the diverse kinds of gods, men, birds, cattle, serpents, Gandharvas and Daityas (Asuras)—all sporting in a charming way.

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाकारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिहृद्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ १९ ॥

(19) My salutation to Vishnu, who is the embodiment of peace and resting on the serpent (Adisesha). From his navel sprouts a lotus. He is the Lord of the celestial gods. His form is the universe. He is like the sky and of the colour of the clouds and of auspicious limbs. He is the Lord of Sri. He has lotus-like eyes. He is attainable by *yogins* in their hearts through contemplation. He is the destroyer of all the fears of samsaram. He is the one Lord of all the worlds.

मेघश्यामं पीतकौशेययवासं
श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम् ।
पुण्योपेतं पुण्डरीकायताक्षं
विष्णुं वन्दे सर्वलोकैकनाथम् ॥ २० ॥

(20) I prostrate before Vishnu, the one Lord of the worlds. blue as the cloud and clothed in yellow robes. His chest is marked by the mole known as Srivatsa. His body is resplendent with the kaustubha gem. He is surrounded by holy persons. And He has wide eyes like lotuses.

(Then follow the Nama-slokas, the stanzas giving the Names.)

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श्रीविष्णुसहस्रनामभाष्ये प्रथमशतकप्रारंभः

अथ पञ्चसिद्धान्तनिष्ठानिर्णयेन पर-व्यूह-विभवविशेषेषु स्वनाम अर्थ-प्रकरण-औचित्य-अपौनरुक्त्य-प्रभृतिभिः न्यायैः व्यवस्थाप्य, व्याकरण निरुक्त-आर्ष-निर्वचनप्रस्थानेन नामानि निरुच्यन्ते ।

विश्वं विष्णुर्वषट्कारो भूत-भव्य-भवत्प्रभुः ।
भूतकृत् भूतभृत् भावो भूतात्मा भूतभावनः ॥ 1 ॥

1. तत्र पूर्वं सर्वतोमुखं भगवतः पूर्णत्वमाह—विश्वम् इति । विशति अवयवान् इत्यर्थे [1] "अशुप्रुषि लटिकणि खटि विशिभ्यः क्वन्" इति 'क्वन्' प्रत्ययः । यथा मोक्षधर्मे संयमाय पञ्चशिखः—

[2] "वेशनात् विश्वमित्याहुः लोकानां काशिसत्तम! ।
लोकांश्च विश्वमेव इति प्रवदन्ति नराधिप! ॥" इति ।
स्वाभाविक-अनवधिकातिशय-माङ्गल्यैकतानैः स्वरूप-रूप-गुणविभवैः परिपूर्णः इत्यर्थः; कार्त्स्न्यं-वचनत्वात् अस्य, आदौ अनवच्छेद्य-महाविभूतित्वस्य संकीर्तन-योग्यत्वाच्च ।

[3] "तदशिष्यं संज्ञाप्रमाणत्वात्" इति यथोपलंभं सर्वत्र लिङ्गनियमः ।

Here begins the Commentary on the Thousand Names of Vishnu

FIRST CENTUM

Next we proceed to explain the names of Mahavishnu in accordance with the rules of Grammar, Etymology, and the interpretation by the Sages. It is also pointed out how the names refer to the five manifestations of Bhagavan as revealed by the doctrines propounded by Texts known as Pancha-Siddhanta (i.e. Pancharatra Agamas). The names are interpreted

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[1] उणादि— 1.पाद [2] मोक्षधर्म [3] अष्टाध्यायी 1,2.53

by us with special reference to their significance, context, propriety and their being free from the fault of redundance.

Note : The five manifestations are: Para (the Transcendental In Sri Vaikunta), Vyuha (in Ksheerabdhi and other places), Vibhava (Incarnations like Rama and Krishna), Archa (icons in Temples and houses), and Antaryami (the subtle form that resides in the heart).

Visvam Vishnuh Vashatkaarah
  Bhoota-bhavya-bhavat-prabhuh I
Bhoota-krit Bhoota-bhrit Bhaavah
  Bhootaatmaa Bhoota-bhaavanah II (1)

1. **Visvam—Full in all respects.**

Here at the outset the all-round fullness and perfection of Bhagavan is delineated by the word 'Visvam'. This word is derived from the root 'vis' to enter with the addition of the 'kvan' suffix according to a grammatical rule in the sense of 'He enters' (all the parts). In the Moksha-dharma of Mahabharatha, Panchasikha explains this word 'Visvam' to Samyama as follows :—

"O the king of Kasi ! They say Bhagavan is 'Visvam' because He enters all the worlds. O King! They also say that the worlds themselves are called "Visvam"

It is propounded that Bhagavan is perfect and full to the brim with reference to His essential nature, form, qualities and glory, all of which are natural, unexcelled, superior and auspicious. The word Visvam denotes entirety and it is quite fitting that the fact of Bhagavan being the possessor of unlimited and immense glory is declared even in the beginning. 'Visvam' is in the neuter gender. As it is the name of Vishnu one may expect it to be in masculine gender. But the gender of a word is determined by usage and not by grammar alone.

'कार्यवाचि 'विश्व' शब्दः कारणे वर्तते' इति केचित्। तत् वार्तम्; सर्वेषां नाम्नां योगरूढित्वात् भगवति स्वशब्दत्वोपपादनात्, जघन्यवृत्तेः अयुक्तत्वाच्च। अन्ये 'विश्वम्' इति ब्रह्मप्रपञ्चयोः अभेदपरं प्रपञ्चितवन्तः, तत् वञ्चनमात्रम्।।

तथाहि—न तावत् 'विश्व' पदम् अभेदवाचि। न च [1] "तत्त्वमस्यादि" वत् सामानाधिकरण्येन ऐक्यपरम्, संज्ञानां स्वातन्त्र्येण ऐक्यपरत्व-अविवक्षणात्। अत एव हि "विश्वं विष्णुः" इति अविशेष्यलिङ्गत्वम्। निरस्तश्च अयम् अर्वागेव पक्षः, अन्यत्र च अनेकत्र। इदमेव पूर्णत्वं सर्वैः नामभिः 'विष्णुः' इत्यादिभिः विशिष्यते।। (1)

Some opine that the word 'Visvam' which generally connotes 'effect' is here used to denote the cause. This view cannot stand; because Bhagavan alone is the primary and direct import of all the names here both by etymological derivation and conventional usage: It is incorrect to adopt the view that Bhagavan is only the secondary import of the names.

There are others who explain that the word 'Visvam' connotes the identity of Brahman and the Universe. This theory does not take us in the right path. To explain — the word 'Visvam' does not signify identity. It may be argued that identity can be arrived at as in the case of the Upanishadic Mantra 'Tat tvam asi" (That thou art), where there is co-ordination of two words 'Tat' and 'Tvam' and the identity of the two is postulated. Our reply is that that argument cannot be applied here. Firstly there is no co-ordination of two words. Secondly all are proper names each of which is an independent unit and they are not conducive to the idea of identity. Again there is a difference in the genders of names as for example 'Visvam' which is in the Neuter gender, and 'Vishnu' in the Masculine gender. This theory (about the teaching of identity here put forward by this School) has been already refuted by us in this work itself and also in several other places elsewhere. We can see that the entirety or fullness that is depicted here is elaborated by all the names beginning with 'Vishnu' (1)

निरुक्तम्—1. विश्वम् सर्वत्र पूर्णत्वात् स्वरूप-गुण-वैभवैः।

[1] छा 6.8.7.

2. विभवानुप्रवेशेन तावत् विशिनष्टि—विष्णुः इति । स्वविभूति- भूतं चिदचिदात्मकं सर्वं विशति इति । यथा—

[1] "विवेश भूतानि चराचराणि",

[2] "तदेवानुप्राविशत्" इत्यादि ।

[3] "व्याप्य सर्वान् इमान् लोकान् स्थितः सर्वत्र केशवः ।
ततश्च विष्णुनामाऽसि विशेर्धातोः प्रवेशनात् ।। "

"विश प्रवेशने" इति धातुः । तत्र 'क्नु' प्रत्ययात् 'विष्णुः' इति । (श्रीवराहे?)—ताच्छील्यादिविषयेण क्नुप्रत्ययेन अस्य महिम्नः स्वाभाविकत्वम् उच्यते । पूर्णत्व-व्याप्ति-विषयत्वेन नाम्नोः अपुनरुक्तिः ।। (2)

2. **Vishnu** — One who pervades.

This name connotes that Bhagavan pervades all that He possesses. He enters into all the sentient and non-sentient things that are His Wealth. The Sruti declares—

"He entered all the beings, movable and immovable",

"He entered into the same."

"Kesava exists everywhere having pervaded all these worlds. Therefore Thy name is Vishnu since the root 'vis' denotes entry i.e. "pervasion."

The word Vishnu is formed by the addition of the suffix 'knu' to the root 'vis' which means 'to enter'. The suffix 'knu' is added to show that the quality is ever innate in Him. By this it is taught that this greatness of Vishnu is quite natural to Him. The first name Visvam refers to the fullness, and the second name (Vishnu) to pervasion. Therefore there is no redundance. (2)

1. निरुक्तम्—विष्णुः (2) [259, 663];
2 चराचरेषु भूतेषु वेशनात् विष्णुरुच्यते ।।
3. स्वेच्छया यो वशे सर्वं वषट्कारः करोति सः ।

[1] तै. ना. 1 [2] तै. आ. 6 [3]

3. आकाशादि-वैलक्षण्येन एतद्व्याप्तेः प्रयोजनमुच्यते—वषट्कारः इति । सर्वं वशं—स्वेच्छानुवर्ति करोति इति । करोतेः कर्मणि अण् । "वश कान्तौ" इत्यस्मात् धातोः "प्रच्छि", "दंसेः" इति बाहुलकानुवृत्तेः 'अट्' प्रत्ययः; वशेः षादेशश्च ।

[1] "सर्वस्य वशी सर्वस्य ईशानः;"

[2] "जगद्वशे वर्ततेदम्" इति ।।

3. **Vashatkaarah** — One who controls and directs (not merely pervades).

The object of the pervasion of the Universe by Bhagavan as distinguished from that by Akasa (ether) is stated here by this name. He makes all act according to His will — hence the name 'Vashat-Kaara'. The root is 'vas' meaning Kaanti (lustre) and the suffix 'at' is added. The substitute 'sha' takes the place of 'sa' in the root 'vas'. The upanishad declares:

"He is the Controller of all and the Ruler of all".

"This Universe is under His Control." (3)

4. अतः भूत-भव्य-भवत्प्रभुः—कालत्रयवर्तिनां प्रभुः—स्वामी; शेषी इति यावत् । [3] "विप्रसंभ्यो डु असंज्ञायाम्" इति डुः । समुदायस्य संज्ञात्वात् प्रत्ययाविरोधः । घुष्यन्ति हि शास्त्राणि—

[4] "पतिं विश्वस्य",
[5] "पतिं पतीनाम्",
[6] "भूतस्य जातः पतिरेक आसीत्";
[7] "तत्पुरुषस्य विश्वम्",
[8] "यस्येमाः प्रदिशः";

निरुक्तम्—1. त्रिकालवर्तिनां शेषी भूतभव्य भवत्प्रभुः ।।

[1] बृ 6.4.22 [2] भारत. आनु. 149-137 [3] अष्टा 3.2.180
[4] तै. ना. 11 [5] श्वे. 6.7 [6] तै. सं 4.1.8 [7] पुरुष सू.
[8] तै. सं 4.1.8

[1] "कृष्णस्य हि कृते भूतम् इदं विश्वं चराचरम् ";

[2] " भूत-भव्य-भवन्नाथः केशवः केशिसूदनः "

[3] " जगन्नाथस्य भूपते " इत्यादीनि ॥ (4)

4. **Bhoota - bhavya - bhavat - prabuh —** The Master of all things in the past, future and present.

He is therefore the Master of all things that exist in all the three periods of time. **Prabhu**—Svami and Seshi—Lord and Master. [3]The suffix 'du' is added to roots (like bhoo) when the prepositions like 'vi' and 'pra' are prefixed. The grammatical rule lays down that if the resulting word is a name, the du suffix should not be added. Here the word 'Prabhu' is only part of a word which is a name and so 'du' has been affixed.

Thus do the Sastras proclaim :—

"(He who is) the Lord of the Universe",

"The Lord of Lords",

"He is the one Lord of all beings"

"This Universe belongs to that Purusha.'

"All these directions and quarters are His";

"This universe of moving and non-moving things exists indeed for the sakeof Sri Krishna."

"Kesava, the slayer of Kesi (the Asura) is the Lord of the past, present and future"

"He is the Lord of the world, O King"

And other such texts. (4)

पुनः शेषित्वोपपादकानि पञ्च नामानि ।

5. सर्वाणि भूतानि स्वतन्त्रः सृजति इति भूतकृत् । यथा

[4] " सर्वं ह्येदं ब्रह्मणा हैव सृष्टम् ",

[5] " यतो वा इमानि " इत्यादि ॥ (5)

नि. 5. भूतानि योऽसौ सृजति स्वातन्त्र्येण स भूतकृत् ।

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[1] भार. स. 38.23 [2] भार. स. 31.11 [3] सहस्र. [4] [5] तै. भृ. 1

The next five names (5—9) explain this quality of ownership or Lordship.

The Names 2,3 and 4 elaborate the first name 'Visvam'—(Full in all respects). By the word 'Vishnu' it was pointed out that the Lord pervades all things in the world. This quality of pervasion of Bhagavan is not like that of the ether or space but something more. He not only pervades, but controls and directs, which idea is conveyed by the name. 'Vashatkara'. The next name 'Bhuta-bhavya-bhavat-prabuh' declares that He is the master and owner of all things in the past, present and future.

5. **Bhutakrit—** The creator of all beings. He creates all things without depending on anything else. The Srutis declare:

[1]"All these have been verily created by Brahman (Bhagavan)",

[2]"From Him all beings are born" (5)

6. भूतानि बिभर्ति इति भूतभृत् ।

[1] " विश्वं बिभर्ति भुवनस्य नाभिः ",

[2] " तद्यथा रथस्यारेषु नेमिरर्पिता नाभावरा अर्पिताः एवमेव एता भूतमात्राः प्रज्ञामात्रासु अर्पिताः, प्रज्ञामात्राः प्राणेष्वर्पिताः ",

[3] " स दाधार पृथिवीम् ",

[4] " बिभर्ति अव्यय ईश्वरः " इति ॥ (6)

6. **Bhutabhrit —** The supporter of all things. He bears all things.

"He supports the universe and He is the navel of the Earth."

नि.—6. भूतभृत् भूतभरणात् श्लिष्टत्वात् भाव ईरितः ॥

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[1] तै. ना. 1 [2] कौषीतकि 3.9

[3] तै. सं 4.1.8. [4] गीता 15.17

"As in a car, the circumference of the wheel is placed on the spokes, and the spokes on the nave, even so the subtle elements (i.e. the body) rest on the subtle intelligence (i.e. the Jiva); and the subtle intelligence rests on the prana (the vital airs i.e. Paramatma)."

"He bore the Earth".

"The indestructible Lord bears"—Gita. (6)

7. उक्त-वक्ष्यमाण-सर्वविभूतिभिः कलापीः इव प्रचलाकेन विशिष्टतया भवति इति भावः ।

[1] "भवतेश्च इति वक्तव्यम्" इति णप्रत्ययः । तस्मिन् भगवति प्रकारतया अन्तर्भावादेव हि सर्वस्य तद्विभूतित्वव्यपदेशः ।।(7)

7. **Bhavah** – He who exists.

Like a peacock with its expanded feathers, He exists possessed of all the riches mentioned already and to be mentioned hereafter. [1]This word has been derived from the root 'bhu' (bhavati) by the addition of the suffix 'na'. Since all things are his attributes (prakaara), and He as the substratum has them all in Him, they are delineated as His riches or glories (vibhuti). (7)

8 इमं विभूति-विभूतिमद्भावं शरीरात्मभाव-लक्षणं विशिनष्टि भूतात्मा इति । सर्वेषां भूतानाम् आत्मा । अवरात्मनोऽपि इदमेव स्वशरीरं प्रति आत्मत्वं यत् व्याप्य साक्षाप्रवृत्त्यादिषु नियच्छति; एवं परः सर्वमिति विशेषः । दार-अगार-केदारादि-विलक्षणेन अत्यन्तपार-तन्त्र्येण अन्तरंगो हि देहस्य आत्मविभूतिभावः ।

[2] "यः पृथिव्यां तिष्ठन्",

[3] "य आत्मनि तिष्ठन्";

[4] "यस्य पृथिवी शरीरम्",

[5] "यस्य आत्मा शरीरम्",;

नि.—8. शरीरभूत-भूतानां भूतात्मा आत्मतया स्थितः ।

[1] अष्टा. 3.1.143 [2] बृ 3.7.3 [3] बृ. (माध्यं)
[4] बृ. 3.7.3, [5] बृ. (माध्यं)

[1] "एष सर्वभूतान्तरात्मा",

[2] "जगत् सर्वं शरीरं ते",

[3] "तानि सर्वाणि तद्वपुः",

[4] "तत् सर्वं वै हरेस्तनुः" इत्यादि उदाहार्यम् ।। (8)

8. **Bhootaatmaa**— The soul of all beings.

This state of all things being the possessions of Bhagavan and His being the possessor is particularised by saying that they are His body and He their soul. He is the Soul of all beings. The lower soul (i.e. the individual soul) is described as the soul of the body that belongs to it. That is because the soul enters into the body, directly controls and directs all its activities. Paramatma does the same with reference to all beings. The nature of the relationship between the soul and the body is distinct from and more intimate than the relationship between the individual soul on the one hand and the wife, house, field etc. on the other hand.

Numerous passages from the Veda and Puranas can be cited in support of this view. Here are a few of them:

"He who is in the Earth";
"He who is in the Atma";
"He Whose body the Earth is"
"This (Bhagavan) is the Inner soul of all beings"
"The entire Universe is Thy body";
"All of them are His body";
"All that is indeed the body of Hari"; (8)

9. तानि धारक-पोषक-भोग्यप्रदानेन वर्धयति इति भूतभावनः ।

[5] "नन्द्यादिभ्यो ल्युः" । [6] "कृत्यल्युटो बहुलम्" इति वा कर्तरि ल्युट् । एवं 'भावनः' (32) 'प्रतर्दनः' (60) इत्यादयोऽपि ल्युट्प्रत्ययान्ताः । यथा—

नि.—9. धारकादि-प्रदानेन यश्च वर्धयति स्वयम् ।
भूतानि नित्यं झटिति स तु स्यात् भूतभावनः ।।

[1] मु. 7 [2] रा. यु. 120.25 [3] वि. पु. 1.22.86
[4] वि. पु. 1.22.38 [5] अष्टा. 3.1.134 [6] अष्टा. 3.3.113

[1] "भूतभावन भूतेशः",

[2] "एष भूतपालः" इति।

एवं स्वरूप-स्थिति-प्रवृत्तिपालनैः शेषित्वम् उपपादितम्। उत्पादन–पोषणदिभिः उपादीयमानं प्रति उद्देश्यं हि शेषी इति [3] "शेषः परार्थत्वात्" इति समर्थितम्॥ (9)

9. **Bhoota-bhaavanah**— He who nourishes all beings.

He is Bhoota-bhaavanah because He makes all beings grow by bestowing on them things that sustain them, nourish them and contribute to their enjoyment. [5]It may be taken that the affix 'lyu' is added here according to the rule that 'lyu' may be added after 'nandi' and other words. [6]Or it may be taken that the affix 'lyut' is added here to denote the agent of an act. The names "Bhaavanah" (32) and "Pratardana (60) are also to be taken as words ending with the 'lyut' suffix.

"He is the Sustainer of the Universe and also the Lord of the Universe"

"He is the Protector of beings".

Thus His mastery (seshitva) has been established by virtue of His being the Creator, Sustainer, Director and Protector. The term 'Seshi' (Master) signifies one for whose purpose or benefit an object is created and nourished. The Purva Mimamsa Sutra says: [9]"That object is called 'Sesha' (or Subordinate) which exists for the benefit of another." (9)

पूतात्मा परमात्मा च मुक्तानां परमा गतिः।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ 2 ॥

10. आत्मत्वेऽपि संसारिवत् अस्य शरीरभूत-चिदचिद्दोष-अननुषङ्गात् पूतात्मा—शुद्धस्वभावः। परावरयोः तुल्यत्वेऽपि शरीर-संबन्धे अवर एवात्मा कर्मफलानि भुञ्जानः क्लिश्यते। [4] "जहात्येनां भुक्तभोगाम् अजोऽन्यः"। भोजयिता तु परः स्वातन्त्र्येण न भुंक्ते, चकास्ति च परम्। यथा च शिष्यशासित्रोः अविशिष्टेऽपि कशास्पर्शे, कर्म-कर्तृभाव–भेदेन शिष्य एक एव कशया पीडयते, न शासिता। विज्ञायते च—

[1] गी. 10.15 [2] बृ. 4,4.22 [3] पूर्व मी. 3,3.1
[4] तै ना. 10.5

[1] "अनश्नन् अन्यो अभिचाकशीति",

[2] "एष सर्वभूतान्तरात्मा अपहतपाप्मा",

[3] "न मां कर्माणि लिपन्ति",

[4] "पश्य देवस्य माहात्म्यं महिमानं च नारद! ।
शुभाशुभैः कर्मभिर्यो न लिप्यति कदाचन ॥" इत्यादि ॥

सूत्रितं च [5] "संभोगप्राप्तिरिति चेन्न वैशेष्यात्" इति ॥(10)

Pootaatmaa Paramaatmaa cha
Muktaanaam paramaa gatih I
Avyayah Purushah Saakshee
Kshatre-jnah Akshara eva cha II (2)

10. **Pootaatmaa — The Pure Self.**

Though Bhagavan is the Soul of all objects, unlike the individual souls He is not affected by the defects of the Sentient and non-sentient objects which are His body. That is, He is pure by nature. Though the contact with the body is similar to both Paramatma and Jivatma, the lower soul (i.e. the individual soul) alone reaps the fruits of his actions and is subject to suffering. The Sruti declares — "The other Aja (unborn, i.e. Jivatma) leaves it after it has been enjoyed. But the Supreme Soul (Paramatma) who makes the other experience joy or sorrow because of His free will and independence, not only does not enjoy it, but also shines brilliantly." This can be explained by an analogy: when a teacher beats a student with a cane, the contact with the cane is the same both for the teacher and the student. It is only the student who is beaten that experiences the pain of the beating, but not the teacher who beats.

नि.—10. शरीरत्वाच्च जगतः तद्दोषैर्न कदाचन ॥
लिप्यते यः स पूतात्मा न भुंक्ते च फलानि यः ॥

[1] मु. 3.1.1 [2] मु. 3.1 [3] गीता 4.14
[4] भार. शा. 340,26 [5] ब्र. सूं. 1,2.8

This is taught to us by various texts :—

"The other (paramatma) Who does not eat, shines with all brilliance."

"He is the Inner soul of all beings and is devoid of all sins"

"Actions do not taint Me"—(Gita).

"Narada ! Look at the superiority and greatness of the Lord (Paramatma), who is never tainted by actions, good or bad."

The Brahma Sutra says: "[1]If you, who hold the prima facie view say that Paramatma too (owing to His association with the body) will experience the fruit of an act, we say, no. For by nature He is superior to all." (10)

11. यथा सर्वाणि भूतानि अनेन आत्मवन्ति, नैवम् अयम् अन्येन केनचित्। अत: परमात्मा। 'परो मा अस्य' इति परम:; [1]पृषोदरादित्वेन साधुत्वम्। परमश्च असौ आत्मा च इति। अनन्येश्वर:।

यथा [2]"आत्मेश्वरम्",

[3]"तस्मात् ह अन्यन्न पर: किञ्चनास",

[4]"न तत्समश्च अभ्यधिकश्च दृश्यते",

[5]"यस्मात् परं नापरम् अस्ति किञ्चित्"

[6]"न परं पुण्डरीकाक्षात् दृश्यते भरतर्षभ!",

[7]"परं हि पुण्डरीकाक्षान्न भूतं न भविष्यति",

[8]"न दैवं केशवात् परम्",

[9]"यस्मात् परस्मात् पुरुषात् अनन्तात्
अनादिमध्यात् अधिकं न किंचित्",

[10]"मत्त: परतरं नान्यत् किञ्चिदस्ति"

[11]"परं हि अमृतम् एतस्मात् विश्वरूपात् न विद्यते",

[12]"पर: पराणां परम: परमात्मा" इति ॥ (11)

नि. 11. येन भूतानि आत्मवन्ति नायम् अन्येन च आत्मवान्।
अतो हि आत्मेश्वरत्वाच्च परमात्मा प्रकीर्तित: ॥

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1 2 तै. ना. 11 3 तै. सं. 2.8.9 4 श्वे 6.8
5 श्वे, 3.9 6 भार. भी. 62.2 7 भार. भी. 67.18
8 भार. आश्व. 2.21 9 10 गीता 7.7
11 12 वि. पु. 1.2.10

11. Paramaatmaa—The Supreme Soul.

Unlike all beings which have Him as their Inner Soul, Paramatma does not have any one as His Inner Soul (Atma). Therefore Bhagavan is called Paramatma. The word 'Parama' is derived thus: 'parah maa asya' meaning 'He who has no one superior to Him; The form 'parama' is grammatically correct on the analogy of the word 'prishodara' (which is derived from 'prishadudara"). Bhagavan is 'paramah' (Supreme) and 'Atma' (Inner soul). That is to say there is no ruler above Him who controls Him.

The following passages establish this fact:

"He who is the Ruler of His own Atma."

"There is no one who is superior to Him."

"Nothing is seen which is equal or superior to Him."

"Superior to Him there is no one whatsoever."

"The best of Bharatas! Nothing is seen which is superior to the Lotus-eyed (Lord)."

"Greater than the Lotus-eyed (Lord) there was nothing (in the past) nor will there be (in the future)."

"There is no God greater than Kesava."

"Nothing is higher than the Parama-Purusha, who is without end, beginning or middle."

"Greater than Myself there is nothing else."

"There is no greater nectar than Bhagavan of Universal form."

"He is greater than the great. He is superior; and He is the Supreme Soul". (11)

12 एवं सर्वशेषिणमेव परमप्राप्यमाह—मुक्तानां परमा गति:। प्रकृतिबन्धाविद्या-कर्म-संस्कार-रुचि-विपाकेभ्म: आवरणेभ्य: एकान्ततोऽत्यन्तश्च विश्लिष्टा: मुक्ता:। आम्नायते हि—

[1]"तत्सुकृत-दुष्कृते धूनुते",

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1 कौषी 1.4

[1] "अश्व इव रोमाणि विधूय पापम् ",

[2] "पुण्यपापे विधूय "

°[3] "तथा विद्वान् नामरूपात् विमुक्तः "

[4] "ज्ञात्वा देवं मुच्यते सर्वपाशैः ",

[5] "भिद्यते हृदयग्रन्थिः ",

[6] "मायामेतां तरन्ति ते ";

श्री नारायणीये—

[7] "ये हीनाः सप्तदशभिः गुणैः कर्मभिरेव च।
कलाः पञ्चदश त्यक्त्वा ते मुक्ता इति निश्चयः ॥ " इत्यादि

12. The next name says that He, who is thus the Supreme Seshi (Master) of all, is the highest goal.

Muktaanaam paramaa gatih :—He who is the Supreme goal for all the Released Souls (Muktas).

They are called the Released Souls who once for all and completely are free from the enshrouding coverings which are the results of the bondage of the Primordial Matter, nescience latent impressions of actions and their fruitions.

Here are some passages from the scriptures :—

"(The upasaka) casts off his merits and sins (Punya and papa).

"Ever as a horse shakes its hair (to get rid of the dust), he casts off his sins."

"Shaking off the merits and sins".

"Then the learned upasaka becomes freed from name and form."

पाठभेदः- * नामरूपे विहाय ° पुण्यपापात् विमुक्तः

[1] छां. 8.13.1 [2] मु. 3-2-8 [3] मु. 3.1.3 [4] श्वे. 1.4
[5] मु. 2.2.8 [6] गीता 7.14 [7] भार. शा. 335.40

"When he realises God, he is released from all bonds."

"The knot binding the heart is cut."

"They cross this Maya (i. e. Samsara)".-(Gita).

Sri Narayanaiya (Mahabharata) teaches :—"Those, who are bereft of the seventeen qualities and actions, give up the fifteen 'Kalas' (or lores) and become Released Souls. This is certain."

Note : Seventeen qualities—Five Elements, five Gnanendriyas, five Karmendriyas, mind and time. The sixteens parts (Kalas) are mentioned in the Prasnopanishad.

एवं स्रस्त-समस्त-संसार-निगलानाम् अनन्तसंविद्-आनन्दघनेन स्वरूपेण अपहत-पाप्मत्वादि सत्यसंकल्पत्वावधिना गुणाष्टकेन भोगेन च परेण आत्मना साम्यं च सिद्धान्तितम्।

[1] "दिव्येन चक्षषा मनसा एतान् कामान् पश्यन् रमते ",

[2] "निरञ्जनः परमं साम्यम् उपैति ",

[3] "मम साधर्म्यम् आगताः "

[4] "एवमपि उपन्यासात् पूर्वभावात् अविरोधं बादरायणः इत्यत्र।

It has been established in the Scriptures that those, who have been freed from all the shackles of Samsara attain equality with Paramatma, the Supreme Soul, in regard to the essential nature which is full of unlimited knowledge and Bliss, in regard to the eight qualities beginning with "being devoid of all sins" and ending with "unfailing will" and also in regard to the enjoyment of Beatitude.

"Witnessing the desired objects through his celestial eye and mind, he is happy."

[1] छा. 8.12.5 [2] मु. 3.1.3. [3] गीता 14.2.
[4] ब्र. सू. 4.4.7

"Becoming devoid of all sins, he attains utmost equality with the Lord."

"They attain a state of equality with me (like Myself in regard to the possession of auspicious qualities)."

"Badarayana affirms that there is no contradiction between the two statements that the Mukta's essential nature is knowledge only and that they are endowed with many qualities. This is because of earlier statements according to which the pure soul is bereft of all blemishes, and full of auspicious qualities."

प्रकृष्टसत्त्वोपादानेन रूपेण साम्यं च

[1] " स एकधा भवति [द्विधा भवति], *

[2] " जक्षत् क्रीडन् रममाणः "

[3] कामान्नी कामरूप्यनुसञ्चरन् "

[4] ' तं ब्रह्मगन्धः प्रविशति

" तं ब्रह्मरसः प्रविशति "

[5] " तं ब्रह्मालंकारेण अलंकुर्वन्ति "

[6] " द्वादशाहवत् उभयविधं बादरायणः " इति ।

It is further established that the Released Souls attain a similarity with Paramatma even in regard to their bodies which are composed of unmixed and supreme Sattva-guna. (Suddha-Sattva).

"He becomes one, (he becomes twofold)."

"He eats, plays and enjoys."

"He enjoys whatever he desires, assumes whatever form he wants and follows (The Lord)."

"The fragrance of Brahman enters into him."

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[1] छा० 7.26.2. [2] छा. 8.12.3.
[3] तै० भृ० 10. [4] कौषी. 1.5. *Not in the Upanishadic Text.
[5] कौषी 1.4. [6] ब्र. सू. 4.4.12.

"The taste of Brahman enters into him."

"The celestial damsels adorn him with the decorations of the Brahman Itself.

"Badarayana holds the view that the Released Souls are in two forms (i.e. with a body or without a body as they like). It is like the Soma Sacrifice, 'Dvadasaaha' by name, which is to be done for twelve days and which is of two kinds (either with one master or many masters) or (either for prosperity or for progeny.)

अत्र मुक्तानाम् इति बहुवचनेन तेषां भेदो बहुत्वं च स्पष्टम् । तथा च–

[1] "परामृतात् परिमुच्यन्ति सर्वे "

[2] " महिमानः सचन्ते "

[3] " साधर्म्यम् आगताः "

[4] " माम् उपयान्ति ते" इत्यादि च ।

Here the word 'muktaanaam' used in the plural number shows clearly that the Released souls are many and are different from one another. So do the Scriptures declare.

"All become free by the grace of the Paramapurusha."

"The worshippers of Paramapurusha become great and attain the Transcendent world of Bliss (Paramapada)."

" They attain a state of equality with Me in regard to the possession of auspicious qualities like Myself."

"They attain Me".

साक्षी मुक्तानां गतिः इत्युक्त्या भगवता च भेदः । तथा च

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[1] मु. 3.2.6. [2] पु. सू.
[3] गीता 14.2. [4] गीता 10.10.

1 " जुष्टं यदा पश्यत्यन्यम् ईशम्
अस्य महिमानम् इति वीतशोकः "
2 "पृथगात्मानं प्रेरितारं च मत्वा"
3 पुरुषमुपैति दिव्यम्"
4 " सह ब्रह्मणा विपश्चिता "
5 " परं ज्योतिरुपसंपद्य" .
6 " मुक्तोपसृप्यव्यपदेशाच्च " इत्यादि ।

As it is stated here itself that "He is a witness." (Saakshee—names 15 and 517) and that He is the object of attainment by the Muktas (Released Souls), it is clear that there is difference between Bhagavan and Released Souls. So do the Scriptures declare.

"When the upasaka sees the Lord as being pleased with him and also realises His greatness, he becomes bereft of all sorrow."

"When he understands that the Atma (Individual Soul) (which is driven about) and He Paramatma, (who drives him) are different."

"The Released Soul attains the Paramapurusha."

"The Released Soul enjoys all bliss along with the omniscient Brahman."

"He attains the Lord of Supreme Effulgence."

"It is stated that Paramatma is attained by the Released Soul."

स्पष्टं च मोक्षधर्मे—

7 " स हि नारायणो ज्ञेयः सर्वात्मा पुरुषो हि सः ।
न लिप्यते मलैश्चापि पद्मपत्रम् इव अंभसा ॥
कर्मात्मा तु अपरो योऽसौ मोक्षबन्धैः स युज्यते ।
स सप्तदशकेनापि राशिना युज्यते तु सः ॥" इति ।

[1] मु. 3.1-2. [2] श्व. 1.6. [3] मु. 3.2.8. [4] तै. आ.
[5] छा. 8.12,2 [6] ब्र. सू. 1,3.2 [7] भार. शा. 352-14,15

अतः तथ्येन मिथ्याभूतेन वा उपाधिना, कुंभादिना इव नभः, अवच्छिन्नं ब्रह्मैव संसरति, मुक्तौ तु भेद एव नास्ति इति मतं शास्त्रेणैव पर्युदस्तम् ॥

अमुष्मादेव परमात् साम्यात् भिन्नानामपि

1 "ब्रह्म वेद ब्रह्मैव भवति" इति अभेदवादाश्च मुख्या एव । यथा सोऽयं गौः इति खण्डमुण्डादिषु । अभेदवादिनां तु मुक्तिविषय-अभेद-साम्यवादाः भज्येरन् ।

It is also clearly stated in **Mokshadharma** (Mahabharata):

"He is Lord Narayana and He must be known as the Supreme Purusha and the Inner Soul of all beings. Just as the lotus leaf is not tainted by water, He is not tainted by any dirt (i.e. blemish). He, who is the other, is known as Karmatma and is the victim of bondage and release. He becomes associated with all the seventeen (qualities).

Note:—The seventeen qualities are: Five Karmendriyas, five gnanendriyas, five bhutas, mind and time.

From all these, this theory is dispelled by the Sastras themselves, theory viz. that Brahman Itself, circumscribed by a real or unreal upadhi (i. e. a limiting adjunct) becomes a prey to the worldly miseries like the ether circumscribed in a vessel, and that there is absolutely no difference in the state of Release between the Supreme Brahman and the released souls. Because of this absoluie similarity between the Paramatma and the Jivatmas, statements like, "He who knows Brahman becomes Brahman Itself" which speak of non-difference between the two are reconciled with the other view that those two are different. This is in analogy with the statement. "This is a cow" in regard to those which have broken horns or without horns. All the cows under the genus of cows are called as such though there is an external difference—some having broken horns and some not so. In the case of those who say that there is non-difference, statements which affirm

[1] मु. 3.2.9

non-difference and which affirm similarity between Brahman and Jivas in the state of Release will contradict each other.

औपाधिक-भेदवादिनां च मुक्तस्वरूप-भंगोपगमात् मुक्तेः अपुरुषार्थत्वं भेदवाद-असामञ्जस्यं च स्याताम्। इदमेव साम्यं मुक्तौ अभेदो व्याख्यातः—

[1] "तद्भावभावम् आपन्नः तदाऽसौ परमात्मना।
भवत्यभेदी ......" इति।

तस्य-परस्य ब्रह्मणः भावाः—ज्ञानशक्त्यादयः स्वभावाः, तेषां भावः—आविर्भावः, गुणैः सादृश्यम्। अन्येषां द्वितीयो भावशब्दो व्यर्थः। मुक्तौ भेद-निषेधश्च देवादि-उपाधिविषयो व्यञ्जितः—

[2] "देवादिभेदोऽपध्वस्ते नास्त्येवावरणे हि सः" इति।

Aupaadhika-bheda-vaadins (i.e. those who hold the view that non-difference is the truth and difference is caused by limiting adjuncts) accept that there is an end to the entity of the Mukta or Released Souls. In that case the state of Release will cease to be an object to be desired or longed for; again it will be against the statements that declare the existence of difference in the state of Release. The supreme similarity (between the Paramatma and the Mukta) which we have delineated has been described as non-difference. So (Abheda) the non-difference delineated in the Upanishads refers only to the similarity of the qualities and not to the non-existence of the entity of Mukta as such.)

The Vishnupurana explains this as follows :

"Tad-bhaava-bhaavam aapannah tadaa asau Paramaatmanaa
Bhavati abhedee ... ... ||"

tasya—pertaining to Paramatma; **bhaavah**—qualities like knowledge, strength etc. **teshaam bhaavah** - their manifestation; i.e. similarity of qualities. In the interpretation

[1] वि. पु. 6.7.95 [2] वि. पु. 2.14.33

given by others, the second word 'Bhaava' would be purposeless. "This Mukta (Released soul) attains a nature which is similar to that of Paramatma. Then he becomes non-different from Paramatma."

The prohibition of difference in the state of Release has been indicated to be with reference to the adventitious conditions as gods and the like (by the same Vishnu Purana as follows)—

"There is no longer the difference in the form of gods and the like; that shroud (i. e. Karma, which has been concealing the similarity between the Jiva and the Paramatma) has been dispelled.

गतिशब्दश्च एषः कर्मणि क्तिन्नन्तः। गतिः—प्राप्तिः। ईप्सिततमं कर्म उद्देश्यम्। एतेन मुक्त-तत्प्राप्ययोः शेषशेषिभावो दर्शितः। श्रूयते च

[1] "एतम् आनन्दमयम् आत्मानम् उपसंक्रम्य",

[2] "अनुसञ्चरन्",

[3] "येन येन धाता गच्छति तेन तेन सह गच्छति, तद्यथा तरुणवत्सा वत्सं, वत्सो वा मातरम्"

[4] "छाया वा सत्वम् अनुगच्छेत्", तथाप्रकारम् इति॥

This word 'gati' (in the name "Muktaanaam paramaa gatih") has at its end the suffix '(Ktin' in the sense of the passive. 'Gatih' means attainment. A word in the Accusative case (i.e. objective case) refers to an object which is most desired; and that is the goal of attainment. By this it is shown that the relationship between the Released Soul and Paramatma, the object of attainment, is that of servant and master.

The Vedic Mantras say :

"Having attained the Supreme Soul (Paramatma) full of bliss".

[1] तै. भृ. 10 [2] तै. भृ. 10 [3] [4] पद्मसंहिता

"(The Mukta) follows Him".

"By that path by which Paramatama moves, by the same path the Mukta goes with Him. This is similar to a young cow going after its calf or a calf following its mother-cow."

"Like the shadow of an object that goes with the object wherever it goes."

In the same manner (does the Mukta follow the Paramatma).

धर्मिग्राहक-प्रमाणसिद्धं च अवरस्य आत्मनः स्वाभाविकं शेषत्वं ज्ञानादिवत् मोक्षे न तिरस्क्रियते। किंतु निवारकवारणात् आविर्भवति। उक्तं हि

[1] "स्वेन रूपेण अभिनिष्पद्यते"।

वैष्णवे धर्मे—

[2] "यथा न क्रियते ज्योत्स्ना मलप्रक्षालनात् मणेः।
तथा हेयगुणध्वंसात् अवबोधादयो गुणाः॥
प्रकाश्यन्ते, न जन्यन्ते, नित्या एव आत्मनो हि ते॥
ज्ञानं वैराग्यम् ऐश्वर्यं धर्मश्च मनुजेश्वर!।
आत्मनो ब्रह्मभूतस्य नित्यमेतत् चतुष्टयम्।"

[3] "संपद्य आविर्भावः स्वेन शब्दात्" इति च॥

It is from the Scriptures that we know about the existence of Jivatma and Paramatma. The same scriptures reveal that the Jivatma is 'sesha' or subordinate to Paramatma and that this subjection is natural to him like knowledge and other qualities of his; and in the state of Release this attribute of subjection is not negatived. On the other hand because of the removal of obstruction, it becomes manifest.

[5] छा. 8.12.2 [6] वि. ध. 104.55,56 [7] ब्र. सू. 4.4.1

"He becomes endowed with the form natural to him (which was concealed till now)" says (the Chandogya Upanishad),

Vishnu dharma also states :

"Just as the radiance of a gem is not newly created, (but only made manifest) when the dirt on the gem is removed by polishing, so too knowledge and other qualities of the soul become bereft of Karma. For knowledge and other such qualities are indeed quite natural to him (and are always there though latent at some times (i.e. in Samsara).

"Oh! the Ruler of Men! Knowledge and non-attachment riches and virtue—all these four qualities are eternally present in the Jivatma who is like Brahman Itself because of his similarity."

The Brahma Sutra also confirms this; "When tha Mukta attains the Brahman, there is the manifestation of his essential nature which is his own. This is revealed by the use of the word 'svena' (his own) as an adjective qualifying the noun 'roopena' (his essential nature or form)"

ननु [1] "आप्नोति स्वाराज्यम्" [2] "स्वराट् भवति" इति उदाहृत्य, [3] "अत एव च अनन्याधिपतिः" इति स्वातन्त्र्यं निर्णीतम्। कथम् अस्य परैदमर्थ्यं, * पुरुषार्थत्वं च पारतन्त्र्यस्य स्यात्?

मन्द! मैवं परिभूः। आत्माधिपतिं भगवन्तम् अन्तरेण अन्येन क्लेशकर्मादिना परवत्त्वनिवृत्तिः अनन्याधिपतित्वम्; न पुनः अनाथत्वम्। तथा सति 'अनधिपतिः' इति एतावत् उच्येत; न तु 'अनन्याधिपतिः' इति। न च प्रियतम-स्वपति-पारतन्त्र्यम् अपुरुषार्थः; राज्ञो दारादौ प्रियंकरतमत्वोपलंभात्। सूचितश्च बहुधा

[1] तै. शी. 6 [2] छा. 7.25.2 [3] ब्र. सू. 4.4.9

* अपुरुषार्थत्वं च परतन्त्रस्य—पा,

गुणप्रधानभाव। [4] जगद्व्यापारवर्जम्" [5] [6] "भोगमात्रसाम्य-लिङ्गाच्च" इति ईश्वर-ईशितव्य-भाववर्जम् भोगमात्रेण तयोः साम्यम् इति ॥

Here an objection is raised: "He attains independence"; "He becomes a sovereign". After quoting these texts, the independent status of a Mukta is established by the following Brahma Sutra; "For that very reason he has none as (his) lord." Against all this, how can it be said that he exists for the benefit of another and how can the undesirable state of a dependent be predicated about him ?

Dunce ! Don't become an object of ridicule. Here the import of the word 'ananya-adhipatitvam' (i.e. being without another master) is that He is under the control of Bhagavan only, who is His own Master. The domination of other things like distress and karma over the Mukta has been removed. This does not mean that he is an 'anaatha' (i. e. one without a master to save him). If that were the case, the word 'anadhipathi' (which means 'without a master') would have been used, and not 'ananya-adhipatih' (which means 'without another master'). In the case of a wife, being subject to a greatly loving husband is not loathsome to her; for we see that even kings and others are eagerly served and subserved by their sweet hearts and others when they do what is most pleasing to them. Again and again it has been indicated that it is the qualities that occupy a place of importance (and not any thing else). It has been established in the Brahma Sutras that the equalily between the Paramatma and the Jivatma is only with reference to the enjoyment of Bliss and excludes the state of being the ruler on the one hand and the ruled on the other.

"The Jivatma is like the Paramatma Himself except with reference to the activities regarding the Universe, viz. its creation, destruction etc."

"There are clear indications to show that the equality of the Jivatma and Paramatma is only in the enjoyment of Supreme Bliss."

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[4] ब्र॰ सू॰ 4.4.17. [5] ब्र॰ सू॰ 4.4.21

श्रीविष्णुतत्त्वे—

1 "पारन्त्र्यं परे पुंसि प्राप्य निर्गतबन्धनः ।
स्वातन्त्र्यम् अतुलं लब्ध्वा तेनैव सह मोदते ॥"

तत्रैव अन्यत्र—

2 "स्वत्वम् आत्मनि सञ्जातं स्वामित्वं ब्रह्मणि स्थितम् ।
उभयोरेष संबन्धो न परोऽभिमतो मम ॥"

श्रीनारायणीये—

3 "व्रतावसाने सुशुभान् नरान् ददृशिमो वयम् ।
श्वेतान् चन्द्रप्रतीकाशान् सर्वलक्षणलक्षितान् ॥
नित्याञ्जलिकृतान् ब्रह्म जपतः प्रागुदङ्मुखान् ॥"

4 "कृताञ्जलिपुटा हृष्टा नम इत्येव वादिनः ।"

5 "अतीन्द्रिया अनाहारा अनिष्यन्दाः सुगन्धिनः ।"

इत्यादिना श्वेतद्वीपवासिनां दिव्यरूपाद्युपेतत्वं भगवद्दास्य-परिचरणैक-प्रियत्वं च प्रपञ्च्य, तदेव मुक्तानां लक्षणमुक्तम् ।

6 "येऽपि मुक्ता भवन्तीह नरा भरतसत्तम! ।
तेषां लक्षणम् एतद्धि यत्-श्वेत-द्वीपवासिनाम् ॥" इति ॥

Here are other texts in suppport of this view :-

Sri Vishnu Tattva :— 1. "The Mukta attains complete subjection to Paramapurusha. He gets rid of all bondage and attains unparalleled freedom. He enjoys all Bliss along with the Paramapurusha."

"With the Jivatma the state of being a property (that is possessed) rests and the state of being the owner or possessor

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[1, 2] वि. तत्त्व [3] भार. मो. 337-34 [4] भार. मो. 337.40
[5] भार. मो. 337-28 [6]

rests with Paramatma. This is the relationship between the two. Nothing else appeals to me."

Sri Narayaniya (Mahabharata)

"At the end of the observance of our vow, we saw men with highly auspicious qualities, white, bright like the moon and endowed with all lovely features. Their hands were joined in prayer at all times, and they were meditating upon the Brahman with their faces turned towards north east."

"With their hands joined in prayer they are always happy and are always repeating the word 'namah' (which means salutations unto Thee)".

"They have controlled the sense-organs, and remain without food. They do not perspire and are always sweet-smelling."

These and other such texts describe the residents of Sveta-dvipa (the Holy White Island) and say that they are endowed with divine features and the like, and they derive great pleasure in being the servants of the Lord and in doing unceasing service to Him. The same Is said to be the state and occupation of the Muktas or Released Souls.

This is reiterated by the following text :

"The best among the Bharatas! Those men who are released from here have the same characteristics as those who are the residents of Sveta-dvipa (The Holy White Island)."

'परमा' इति विशेषणेन मुक्तानामेव केषांचित् अर्वाचीना गतिः गम्यते। गीयते च निर्मुक्तजरामरणात्मिका कैवल्य-लक्षणा —

1 "जरामरण-मोक्षाय मामाश्रित्य यतन्ति ये" इति।

संसार परमपदयोः मध्ये तेषां स्थानं च

2 "योगिनाम् अमृतं स्थानं स्वात्म-सन्तोषकारिणाम्" इति।

एवं मुक्तानां परमा गतिः

3 "सा काष्ठा सा परा गतिः",

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1 गीता 7,29 2 वि. पु. 1,6,38 3 कठ. 3.11

4 "विश्वात्मानं परायणम्",

5 "मामेव अनुत्तमां गतिम्",

6 "सोऽध्वनः पारम् आप्नोति",

7 "आत्मलाभात् न परं विद्यते", इत्यादि सुलभम् ॥ (12)

By the use of the word 'paramaa' (highest) as an adjective qualifying 'gatih' (goal) (in the phrase 'paramaa gatih) it should be understood that there are some for whom the goal is of a lower order. Such a goal, which goes by the name of Kaivalya, is resorted to by those souls who are free from old age, death etc. (Sri Krishna says in the Gita)- "They resort to me and make efforts to be devoid of old age and death."

It is stated that such a place of theirs (Kaivalya by name) is somewhere between samsara (material world) and Parama-pada (Transcendental word).

"That is the eternal world of those yogins who are satisfied with enjoyment of the Bliss of their own individual soul."

Such is the Supreme Goal of the Muktas. "He is the Highest means; He is the Supreme Goal."

"He who is the inner Soul of the universe and the highest goal".

"(They attain) Me, the unsurpassed Goal."

"He reaches the end of the road (i.e. Paramatma)." "There is nothing greater than the attainment of the (Supreme) Atman".

Texts like these can be easily got. (12)

नि:—12 ब्रह्मसाधर्म्यम् आपन्नाः मुक्ताः तेषां परा गतिः ॥
मुख्यप्राप्यः ततः शेषी मुक्तानां परमा गतिः ॥

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4 तै. ना. 6,11 5 गीता 7.18 6 कठ. 3,9 7

इदमेव पञ्चभिर्नामभिः उपपादयति ।

13. न वीयते—न व्यपगम्यते अस्मात् इति अव्ययः । 'एरच्' । एवं 'प्रत्ययः' (94), 'विनयः' (510), 'जयः' (511) इत्येवमादयः । न हि भगवान् कथंचित् संसार-महार्णवात् उत्तीर्णं स्वचरणारविन्दं प्राप्तवन्तं पुनरावर्तयति । अत एव आम्नासिषुः—

[1] "एतेन प्रतिपद्यमाना इमं मानवम् आवर्तं न आवर्तन्ते",
[2] "न च पुनरावर्तते न च पुनरावर्तते",
[3] "अनावृत्तिः शब्दात् अनावृत्तिः शब्दात्" इति ।

यमस्मृतौ—

[4] "सत्त्वं वहति सूक्ष्मत्वात् परं नारायणं प्रभुम् ।
परमात्मानम् आसाद्य परं वैकुण्ठम् ईश्वरम् ॥
अमृतत्वाय कल्पेत न निवर्तेत वै पुनः ।" इति ।

हारीते यतिधर्मे—

[5] "यतिधर्मगतः शान्तः सर्वभूतसमो वशी ।
प्राप्नोति परमं स्थानं यत् प्राप्य न निवर्तते ।।" इति च ।। (13)

That Bhagavan is the Supreme Goal of attainment for the Muktas is corroborated by the next five names (13 to 17).

13. Avyayah—He by whom Mukta is not sent away. The word is derived from the verb 'na veeyate.' His name is Avyaya, because no one is sent away by Him. The suffix added is 'erach'. The names **'Pratyaaa'** (94), **'Vinayah'** (510) **'Jayah'** (511) and the like belong to this group (which has this particular suffix). Is it not a well-known fact that the Bhagavan never sends back that Atma who has, by some means and with great effort, crossed the vast ocean of

नि. 13—"न वीयते च वैकुण्ठात् मुक्तोऽधस्तात् अतो अव्ययः ।

[1] छा. 4.15.6. [2] छा. 8.15.1. [3] ब्र. सू. 4.4.4 [4] यम. [5] हारीत

Samsara and has reached His lotus-feet. That is why the Vedas declare :—

"They who go by this path (i.e. Archiraadi-gati) attain Bhagavan and) do not come back to this mortal world."

"He does not return; he does not return"

"There is no return according to the scripture. There is no return according to Scripture".

Yama Smriti says :—

"The Mukta bears a body of pure and subtle Sattva and attains the Supreme Lord who is the Paramatma and Narayana, as well as the glorious and superior Vaikunta. Then he becomes fit for immortality and does not come back (to this world) any more."

Haarita dealing with yati-dharma (the code of the Sannyasins) says :—

"One who has taken to the life of a yati (Recluse) is calm, equally disposed towards all beings and self-controlled, He attains the highest place (i. e. Vaikunta) and after reaching it never comes back". (13)

14. पुरु बहु सनोति इति पुरुषः । सनोतेः दानकर्मणः [2] "अन्येष्वपि दृश्यते" इति डः । मुक्तेभ्योऽपि वाङ्मनस-अपरिच्छेद्य-गुणविभव-स्वानुभवं ददाति हि भगवान् । यथा—[3] एष ह्येव आनन्दयाति",

[4] "सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता",
[5] "दिव्येन चक्षुषा मनसा एतान् कामान् पश्यन् रमते",
[6] "स तत्र पर्येति, जक्षत् क्रीडन् रममाणः",
[7] "कामान्नी कामरूपी",

[1] अष्टा. 3.2.101 [2] तै. आ. 7.1 [3] तै. आ. 1.2 [4] छा. 8.12.5 [5] छा. 8.12.3 [6] तै. भृ. 10.5 [7] तै. आ. 7.1

* "रसो वै सः, ह्येवं अयं लब्ध्वा आनन्दी भवति",
[1] "अस्मिन्नस्य च तद्योगं शास्ति"
[2] "तद्धेतुव्यपदेशाच्च" इति ॥ (14)

14. Purusha— The generous Giver.

He bestows gifts in plenty. 'Puru' means plenty, and 'sanoti' the verb signifies the act of giving. The suffix 'da' is added when the root 'san' is preceded by the particle 'puru'. The rule says that it is added even in the case of other particles. Bhagavan indeed bestows even on the Muktas the enjoyment of the Bliss of Himself, His qualities and His glory all of which are beyond the range of words and mind.

Here are the Vedic Mantras that reveal this :—

"He (Bhagavan) alone confers Bliss".

"He (The Mukta) enjoys all desirable things along with the omniscient Brahman."

"By his celestial eye and mind he (the Mukta) sees all desirable things and enjoys."

"There the Mukta enjoys all kinds of bliss. He eats, plays and experiences joy."

"He enjoys all that he desires and assumes whatever form he likes."

"He (The Para Brahman) is Itself Bliss. Having attained that Para Brahman this Mukta becomes endowed with joy."

"The Sastras declare that the Mukta becomes endowed with joy when he attains the Brahman."

"Bhagavan (who is Anandamaya is said to be the source of Bliss for others. (i. e. the individual souls)."

15. एवं तान् आनन्दयन्, स्वयमपि तृप्यन् साक्षात्करोति इति साक्षी। [3] "साक्षात् द्रष्टरि संज्ञायाम्" इति इनिः। विशिनष्टि हि

नि. 14—मुक्तेभ्यः स्वात्मपर्यन्तदानात् पुरुष ईरितः।

*तै. आ. 7, [1] ब्र. सू. 4.4.12. [2] ब्र. सू. 1.1.15 [3] अष्टा 5.2.91

मुक्तप्राप्यम् [1] "ब्रह्मणा विपश्चिता", इति। विविधं पश्यत् चित्त्वं हि विपश्चित्त्वम्। (15)

15. Saakshee:—He who sees them all directly. Bhagavan is known as "Saakshee" (witness) because He directly sees the Muktas enjoy the Bliss He has bestowed and he is also happy seeing them full of joy. The suffix 'in' is added to the root according to a grammatical rule to form a noun to show that the person is direct eye-witness to a particular act. The object of attainment by the Mukta, viz. Brahman, is specially delineated by the Sruti as "Brahman, the Omniscient." Omniscience is explained as knowledge capable of cognising all things of varied nature. (15)

16. इत्थं तेभ्यः स्वानुभवं दातुं तदेकान्तं क्षेत्रं जानाति इति क्षेत्रज्ञः। [2] "आतोऽनुपसर्गे कः" इति कः। स्वभोगसमृद्धि-समुद्भव-भूमित्वात् क्षेत्रं—परमव्योम, तादृश-शरीरत्वात् वा, यथा— [3] "आकाशशरीरं ब्रह्म" इति।

तथा च श्री नारायणीये मुक्तप्राप्यः क्षेत्रज्ञतया विशेष्यते।
[4] "मुक्तानां तु गतिः ब्रह्मन्! क्षेत्रज्ञ इति कल्प्यते" इति।

16. Kshetrajnah: —The knower of the field for action.

Bhagavan is called Kshetrajnah because he knows the extremely suitable place for conferring on the Released Souls

नि. 15—स्वयम् आनन्दयन् तृप्यन् साक्षी साक्षात्करोति सः॥
16. क्षेत्रं तु परमव्योम मुक्तेभ्यो वेति नित्यशः।
दातुं स्वानुभवं यश्च क्षेत्रज्ञः स तु कथ्यते॥

[1] तै. उ. आ. 1.1.2 [2] अष्टा 3.2.3 [3] तै. शी. 6.2
[4] भारत मोक्ष

In this way the joy of enjoying Him. The suffix 'ka' is added to the root 'Jnaa' (to know) in the word Kshetrajnah according to the grammatical rule which says. "The suffix 'ka' is added to a root which ends in 'aa' (like jnaa), when it is not preceded by a preposition and the final 'aa' of the root is dropped,"[2] The parama-vyoma, i. e. Vaikunta is referred to here as Kshetra (field) because it is the place which yields the crop of Bliss in plenty. Or 'Kshetra' may mean the body of Bhagavan itself possessed of a similar quality. The Vedic Mantra proclaims—"Brahman has Akasa (i.e. Vaikunta) as its body.'

In Narayaniya (Mahabharata) the goal of attainment by the Mukta, i.e. Paramatma, is specified as the Kshetrajna in the following Sloka."

"Oh Brahma ! The goal of attainment for the Muktas is specified as the Kshetrajna."

तद्धि मुक्तानां भगवदनुभव-स्थानम्—

[2] "परमे व्योमन् सोऽश्नुते",

[3] "ते ह नाकं महिमानः सचन्ते",

[4] "नाकपृष्ठे विराजति",

[5] "स मोदेत त्रिविष्टपे"।

तथा अपुनर्बुभूषोः आशीर्मन्त्रः—

[6] "रात्रिः खमेतत् पुष्पान्तम्, यत् पुराणमाकाशं तत्र मे स्थानं कुर्वन् न पुनर्भवेयम्"

[7] "यद्गत्वा न विवर्तन्ते तद्धाम परमं मम";

मोक्षधर्मे—

[8] "श्रुतिप्रमाणागम मङ्गलैस्तु
युक्ते जरा-मृत्युभयात् अतीतः।
ततो निमित्ते च फले विनष्टे हि
अलिङ्गम् आकाशम् अलिङ्ग एषः॥",

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[2] तै. आ. 2.1 [3] पुरुषसू [4] [5]
[6] [7] गीता 8,21 [8] भार मोक्ष

वैष्णवे—

[1] "एकान्तिनः सदा ब्रह्म ध्यायन्ते योगिनो हि ये।
तेषां तत् परमं स्थानं यद्वै पश्यन्ति सूरयः॥"

ब्राह्मे—

[2] "यत् तन्न किञ्चित् इत्युक्तं महाव्योम तदुच्यते।", इत्यादि बहु उक्त्वा,

[3] "तन्मोक्षः तत् परं तेजो विष्णोरिति विनिश्चयः।"

That again is the place where the Muktas enjoy Bhagavan.

"He (the Mukta) enjoys (Bhagavan) in Parama-vyoma, i. e, Vaikuntha."

"The greatness (in the form of enjoying Bhagavan) is obtained by the Mukta in Sri Vaikunta."

"He (the Mukta) shines in Sri Vaikuntha."

"He (the Mukta) enjoys Bliss in Vaikuntha'"

Here is a Mantra which expresses the wish of a Mukta who does not want rebirth in this world.

"When compared with the eternal Vaikuntha(Parama-Akasa) this Akasa (Ether) adorned with flower - like stars is without lustre like night. I go to Vaikuntha and begin to live there. May I not have rebirth."

"That is the Supreme Abode of Mine, after reaching which they (the Released Souls,) do not come back."

In the Mokshadharma, it is said:- "When the soul gets rid of the fear of old age and death, he becomes endowed with the auspicious qualities mentioned in the authoritative texts vix. Vedas and Agama, and he becomes freed from the cause (i.e. Karma) and its fruit (i.e. the body),

The Akasa he reaches (i.e. Vaikuntha is without the name and form of the ordinary world and he remains there without a body (like the one in the material world)."

In the Vishnu Purana:-

"Those yogins who are exclusively devoted to Brahman and who are engaged in Its meditation, reach a supreme place which the Sooris (Eternal Angels) are always seeing (i.e. enjoying)."

In the Brahma Purna much is said about Sri Vaikunta. It begins with these words:

That is called 'Parama-Vyoma' (i .e. Supreme Akasa or Sri Vaikunta) about which it is said that there is nothing in it (like those that are seen in this world)."

Then it continues

"The undisputed conclusion is that it is the place known as moksha" (Salvation) and that it is the place of Supreme Effulgence' which belongs to Vishnu.'

श्रीवाराहे अगस्त्यं प्रति भगवान्—

[4] "पश्य लोकमिमं मह्यं यो न वेदैस्तु दृश्यते ।
त्वत्प्रियार्थम् अयं लोकः दर्शितस्ते द्विजोत्तम ॥ "

वाराहे अगस्त्यः—

[5] "भगवन् त्वन्मयो लोकः सर्वलोक वरोत्तमः ।
सर्वलोका मया दृष्टाः ब्रह्मशक्रादिनां मुने ॥

अयं त्वपूर्वलोको मे प्रतिभाति तपोधन ! ।
संपदैश्वर्य-तेजोभिः हर्म्यैः रत्नमयैस्तथा ॥

अद्यापि तं लोकवरं ध्यायन् तिष्ठामि सुव्रत! ।
कदा प्राप्स्येत् तु असौ लोकः सर्वलोकवरोत्तमः ॥

[1] वि. पु. 1.6.39 [2] ब्राह्म [3] ब्राह्म
[4] वराह. [5] वराह

इति चिन्तापरोऽभवम् " इत्यादि । ऋग्विधौ—

[1] "कार्याणां कारणं पूर्वं वचसां वाच्यम् उत्तमम् ।
योगानां परमां सिद्धि परमं ते पदं विदुः ॥" इति

In the Varaha Purana Bhagavan says to sage Agastya—

"See this world which exists for My sake and which is not seen even by the Vedas. O best of Brahmins! This world has been shown to you in order to please you."

Agastya says in the Varaha Purana—

"O Lord: the world that pertains to you is the best and the noblest of all worlds. O Sage, I have seen all the worlds of Brahama, Indra and others. Oh best of ascetics! It appears to me that this is a unique world. It is replete with wealth and riches and radiance as well as gem-set storeys of palaces. O Sage engaged in the practice of severe austerities!

I am even now steeped in the meditation on that supreme world. When am I going to reach that best and noblest of all worlds? This is the thought that is ever haunting me" and so on. In Rigvidhi it is stated—

"They say that this Supreme Abode is the primary cause of all effects, the highest objective of all words, and the ultimate object of realisation of the Yogas."

आरण्यपर्वणि धौम्यः—

[2] "यमाहुः सर्वभूतानां प्रकृतेः प्रकृतिं ध्रुवाम् ।
अनादि निधनं देवं प्रभु नारायणं परम् ॥
ब्रह्मणः सदनात् तस्य परं स्थानं प्रकाशते ।"

इत्यादिना तत्पदं बहुधा विशेष्य,

[3] "तत्र गत्वा पुनर्नेमं लोकम् आयान्ति भारत! ।
स्थानमेतत् महाराज! ध्रुवम् अक्षरम् अव्ययम् ॥
ईश्वरस्य सदा ह्येतत् *प्रणमात्र युधिष्ठिर! ॥" इति ।

[1] ऋग्विधि जितंते 7
[2] भार. वन [3] भार. वन * प्राणमात्रं-पा

श्रीहरिवंशे वैदिकपुत्रानयने भगवान्—

[1] "ब्रह्मतेजोमयं दिव्यम् आश्चर्यं दृष्टवान् असि ।
अहं स भरतश्रेष्ठ! मत्तेजः तत् सनातनम् ।।
प्रकृतिः सा मम परा व्यक्ताव्यक्ता च भारत!
तां प्रविश्य भवन्तीह मुक्ता भरतसत्तम! ।।
सा सांख्यानां गतिः पार्थ! योगिनां च तपस्विनाम् ।
तत् पदं परमं ब्रह्म सर्वं विभजते जगत् ।।" इत्यादि ।

Sage Dhaumya speaks in the **Aaranya Parvan** very highly about that place and says—

"The Supreme Lord, Narayana, is the Deity without beginning or end, and He is said to be the eternal cause of the Primordial matter from which all beings emerge. His supreme world is far more effulgent than the world of Brahma."

"O Bharata. (Yudhishtira!) The souls after reaching it do not return to this world. O King! This place is firm, imperishable and indestructible.

O "Yudhishtira! Bow before this world which pertains to the Lord always.

In the **Harivamsa** in the episode in which the sons of a pious Brahmin are carried away and are brought back by Bhagavan, who Himself says:—

"The best of Bharatas! (Arjuna); You have seen that celestial world of wonder full of Brahmic effulgence. I am He (whom you saw there) and that is the effulgence of Mine which is eternal.

That is my Supreme Prakriti (or Transcendent Nature) which is both Vyakta and Avyakta (manifest to the devotee) and unmanifest (to the impious). O Best of Bharatas (Arjuna)! The Souls (Jivas) enter this Prakriti and they become Muktas (Released Souls), O Partha! (Arjuna); It is the goal for the

Samkhyas (i.e. those who meditate upon the Jiva for its realisation) and for the yogins addicted to Penance. The entire Universe which wishes to attain it resorts with devotion to that Supreme Brahman."

ब्रह्मसंहितायां तत्त्वक्रमम् उक्त्वा,

[1] "हृत्पद्म-कर्णिकान्तस्थः पुरुषः सर्वतोमुखः ।
सर्वज्ञः सर्वगः सर्वः सर्वम् आवृत्य तिष्ठति ।।
तस्मात् तु परमं सूक्ष्मम् आकाशं भाति निर्मलम् ।
शुद्ध-स्फटिक-सङ्काशं निर्वाणं परमं पदम् ।
तत्पदं प्राप्य तत्त्वज्ञाः मुच्यन्ते च शुभाशुभात् ।।
त्रसरेणु-प्रमाणास्ते रश्मिकोटि विभूषिताः ।
भूयस्ते नैव जायन्ते न लीयन्ते च ते क्वचित् ।।"

इत्यादि प्रसिद्धेः ।।

The reputed **Brahma Samhita** narrates the serial order of the Tattvas and says:

"Parama Purusha resides in the heart-lotus and He is multifaced. He is omniscient, all pervading, and is Himself all things, He stands enveloping all things. The pure and subtle Akasa (Sri Vaikunta) shines with His effulgence. That Transcendent world (Paramapada) is like pure crystal and replete with joy. Those who have realised the Tattvas (rishis) attain this world and are freed from the touch of things both auspicious and inauspicious (i.e. punya and papa). They are of the size of a trasarenu (i.e. a particle of dust composed of three atoms) and are adorned by millions of rays. Neither do they take birth in this world, nor do they die."

अस्मिन् परमपदे अयोध्या अपराजिता पुरी; अपराजितम् आयतनम्; सहस्र-स्थूणादि-परिकरं दिव्य-आस्थानरत्नम् । तत्र पर्यङ्के "श्रिया सनाथ" इत्यादि अनन्तमुक्तभोग्यं छान्दोग्य-तैत्तिरीय-कौषीतकी-प्रभृति-प्रसिद्धम् अनुसन्धेयम् ।।

[1] ब्रह्मसं

All this is well-known from passages like these.

In this Paramapada, there is a city which goes by the name of 'Ayodhyaa' and 'Aparaajitaa'. There is a Palatial mansion 'Aparaajitam' (Invincible) by name. There is a Hall of celestial beauty supported by thousand pillars etc. In it is a couch on which the Lord along with Lakshmi is to be meditated upon as the object of enjoyment for the numberless Released Souls. All this is well-known from the Chandogya, Taittiriya, Kaushitaki and other Upanishads. (16)

17. (365, 483). तत्र मुक्तैः सदा अनुभूयमानोऽपि मधूत्सवत् निस्सीम-गुणोन्मज्जनेन उपर्युपरि भोग्यतया उपचीयते, न तु क्षरति इति अक्षरः। "पचाद्यच्"। 'विक्रमः' (79) 'सुरानन्दः' (188) इत्यादयः अजन्ताः।

"निरवद्यः परः प्राप्तेः निरधिष्ठोऽक्षरक्रमः" इति। शारीरके चतुर्थाध्याये अनेनैव क्रमेण मोक्षो निरणायि। न च एषोऽध्यायः अर्वाचीनफलविषयः कल्प्यः, तत्साधनादिविषयाणां पूर्वेषामपि त्रयाणाम् अध्यायानां तदुदाहृतानाम् उपनिषदां स्मृति-इतिहासादीनां च अर्वाचीन-विषयत्वेन बहिःशास्त्रं मोक्षनिर्णयप्रसङ्गात्। इत्थं मुक्तानां परमा गतिः ।। (17)

Aksharah :—He who never wanes.

He is called Akshara, because He never becomes less; but as the object of enjoyment He ever grows more and more like a stream of honey in spite of His being enjoyed by the Muktas at all times there. Such is the manifestation of His unlimited qualities.

The suffix 'ach' is added to the verb 'Ksharati' according to the grammatical rule that the suffix 'ach' should be added

नि. 17—सदानुभूयमोनोऽपि निस्सीमगुणगौरवात्।
मुक्तैः क्वचित् न क्षरति इति अक्षरः परिकीर्तितः ।।

after 'pacati' and other verbs. The names **'Vikramah'** (79) and **'Suraanandah'** (188) are words ending with the suffix 'ach'

"Paramapurusha is unsullied even though He is attained and enjoyed (by others, i.e. Muktas). Since He does not owe His greatness to others and since He is great by Himself, His supreme nature never diminishes".

In the **Saariraka** (i.e. Brahma Sutras) in the fourth chapter moksha has been affirmed to be of this kind. This chapter cannot be interpreted as delineating fruits of a lower order. In that case the earlier three chapters which deal with the means of attaining Salvation, the Upanishadic texts which have been quoted as authority, and Smriti, Itihasa and other Scriptures also will have to be taken as dealing with those fruits of a lower order, and all of them will become Sastras that have nothing to do with the Moksha. Thus Bhagavan is the Supreme Goal of attainment for the Muktas. (17)

योगो योगविदां नेता प्रधानपुरुषेश्वरः।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ।। 3 ।।

18. अस्यैव निरुपाधिक-मुक्त्युपायत्वमपि वक्ति—योगः। युज्यते प्राप्यते अनेन इति। [1] "अकर्तरि च कारके संज्ञायाम्" इति घञ्। एवम् * 'मार्गः' (367, 399) 'सर्गः' (161) इत्यादीनि घञन्तानि। स सायुज्यस्य अनन्यापेक्षः साक्षात् हेतुः इत्यर्थः।

[2] "एष ह्येवानन्दयाति",
[2] "तद्धेतुव्यपदेशाच्च"
[4] "अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि" इति ।। (18)

नि. 18.—उक्तं हि मुक्तप्राप्यत्वम् अथ उपायत्वम् उच्यते।
साक्षात् मोक्षैकहेतुत्वात् योग इत्यभिधीयते ।।

[1] अष्टा 3.3.19 [2] तै, आन. 2.7.1 [3] ब्र. सू. 1.1.15
[4] गीता. 18,66 * अमोघः- पा

Yogo Yogavidaam Netaa
Pradhaana-purushesvarah |
Naarasimha-Vapuh Srimaan
Kesavah Purushottamah || (3)

18. Yogah—He who is the Means.

It is stated that this Bhagavan alone is the natural and independent means for salvation. The word Yoga is derived from the verb 'Yujyate' which means 'With whose help the goal is attained.' The suffix 'ghajn' is added to form a noun by the rule—'ghajn' is added which signifies any case excepting the nominative case."

The names 'Margah' (367,399) सर्गः (161) and others have been derived by the addition of the suffix 'ghajn'. The meaning of the word 'Yoga' is that He is the immediate cause of Salvation and does not stand in need of the help of anything else.

"This (Bhagavan) alone confers joy".

"It is declared in the Vedas that He is the cause (for the bliss of Jiva)." (18)

"I shall set you free from all sins."

19. व्यवहितोपाय-निष्ठानामपि **योगविदां** नेता । नयतेः तृच् । भर्ता (33) धाता (43,951) इत्यादयोऽपि तृजन्ताः । फलपर्यन्तनिर्वाहकः ।

[1] "तेषामेव अनुकंपार्थम्",
[2] "तेषाम् अहं समुद्धर्ता",
[3] "संसारपारं परम् ईप्समानैः
आराधनीयो हरिः एक एव ।",
[4] परामृतात् परिमुच्यन्ति सर्वे,
[5] जुष्टस्ततस्तेन अमृतत्वम् एति", इति ।। (19)

नि. 19.—उपाय-भक्ति निष्ठा ये ते च योगविदः स्मृताः ।
तेषां च फलपर्यन्ते नेता निर्वाहकश्च यः ।।

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[1] गीता 10,11 [2] गीता 12·7 [3] श्वे. 1.6
[4] तै 3.3.2.6 [5] श्वे. 1,6

19. Yoga-vidaam Netaa- He who leads those who practise yoga.

Bhagavan leads to salvation even those who adopt the means that are not direct. 'Trich' is the suffix that has been added to 'nayati' from which verb the name **Netaa** is derived. **Bhartaa** (33) **Dhaataa** (43,951) and other names also have been formed with the suffix 'trich' at the end. Bhagavan carries on the task undertaken till the fruit is attained.

"In order to bless them (I dispel their ignorance)".

"I lift them up (from the ocean of Samsara which is frightful like death)".

"Hari alone ought to be propitiated by those who wish to cross the vast ocean of Samsara."

"Having attained the Eternal Bhagavan, they all become freed (from Samsara)."

"Then the Mukta becomes the object of favour for the Paramatma and attains immortality. (19)

20. इदमेव उपपाद्यते—प्रधानपुरुषेश्वरः । प्रधानस्य— बन्धहेतोः पुरुषाणां च बध्यमानानां सर्वथा नियामकः ।

[1] "स्थेशभास" इत्यादिना वरच् । एवं स्थावरः (428) ।

यथा—

[2] "संयुक्तमेतत् क्षरम् अक्षरं च
व्यक्ताव्यक्तं भरते विश्वम् ईशः ।
अनीशश्चात्मा बध्यते भोक्तृभावात्
ज्ञात्वा देवं मुच्यते सर्वपाशैः ।। "

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[1] अष्टा 3.2.175 [2] श्वे. 1.8

1 " प्रधान-क्षेत्रज्ञ-पतिः गुणेशः ",

2 " क्षरात्मानौ ईशते देव एकः " इति ।

20. This is established by arguments:-

Pradhaana Purusha Isvarah—The Lord of Primordial Matter and Purushas (i. e. Jivas).

Bhagavan is the Master in every way of the Primordial Matter and Jivas (Atma)—Pradhana, which is the cause of bondage, and Jivas, who are the souls bound by it. The suffix 'varach' is added to the roots 'sthaa" (is), 'bhaas' (shine) 'ees' (to rule); and thereby the name "Isvara" is formed. The name **Sthaavara** (428) also comes under this class.

"(Bhagavan) the Ruler maintains this universe in which the changing Prakriti and the unchanging Jiva are united and which again is composed of matter, subtle and gross. The Jiva who is not a master himself is kept under bondage and experiences (the fruit of his action. When he realises the Lord, he is freed from all bonds).

"Bhagavan is the master of Primordial Matter and Atma as well as the Lord of all qualities."

"That One Deity controls the Kshara (Primordial Matter) and the Jivatma."

एवम् ईश्वरो हि स्वमायया जीवान् अपराध्यतो बध्नन्, प्रपद्यमानांश्च मुञ्चन्, क्रीडितुं प्रभवति ।।

3 " ईश्वरः सर्वभूतानाम् ",

4 " दैवी ह्येषा गुणमयी ",

5 " दैवी देवस्य क्रीडतः ",

6 " क्रीडनकम् ",

7 " संसार-मोक्ष-स्थिति-बन्ध हेतुः ",

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1 श्वे. 6.16 2 श्वे. 1.10 3 याज्ञिकोप-नारा 21
4 गीता 7.14 6 7

श्रीविष्णुतत्त्वे—

1 " तत्कृतायास्तु मायायाः तत्प्रसादं विना क्वचित् ।
नास्ति निर्णाशने हेतुः संक्षिप्यैतत् प्रभाषितम् ।।" इति ।

2 " पराभिध्यानात् तु तिरोहिते ततो ह्यस्य बन्धविपर्ययौ ",

3 " देहयोगाद्वा सोऽपि " इति सूत्रे । ताच्छील्य-विषयेण वरचा तत्त्वत्रय-भेदः, ईश्वर-ईशितव्यभावश्च अनौपाधिको ज्ञाप्यते । (20)

In this way the Supreme Master (Bhagavan) has the power to indulge in sport binding with His Maya the erring Jivas and setting free (from bondage) those who seek refuge in Him.

"The Master of all beings."

"This Prakriti, composed of the three gunas (Sattva, Rajas and Tamas), is mine. I am entertaining Myself playing with it."

"An instrument for play for the sporting Lord."

"A toy (the universe is for Bhagavan.")

"Bhagavan is at once the cause for the bondage, release and sustenance of this world."

Sri Vishnu Tattva declares:

"Excepting the Grace of Bhagavan there is nothing anywhere that can bring about the destruction of the Maayaa (i.e. which He Himself has created. This truth we say in the world) brief."

20—बन्धहेतोः प्रधानस्य बध्यमाननृणां च यः ।
नियामकः सर्वदा सः प्रधानपुरुषेश्वरः ।।

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1 वि.तत्त्व 2 ब्र. सू. 3.2.4 3 ब्र. सू. 3.2.5.

Here are two Aphorisms from the **Brahma Sutras** to that effect.

"It is only by the will of Paramapurusha that the natural form of the Jiva is concealed. Again by His will alone the bondage and its opposite (i.e. release) of the Jiva are brought about."

"This concealment (of the true nature of Jiva) is caused by the contact with the body (at the time of creation) or by the contact with the Primordial Matter (i.e. Prakriti) (at the time of deluge)."

The suffix 'varach' is used to show that the quality spoken about is innate and inseparably associated with that person. By its use here it is shown that the difference among the three Realities (Sentient, Non-sentient and God) and the state of Bhagavan being the Ruler and the other two being the ruled are natural and not conditioned by any adventitious cause. (20)

21. स्वभक्त्यन्तराय-निवारणमपि प्रदर्शयति—नारसिंहवपुः । भक्त-भयापह - तदपेक्षा-समक्षण - प्रतिपन्नयथाकाम - दिव्य - महानृसिंह-संहननः ।: (21)

21. **Naarasimha-Vapuh**- He who is possessed of a body of man and lion combined.

Bhagavan shows the removal of impediments to devotion to him. He has a huge form of man and lion combined which He takes at His will, which is celestial, which removes the fears of His devotees, and which is assumed the moment the request is made. (21)

22. (180, 222) अतः परस्पर - दुर्धर-अपूर्व - विकृतरूप-परिग्रहात् अपि श्रीमान्—सौन्दर्य-लावण्यादिभिः अतिमनोहर-दिव्यरूपः । तत्र नृसिंहत्वयोः सुघटितत्वं पश्यतां शुद्धिमत् अन्यत् नृमात्रं सिंहमात्रं वा दृष्ट्वा जुगुप्सा जायेतापि । तादृग्रूप-परिग्रह-मात्रेणैव हि जगत् त्रातम् ।

नि.—21. नरवत् सिंहवत् रूपं यो बिभर्ति अभयप्रदम् ।
यथाकामं तु भक्तानां नारसिंहवपुश्च सः ॥

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[1] "दंष्ट्रा-करालं सुर-भीति-नाशनं
कृत्वा वपुः दिव्य-नृसिंह-रूपिणा ।
त्रातं जगत् येन........" इति ॥ (22)

22. **Srimaan**- He of a lovely form.

Though Bhagavan is taking a form which is unique with head and body not mutually matching and not comely, He is Sriman; i.e., His form is celestial and very charming with beauty, loveliness and other qualities. The combination of the forms of man and lion in him is so perfect and appropriate that those who have seen it would almost feel an aversion when they see a simple lion or a man without such combination. The world was indeed protected only by assuming such a unique form.

"By the celestial Lord Naarsimha who assumes a body with frightful jaws, the fear of the gods was dispelled and the world was saved." (22)

23. (654) एवंविध - ऐश्वर्य - सौन्दर्य - एकान्त - लक्षणानि उपलक्षयति—केशवः; प्रशस्त - स्निग्ध - नील-कुटिल - कुन्तलः । [2] "केशाद्वोऽन्यतरस्याम्" इति प्रशंसायां 'वः' ॥ (23)

23. **Kesavah**—He who has lovely locks of hair.

The name 'Kesava' suggests by implication that the Lord is possessed of qualities like supremacy delineated above and loveliness which are all his own by nature. The meaning of the word is—the Lord who is possessed of curly locks of hair which are sublime, soft and blue. The suffix 'va' is added to the word 'Kesa' by a grammatical rule. to denote the supreme loveliness of the locks of hair.

नि.—22. विरुद्धाकारवत्त्वेऽपि श्रीमान् सर्वमनोहरः ।
23. प्रशस्त-नील-केशत्वात् केशवः परिकीर्तितः । (23)

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[1] वि. ध. 43.21 [2] अष्टा. 5.2.109

24. सालक्षण्य-प्रसक्त्या परमं वैलक्षण्यमाह—पुरुषोत्तमः। पुरुषेभ्यः उत्कृष्टतमः। 'पुरुष' शब्देन चेतनवाचिना अचेतयमाना व्यक्ताव्यक्तरूपा प्रकृतिः व्यावर्त्यते। 'उत्' इति उत्कृष्ट-वाचितया बद्धाः; सामर्थ्य-प्राप्तेन तरपा मुक्ताः; तमपा नित्यमुक्ताः सूरयो अनन्त-वैनतेयादयः।

इदं च तेभ्यो वैलक्षण्यम् अवद्य-प्रतिभटतया व्यापन-भरणाद्युपकारैः स्वाम्येन च स्वभावतः एव उत्कर्षात्।

24. Purushottamah- The Supreme amongst the Purushas (i.e. individual souls).

The sublime quality that distinguishes Paramatma from other souls is shown by this name lest some should think that there are others equal to Him. The word 'Purusha' which signifies a sentient being distinguishes 'Paramatma from paakriti or Primordial matter which is devoid of knowledge and which is in two forms—subtle and gross (i.e. invisible and visible). The part of the word 'ut', in 'uttama, which means 'superior' distinguishes Paramatma from souls in bondage. 'Tarap, is a comparative suffix, and it would distinguish Paramaatma, had it been used, from the Released Souls (or Muktas).

The superlative suffix 'tamap' in the word 'uttama' distinguishes Paramatma from the Eternally free souls like Adi sesha and Garuda. This distinction of Paramatma from all (the forms of them) is because of his sublime superiority which is natural to Him and which is due to His being opposed to all blemishes, His help to all things by pervading and protecting them and by His being the Supreme Master of all.

नि.—24. बद्धादि-पुरुषेभ्यो यो हि उत्कृष्टः पुरुषोत्तमः।

इदं हि बहुभिः तात्पर्य-लिङ्गैः परमं गुह्यम् अगीयत—

1 "द्वाविमौ पुरुषौ लोके" इत्यत्र।

2 "भूमिरापोऽनलो वायुः",

3 "यो माम् अजम् अनादिं च",

4 "अविकाराय शुद्धाय",

5 "परः पराणां परमः"

इत्यादि बहु इदंपरं द्रष्टव्यम्। अत्रापि भोक्तृ-भोग्य-नियन्तृणाम् अत्यन्त-भेदः स्पष्टः। अतो ब्रह्म-परिणाम-पक्षश्च प्रतिक्षिप्तः। ब्रह्मणः सर्वविकारस्य ब्रह्मसंसारस्य ईश्वरातिरिक्त-ब्रह्मसद्भावस्य अव्यक्त-मुक्तेश्वराणां ब्रह्मणि प्रलयोत्पादयोः च अभ्युपगमो हि यथोक्त-पुरुषोत्तमत्वेन सर्वेण वेदसिद्धान्तेन च विरुध्यते॥ (24)

सर्वः शर्वः शिवः स्थाणुः भूतादिः निधिः अव्ययः।
संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः॥ ४॥

Sarvah 'Sarvah' Sivah Sthaanuh
Bootaadih Nidhir-Avyayah I
Sambhavah Bhaavano Bhartaa
Prabhavah Prabhuh Isvarah II 4.

This great secret along with significant suggestions has been sung in the following sloka in Bhagavad Gita:(15, 16)-

"There is mention in the Sastras that there are two kinds of Purushas (Kshara—souls in bondage; Akshara—Muktas or Released souls).

"Earth, water fire, wind (ether all of which are the forms of Prakriti, are mine)"

"Who realises me as having no birth from beginningless time".

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[1] गीता 15.16 [2] गीता 7.4 [3] गीता 10.3
[4] सहस्रनाम [5] वि. पु. 1.2,10

"He Who is changeless and pure.[6]"

"The supreme' the greatest among the great'.'

From these and many other passages it can be seen that Paramatma alone is Supreme. Here also it is clear that there is absolute difference between the enjoyer (Jivatma), the object of enjoyment (nonsentient matter) and the Director (Paramatmah). Therefore the theory that Brahaman itself becomes Purusha and Prakriti is refuted. There are other theories that Brahman undergoes all changes and wallows in the material world (because of Avidya or Nescience, that ther is a Brhaman other than the Isvara (the Supreme Ruler), the nonsentient Prakriti, released Soul and Isvara all of them get dissolved in Brahman and emerge from it. If these views are accepted they go against the declaration here about Purushottama and against all the established doctrines of the Veda. (24)

25. एवं सर्वनिर्व्यपेक्षोऽपि अनुपेक्षमाण: सर्वं स्वरूप स्थित्याभिः स्वनिर्वाह्यतया, शरीरमिव आत्मा अनुसन्धत्ते; अतः सर्वः। सरतेः [1] "ह्रणशीभ्यां वन्" [2] "सर्वनिघृष्व" इत्यादिना 'सरति अवयवान्' इत्यर्थे 'वन्' प्रत्यय:। सरति: गत्यर्थत्वात् अत्र बुद्धयर्थः।

[3] "असतश्च सतश्चैव सर्वस्य प्रभवाप्ययः।

सर्वस्य च सदा ज्ञानात् सर्वम् एनं प्रचक्षते ।।" इति निर्वचनात्। ईदृशी व्याप्तिरेव सर्व-सामानाधिकरण्य-निबन्धनम् उक्तम् ।

[4] "येन सर्वम् इदं प्रोतम्" इति आरभ्य,

[5] "स वै सर्वमिदम्" इति श्रुतेः।

[6] "सर्वं समाप्नोषि ततोऽसि सर्वः" इति च ।। (25)

नि —चराचरशरीरेषु व्याप्तिमान् सर्वः ईरितः।

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[1] उणादि पाद. 1 [2] उणादि पाद. 1 [3] भार. 70.13
[4] तै. ना. 50 [5] गीता. 11.40

25. Sarvah- He who is all.

Bhagavan is superior to all, and does not depend on anybody for anything. Siill He does not neglect any one since He sustains the forms, the existence and activities of all of them. He considers them as His body even as a soul does its own body. So He is Sarvah— all. (The root 'sr' in) 'Sarati' gets the suffix 'van' accoding to the rules of grammar. 'Sarati has the suffix 'van' in the sense of moving the limbs. 'Sarati' which means 'moves' is to be taken here in the sense of 'knowing.' Here is an etymological interpretation of this name, 'Sarvah'.

"They call Bhagavan 'Sarva' as He is the cause of creation and destruction of all things that are known as 'Asat' (i. e. Achetana) and 'sat' (i. e. chetana), and as He has the knowledge of all things at all times.". It has been declared that the basis for the use of Saamaanaadhi karanya (i. e. co-ordination or grammatical apposition), of all things with Paramatma is this kind of pervasion or relationship. The Vedic Text begins by saying—.

"All things are connected with Him as gems in a thread and declares "He is verily all this."

"Thou pervadest all things,. Therefore Thou art 'Sarva, (all)" (25)

26. स्वशरीरभूतानाम् अशुभपपि शृणाति इति शर्वः।
पूर्ववत् (?) वः ।। (26)

26. **Sarvah—The Remover.**

Bhagavan is known as 'Sarva' because He removes the evils of all objects that are His body. The suffix 'van' is added to the root 'sr' according to the rule mentioned above. (26)

27 (607). शुभावहश्च शिवः; शीङः शुभार्थत्वात्। [1]"सर्वनिघृष्वरिष्वलष्व शिव" इत्यादिना 'वन्' प्रत्ययः। ह्रस्वत्वं गुणाभावश्च निपात्यते। यथा—

नि.—26. स्वशरीर-जगद्दुःखं शर्वः स स्यात् शृणाति यः।

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[1] उणादि पाद. 1

2 " शाश्वतम् शिवम् अच्युतम् ",

3 " स्मृते सकलकल्याण-भाजनम् "।

4 " मंगलं भगवान् विष्णुः ",

5 " मंगलायतनं हरिः ",

6 " मंगलानां च मंगलम् ",

7 " मंगल्यं मंगलं विष्णुम् " *इत्यादि ॥ (27)

27. **Sivah**—He who confers auspiciousness.

He is Siva as He confers auspiciousness on all. The word "Siva" is dervied from the root 'Seeng' which signifies auspiciousness. The suffix 'van' is added according to the rule "sarva' nighrshva. Siva". The grammatical rule lays down that the long vowel 'ee' of the root is shortened to 'i' and it does not undergo the change called 'guna'.

"The Eternal' The Auspicious and Never-deserting."

"When He is remembered, the devotee becomes the abode of all auspiciousness".

"Lord Vishnu is auspiciousness incarnate".

"Hari is the abode of all auspiciousness."

"He is the cause of auspiciousness in all things that are auspicious."

"Vishnu who is Himself auspicious and is the object of our auspicious acts." (27)

नि.—27. शुभावहत्वात् भक्तानां शिव इत्यभिधीयते ॥

इत्यादिना-पा.

2 तै. ना 11 3 वि, ध. 4 5

6 भार. आनु. 149,10 7 वि, ध. 69,9

28 (428). तत्र च स्थाणुः । तिष्ठतेः *" स्थो णुः" इति णुः । दृढानुग्रहः इति भावः । न हि भगवतः स्पर्शः प्रायश्चित्तादि-सामान्य-धर्मवत् उपात्त - दुरित - क्षेपेण, कारीरी - चित्रा-दर्श-पूर्णमासादिवत् देवतान्तरवत् वा काम्यमानैक-कामप्रदानेन वाऽनृणो विरमति, प्रबलैर्वा अन्तरायैः प्रतिबध्येत, ह्रीयेत, अवह्लियेत वा । किं तु अशेषम् अशिवं संशमय्य, अखिलम् अभिलषितं च बहुमुखं विश्राण्यापि, न जातुचित् विश्राम्यति । यथा—

28 (428). **Sthaanuh**—He who is firm (in blessing others).

In bestowing auspiciousness He is firm. The affix 'nu' is added to 'sthaa' (tishtati) signifying steadiness in blessing others.

The result of the contact with Bhagavan does not stop with the destruction of some particular sins as ordinary acts of expiation do, nor does it get exhausted by the granting of only a particular fruit (desired) like Kaareeri, Chitra, Darsapoornamasa and other sacrifices or like the worship of other minor deities, nor obstructed by powerful impediments, nor reduced in degree, nor is it destroyed. Not only does it completely destroy the inauspiciousness in a devotee, but also fulfils all his desires in many ways. Even then it does not stop with it (but is ready to grant more).

1 " एको बहूनां यो विदधाति कामान् ",

2 " एतद्धि एव अक्षरं ज्ञात्वा यो यदिच्छति, तस्य तत् ",

3 " तस्मिन् प्रसन्ने किमिहास्ति अलभ्यम्?",

4 " सकलफलप्रदो हि विष्णुः "

5 " रत्नपर्वतम् आरुह्य यथा रत्नं नरो मुने! ।
सत्त्वानुरूपम् आदत्ते तथा कृष्णात् मनोरथान् "

6 " भौमं मनोरथं स्वर्गं स्वर्गिवन्द्यं च यत् पदम् ।
प्राप्नोति आराधिते विष्णौ मुक्तिमपि अतिदुर्लभाम् ॥"

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* उणादि पा. 3

1 श्वे. 6.13; कठ. 5.13 2 कठ. 2.16 3 वि. पु. 1.17.91

4 वि.ध. 43.47 5 वि. ध. 7.3 6 वि. पु. 3.8.6

[1] "यत् दुर्लभं यत् अप्राप्यं मनसो यत् अगोचरम् ।
तदपि अप्रार्थितं ध्यातो ददाति मधुसूदनः ।। " इति ।।(28)

"The one (Bhagavan) Who fulfils the desires of many (Jivas)."

"Whoever realises this Brahman that is indestructible, he gets whatever he desires."

"When He is pleased, what is there which is unattainable by a devotee?"

"Vishnu, indeed, grants all the fruits (desired)",

"O Sage! Just as a person who, though reaching a mountain of gems, gathers gems only according to his capacity (and not all), similarly one gets his desire from Krishna in accordance with the quality of sattva in him".

"When Bhagavan Vishnu is pleased by worship, one gets the fulfilment of all ones's desires in this world, attains Svarga and a status where he is honoured by all the denizens of Svarga, and also gets Salvation which is (normally) very difficult to obtain."

"Madhusudana, when meditated upon, gives to his devotee unasked, that which is difficult to get, which is impossible to obtain and which is beyond the comprehension of the mind." (28)

29. अपि च स्पृहणीयतमत्वात् भूतैः उपादीयते इति भूतादिः । [2] "उपसर्गे घोः किः" । एवं सर्वादिः (100) निधिः (30) इत्यादयः ।

नि.—28. संशमय्य अशिवं सर्वं विश्राण्यापि शिवं बहु ।
स्वयं न विश्राम्यति यः सः स्थाणुः परिकीर्तितः ।।

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[1] [2] अष्टा. 3.3.92

[3] "किं प्रजया करिष्यामो येषां नोऽयमात्मा ।"
उपबृंह्यते च— [4] "एते वयं सर्वसमृद्धकामाः
येषामयं नो भविता प्रशास्ता" इत्यादिभिः ।। (29)

29. **Bhootaadih**—He Who is eagerly resorted to by all

Moreover He is eagerly sought after by all because He is most desirable. So He is called 'Bhootaadih'.

The suffix 'Ki' is added by the grammatical rule:—The vowel 'aa' in the root 'daa' of the verbal form 'upaaadiyate' is dropped.

The names 'Sarvaadih' (100) 'Nidhih' (30) and such others also have this 'ki' suffix.

"If we do not have this Paramatma for us, what are we going to do with progeny."

This is explained by the texts like the following:

"When He is there as our Ruler, we may take it that all our great desires have been completely fulfilled." (29)

30. अतः निधिः अव्ययः, महालोभेन आपद्धनवत् निधेयत्वात्। यथा च— [5] "तत् यथा हिरण्यनिधिं निहितम्" इत्यादि । सर्वदा सर्वथा उपजीव्यमानत्वेऽपि कलयाऽपि अनुपक्षयात् अव्ययः । निधि विशेषणम् एतत्; न स्वतन्त्रं नाम । अन्यथा [1] "अव्ययः पुरुषः" (14, 15) इति पौनरुक्त्यात् ।। (30)

नि. 29. भूतैर्यः प्राणिभिर्नित्यं स्पृहणीयतमत्वतः ।
उपादानाद्धि भूतादिः उच्यते सुन्दराकृतिः ।।

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[3] बृ. 4.4.22 [4] रामा.अ. 16.45
[5] छा. 8.3.2

30. Nidhih Avyayah—The inexhaustible treasure.

He has got to be kept secure with great cupidity like wealth which is safely kept to be used in times of distress. **Vide.—**

"He is like a treasure of gold kept concealed under-ground."

"The word 'Avyaya' signifies that He, the Treasure, is inexhaustible and does not get diminished even to the smallest extent even though He may be used at all times and in all ways. The word 'Avyaya' here is an adjective that qualifies 'Nidhi' and not a seperate name. Otherwise the names "Avyayah Purushah" (14, 15) will be pleonasm (*i.e.* redundancy of expression). (30)

31. एवं निहितमपि आत्मानं तत्संश्लेषत्वरया अर्थिभ्यः प्रकाशयन् संभवः। समन्तात् भवः यस्य इति। तत्र तत्र सर्वदेश-कालादिषु मत्स्य-कूर्म-वराह-नृसिंह-वामन-राम-कृष्णादिभिः रूपैः एकैकपुनरुक्तैः असंख्येयैः अभीक्ष्णम् आविर्भवति इत्यर्थः। यथा—

[2] "बहुधा विजायते",
[3] "बहूनि मे व्यतीतानि",
[4] "यदा यदा हि धर्मस्य" इत्यादि ॥ (31)

31. Sambhavah—He who manifests Himself.

Even though He is like a treasure hidden, He shows Himself to those who long for Him with a great desire to embrace Him. **Samantaat bhavah asya—**In all places and at all times, then and there, He manifests Himself in innumerable forms as Matsya, Kurma, Varaha,

नि. 30. यः सदा आपद्धनमिव निधेयत्वात् निधिः स्मृतः।
सदा उपभुज्यमानोऽपि कलयाऽपि अनुपक्षयात् ॥
अव्ययः स्यात् निधेः एतत् विशेषणम् उदाहृतम् ।
अतो अव्ययो निधिः इति हि एकनाम प्रकीर्तितम् ॥

[1] पु. सू. 21 [2] गीता 4.5 [3] गीता 4.7
[4] गीता 4.8

Narasimha, Vamana, Rama, Krishna and others. Sometimes these are also repeated. The Srutis (Gita and other texts), say.

"He takes birth in many forms."

"Many are the births I have taken."

"Whenever there is a decline of Dharma, (I create Myself.") (31)

32. एवं संभूय अनिष्टनिवारणादिना उज्जीवयति इति भावन। यथा

[1] "परित्राणाय साधूनाम्" इत्यादि ॥ (32)

32. Bhaavanah—Saviour.

Having taken births like this, Ho regenerates all by dispelling their evils. As declared in Gita and other texts—

"For the protection of the good (do I take birth)". (32)

33. किं च तान् आत्मदानेन तच्छीलः पुष्णाति इति भर्ता अयम् ॥ (33)

33. Bhartaa—Supporter.

Moreover He nourishes them by giving Himself up to His devotees as though doing like that is His nature. (33)

नि.—31. निधिवत् च अतिगूढोऽपि रामकृष्णादि-भेदतः।
समन्तात् बहुधा जातः संभवः परिकीर्तितः ॥

नि.—32. जनित्वा उज्जीवयति यो जनान् स्यात् भावनस्तु सः।

नि.—33. यस्मात् पुष्णाति आत्मदानात् स भर्ता: परिकीर्तितः ॥

[1] सहस्रनाम।

34. अस्य भवः प्रकृष्ट इति प्रभवः। प्रकर्षश्च जन्मनो अनाघ्रात—दोषगंधत्वेन, स्ववेदनमात्रेण सकल-जन्म-निगल-निर्मूलन-हेतुत्वेन च देवादिजन्म-वैजात्यात्। यथा—

[1] "अजायमानः"

[2] "तस्य धीराः परिजानन्ति योनिम्",

[3] "नैष गर्भत्वम् आपेदे न योन्याम् अवसत् प्रभुः।
आत्मनस्तेजसा कृष्णः सर्वेषां कुरुते गतिम्॥"

[4] "अप्रमेयम् अनाद्यन्तं कामात् जातम् अजं नृषु।
पाण्डवः तर्कयामास कर्मभिः देव-संमितैः॥"

[5] "जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन!॥"

इत्यादि॥ (34)

34. **Prabhavah**—He of exalted birth.

He is Prabhava, because His birth is of a sublime nature. The sublimity of His birth consists in its being unsullied even by the shadow of a blemish; and it is capable of uprooting the fetters of ell births of those who realise it; thus it is entirely different from the birth of other gods. Here are the relevant texts.

"He is unborn."

"Learned men know the(cause of) His birth very well."

"He was net born of any one, nor did He live in the womb of any one. By his power Krishna brings about the redemption of all."

"Because of his deeds comparable to those ef the Supreme Deity, Pandava (Yudhishtira) concluded that Sri Krishna was Immeasurable, devoid of beginning and end, unborn, yet born among human beings out of His own free will."

[1] पु. सू. 21 [2] पु. सू. 21 [3] भार. सभा. 62.35
[4] भार. गीता 4.9 [6]

"Whoever understands properly the celestial nature of my birth and acts, He comes to me, O Arjuna! when he gives up his body." (34)

35 (300). एवम् अमन्द-परतन्त्र - मनुष्यादि - साम्येन अवतरन्नपि प्रभुः। भवतेः [6] "बहुलवचनात् अन्येऽपि कृतः प्राप्तमभिधेयं व्यभिचरन्ति", इति संज्ञायामपि डुः। देवाद्यसुकरपद-ऐश्वर्यानुगुण-भोगापवर्गादि-फलसमर्पण-समर्थः। स्पष्टं च एतत् अपदान चिन्तयन्ती-शिशुपाल-सायुज्यादिषु॥ (35)

35. **Prabhuh**—He who is all powerful.

Though He comes down as a man who is or some other being which is absolutely dependent on others, He is still Prabhuh (most powerful).

The affix 'du' has been added to the root 'Bhoo' with the preposition 'pra'; and the word 'Prabhu' is a proper name. This is an exception to the rule that the affix 'du' cannot be added to signify a name.

He is capable of bestowing fruits like the enjoyment of the pleasures of the rare posts of the gods and others as well as even Moksha. This is clear from the fact that Salvation was conferred even upon Sisupala (who always abused Himi and Chintayanti (Gopi who was a great devotee of Sr) Krishna). (35)

36 (75). अतः पारमेष्ठ्यादपि जन्मसु अधिकतम-प्रयोजन-ऐश्वर्यात् ईश्वरः। यथा।

नि. 34—देवादिजन-वैजात्यात् प्रकृष्टोत्पत्तिमत्त्वतः।
अविद्या-दोष-वैधुर्यात् प्रभवः परिकीर्तितः॥

नि. 35—ब्रह्मादीनां च सर्वेषां भोग-मोक्ष-समर्पणे।
समर्थः प्रभुः इत्युक्तः सर्वेष्टफलदो मनुः॥

1 "मानुषीं तनुम् आश्रितम् । परं भावम् अजानन्तः"
2 "भूतानाम् ईश्वरोऽपि सन्" इत्यादि ॥ (36)

36. **Isvarah**—The Supreme Ruler.

He is known as Isvarah because of His Supreme power of Control which is more useful in his Incarnations than even in Paramapada. Vide Gita.

"They are ignorant of my Supreme power which persists even when I have taken a human body".

"Even when I take birth I am born keeping the power of ruling over all beings." (36)

स्वयंभूः शम्भुः आदित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः ॥ ५ ॥

37. कुतः इदं सर्वं वैभवम्? यतः स्वयंभूः । 3 "भुवः संज्ञान्तरयोः" इति क्विप् । स्वलीलादि-प्रयोजनाय स्वेच्छया स्वासाधारणीं परम-सत्त्वमयीं प्रकृतिमेव सुर-नर-सजातीय-सन्निवेशाम् अधिष्ठाय, स्वयमेव भवति इति; न चतुर्मुखादिवत् ईश्वरान्तरेण कर्मादिभिर्वा, परवत्तया इत्यर्थः । यथा—

4 "स्वयंभु ब्रह्म परमं कवीनाम्",

5 "प्रकृतिं स्वाम् अधिष्ठाय संभवामि आत्ममायया ।"

त्रिगुण-जीव-प्रकृत्योरपि स्वत्वेऽपि, स्वभोग-विभूतित्व-असाधारण्यात् विशिनष्टि—'प्रकृतिं स्वाम्' इति ।

नि.—36 मनुष्याद्यावतारेऽपि ब्रह्मादींश्च प्रयोजने ।
नियंता तु ईश्वरः प्रोक्तः प्राधान्य-फलदो मनुः ॥

1 गीता 9.11 2 गीता 4.6
1 अष्टा 3.2.179
4 5 गीता 4.6

तथा श्रीहरिवंशे वैदिकपुत्रानयने लीलोपकरण-प्रकृति-द्वयोपन्यासोपरि—

3 "ब्रह्मतेजोमयं दिव्यम् आश्चर्यं दृष्टवान् असि ।
अहं स भरतश्रेष्ठ! मत्तेजः तत् सनातनम् ॥
प्रकृतिः सा मम परा व्यक्ताव्यक्ता च भारत! ।
तां प्रविश्य भवन्तीह मुक्ता भरतसत्तम! ॥" इति ।
व्यक्तं हि श्रीविष्णुतत्त्वे पञ्चशक्तिम् उक्त्वा—

1 "मत्स्य-कूर्म-वराहाणाम् आविर्भावो महात्मनः ।
अनयैव द्विजश्रेष्ठ! नान्यथा तद्विरोधतः ॥" इति ।

वैष्णवे— 2 "समस्ताः शक्तयश्च एताः" इत्यादिना प्रादुर्भाव-प्रयोजन-निमित्त-उपादान-काल-संख्यादि-वैलक्षण्यं सुव्यञ्जितम् ॥

श्रीमति रामायणे—

3 "सर्वलोकेश्वरः साक्षात् लोकानां हितकाम्यया"

4 "स हि देवैः उदीर्णस्य रावणस्य वधार्थिभिः ।
अर्थितो मानुषे लोके जज्ञे विष्णुः सनातनः ॥"

5 "स एष स्वयम् उद्बभौ" इत्यादौ च ॥ (37)

Svayambhooh Sambhuh Aadityah
Pushkaraaksho Mahas-svanah I
Anaadi-nidhano Dhaataa
vidhaataa Dhaatur-uttama II 5 II

37. **Svayam-bhooh**—He who manifests Himself.

Whence is all this greatnes? Because He is svayambhooh—maniferting Himself.

3 हरिवंश
1 वि. त. 2 वि. पु. 6.7.70 3 राम. यु. 114.17
4 रा. अ. 1.7 5
6 अष्टा. 3.2.180

The affix 'kvip' comes after 'bhoo' when the word so formed denotes a name or surety. For the purpose of His sport (leelaa) He, out of His own free will, with His Prakriti (or essential nature) which is exclusively His and which is of the quality of pure sattva, assumes and permeates the forms similar to those of gods and men. Unlike in the case of the four-faced Brahma and others, who are not independent' His birth is not controlled by any other god or by Karma,

[1] "For the sake of His devotees supreme Brahman manifests itself (Svayambhu)."

[2] "I get into my own Prakriti (composed of suddhasattva) and am born by my own will".

Though the two Prakritis, the one composed of the three qualities (Sattva, Rajas and Tamas) and the other the sentient, belong to Him, still this Prakirti (i.e. suddha sattva is specifically. referred to as "My own Prakriti" because it belongs exclusively to Him and is the world of enjoyment.

In the **Harivamsa** in the episode of bringing back the sons of the Vaidik Brahmin from Sri Vaikuntha, He refers to the two Prakritis (chetana and Achetana) which are the instruments for His sport, and continues

[3] You have seen the splendour of Brahman which is celestial and wonderful. O Best of Bharatas! I am that; and that is my splendour and it is eternal.

Bharata ! That Prakriti of mine is superior and it is of two kinds, gross and subtle (visible and invisible). O the greatest amongst Bharatas! Once the souls enter into it, they become Muktas (i.e. free from the cycle of birth and death).

It is clearly mentioned in Sri **Vishnu Tattva** after mentioning the five saktis:—

(Five saktis are the five forms of Bhagavan, Para, vyuha etc.

[1] "The manifestations of the Supreme Being as Matsya (Fish), Kurma (Tortoise) and Varaha (Boar) are composed of this effulgent substance (known as Suddha Sattva) and not of any other substance which is not like it and so counter to it, O Best of Brahmins!"

Vishnu Purana refers to the five forms of Bhagavan, as "All these five sagtis" by which it is indicated that they are all of them unique and superior because of the nature of their manifestatron, purpose, cause. source, time, number and other things.

In **Ramayana** it is said:—

"The Supreme Lord of all worlds Himself (brought about the end of the Rakshasas) with a desire to do good to the world."

[4] "Being requested by the gods who wanted the end of the proud Ravana, Vishnu, the eternal Lord, took birth in this world of mortals.".

[5] "He manifested by Himself and shone." (37)

38. एवं स्वसौन्दर्य-सौशील्यादि-गुणाविष्कारेण शं—सुखं, भावयति इति शंभुः । 'डु' प्रकरणे [6] "मितद्र्वादिभ्यः उपसंख्यानम्" इति डुः । यथा—

* "विश्वाक्षं विश्वशंभुवम्", उपबृंहितं च—

[1] "रूपौदार्य-गुणैः पुंसां दृष्टि-चित्तापहारिणम्"।

[2] "चन्द्रकान्ताननं रामम् अतीव प्रियदर्शनम्।" इत्यादिभिः ॥

(38)

38. **Sambhuh**— The Source of happiness. He is 'Sambhu' because He causes 'sam' (Happiness) to all by manifesting thus His beauty, availability and other qualities.

In the section dealing with 'du' suffix, that suffix is added to words like 'mitadru' according to a grammatical rule.

नि.—37 भवति स्वेच्छया योऽसौ स्वयंभूः परिकीर्तितः ।

नि.—38 स्वसौन्दर्यादि-गुणानां दो ह्याविष्कारेण शं सुखम् ।
पुंसां सम्यक् भावयति स शंभुः परिकीर्त्यते ॥

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* तै. ना. 6.11 [1] राम. अ. 3.29 [2] राम. अ. 3.28

Vide—"He visualises all things directly"; He is the cause of Bliss for all beings."

This has been explained by the following slokas in the Ramayana—

" Sri Rama attracts the eyes and the hearts of men by His beauty, generosity and similar qualities'.'

"Rama who has a face lovelier than the moon, and who has an extremely pleasing appearance." (38)

39 (568). अथ एषां प्रादुर्भावानाम् उदाहरणं पूष्णि पुरुषमाह—आदित्यः। आदित्यो अस्य निवासः इति [1] " दित्यदित्यादित्य" इत्यादिना 'ण्यः'। एवं हि ब्रह्म मीमांसितम्—

[2] " अन्तस्तद्धर्मोपदेशात् " इति।

[3] " य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते ",

[4] " स यश्चायं पुरुषे, यश्चासावादित्ये, स एकः "

[5] " ध्येयः सदा सवितृ-मण्डल-मध्यवर्ती " इति उदाहृत्य, आदित्यान्तरस्य

[6] " तस्य यथा कप्यासं पुण्डरीकम्, एवम् अक्षिणी " इति आम्नातम् ॥

39. **Aadityah**—The Person in the Sun.

Next the Purusha in the sun is given as an example for the manifestation or incarnation. Aaditya (sun) is the abiding place for Him.

The affix 'nya' comes after the proper names Diti, Aditi and Aaditya. It has been established thus in the Brahma Sutra:

नि.—39. निवासः सविता यस्य स आदित्यः प्रकीर्तितः।

[1] अष्ट. 4.1.85 [2] ब्र. सू. 1.1.21 [3] छा. 1.6.6
[4] तै. आ. 2.8.5 [5] बृहत्पाराशर [6] छा. 1.6.67

"He who is seen in the interior of the Sun is the supreme Brahman, because the qualities that are mentioned in that context pertain only to Brahman."

"The lovely resplendent Purusha who is seen in the interior of the Sun."

"He, is only the same (Deity) who is seen in the heart of a human being and who is seen In the Sun".

"He must always be meditated upon who is in the middle of the orb of the Sun".

This passage is quoted and the Upanishad says with reference to Him who is in the interior of the Sun that "His two eyes are like the lotus flower that has been blossomed by the Sun." (39)

40(561). सर्वैश्वर्य-असाधारण-लक्षणं पुण्डरीकाक्षत्वं सङ्गमयति—पुष्कराक्षः। [1] " अक्ष्णोऽदर्शनात् " इति अच् समासान्तः ॥ (40)

40. **Pushkaraakshah**—The Lotus-eyed.

The name Pushkaraakshah associates Bhagavan with the possession of lotus eyes which is a specific indication that He is the Sole Ruler of the entire universe. This is a compound word ending with the 'ach' suffix according to a grammatical rule that the word 'Akshi' will take the 'ach' suffix when it does not mean "vision". (40)

41. तस्यैव चिह्नान्तरं च सूचयति—महास्वनः। महान्—पूज्यः, स्वनः—शब्दः यस्य इति। [2] "आन्महतः" इत्यादिना आत्वम्। आमनन्ति हि–

नि.—40 अक्षिणी पुण्डरीके व भक्तानुग्रहकारिणी।
यस्यासौ पुष्कराक्षः स्यात् अष्टवर्णस्तु पावकः ॥

[1] अष्टा 5.4.76
[2] अष्टा 6,3.46

[3] "तस्य उत् इति नाम" इति। तस्य एतस्य नामरूपं सशब्दम्-

[4] "सैषा त्रयी एव विद्या तपति य एषोऽन्तरादित्ये हिरण्मयः पुरुषः" इति त्रयीरूपं वा; पूज्यतमं सावित्री-प्रतिपाद्यतया वा। अतो हि मोक्षधर्मेषु।

[5] "विद्या-सहायवन्तं माम् आदित्यस्थं सनातनम्" इति ।। (41)

41. Mahaa-svanah—He of venerable sound.

This name indicates another distinctive mark of His. **Mahaan** means venerable and **Svanah** means sound, i.e. possessed of venerable sound. The final vowel 'a' of the word 'mahat' is replaced by long 'aa' in a compound where both the words are in the same case (i.e. in apposition).

"His name is 'ut' (He who is above foibles)".

The name and form of this (Supreme Being) have as their basis sound (i.e. the Vedas).

"He is indeed the three Vedas. He is the charming Purusha shining in the interior of the Sun." Thus His form is the three Vedas themselves; or He is the Supreme object of worship since He is signified by the Saavitri (i.e. Gayatri).

Therefore it is mentioned in the **Moksha Dharma** about Bhagavan as follows:

"I am the Eternal Purusha who is in the Solar Orb and who is closely associated with Vidya". (41)

42. एतद्दिव्य-नामरूप-विशिष्ट एव अनादिनिधनः।
नित्य-यौवनतया जनि-जरादि-दुरित-दूर नित्यविग्रहः। न तत्स्वरूप-नित्यवपरम् एतत्, तस्य चतुर्मुखादीनापि तुल्यत्वात्।

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41. महान् पूज्यः त्रयीरूपः स्वनो यस्य महास्वनः।

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[3] छा 1.6.7 [4] तै. ना. 13. [5] भार. मो.

42. **Anaadi-nidhanah**—One who is without beginning or end.

With such a celestial name and form He is without beginning or end. Since His youthfulness is eternal, He is possessed of a body which is eternal, and which is devoid of the foibles of birth, old age and the like. This should not be interpreted as signifying the eternity of His essential nature, because that is the same in the case of the four-faced Brahma and others also.

[1] "भारूपः सत्यसङ्कल्पः",

[2] "हिरण्मयः पुरुषः",

[3] "विद्युतः पुरुषादधि",

[4] आदित्यवर्णं तमसः परस्तात्"

[5] "सर्वकर्मा सर्वगन्धः सर्वरसः"

[6] "रुक्माभं स्वप्नधी-गम्यं विद्यात् तु पुरुषं परम्",

[7] पुरुषः पुण्डरीकाक्षः" इत्यादि-श्रुति-स्मृति-सहस्रैः, अमल-नील उज्ज्वल - मध्यस्थ - नीलतोयद - विद्युल्लेखा - प्रख्यम्", अति सौन्दर्य-लावण्य-यौवनाद्यभिमत-गुणकतया स्वस्यापि नित्यम् इच्छागृहीतं रूपं तावत् समर्थ्यते। अस्य च

[8] "सदैकरूपरूपाय",

[9] "श्रीवत्सवक्षा नित्यश्रीः",

"स एवभगवान् कालः सर्वम् आत्मवशं नयेत्" (पाराशर्ये)

"नास्ति विष्णोः परं तत्वं तस्य कालात् परा तनुः", इत्यादि-कण्ठोक्तेः, सदा कारणत्वात् ज्ञानादिवत् स्वरूपनिरूपणानुप्रवेशात्, तपसः परत्वेन जन्मादि-विकारातिवर्तित्वात्, अक्षरत्व-कालातीतत्वादि-विशेषणात्, तत्क्रतुन्यायाच्च नित्यत्वं च सुदृढम् ।।

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[1] छा. 3.14.2 [2] छा. 1.6.6: तै. ना. 8 [3] तै. ना. 8
[4] पु. सू. 20 [5] छा. 3.14.2 [6] मनु. 12.122 [7] वराहे
[8] वि. पु. 1.2.1 [9] श. यु. 114.15 ।

"He has a resplendent form and has the power of making all that he wills come out true."

"He is the enchanting Purusha."

"Out of the sparkling Purusha (sprang all objects)."

"He is of the radiance of the Sun and is beyond the region of Tamas (i.e. Prakriti, mortal world).

"He has all the worlds which are His creation, and endowed with all fragrance and with all tastes".

"The Supreme Purusha is to be meditated upon as having the lustre of gold and reached by a knowledge which is unaffected by external forces and which can be compared to the undisturbed dream (of a man)."

"Purusha who is lotus-eyed."

There are thousands of Srutis and Smritis like those quoted above which establish that the Lord has a body which He assumes out of His own free will, which is like a blue cloud in the midst of sparkling rows of lightnings, which is spotless, blue and shining, and which is endowed with lovable qualities like Supreme loveliness, beauty and youthfulness.

It is further stated with reference to this form of Paramatma as follows:

"He is possessed of a body which is always in the same state and immutable."

"He has the mole named Srivatsa on His chest and is endowed with ever-lasting beauty."

Sage Parasara says—"This Bhagavan is Time itself and keeps all things under His control."

"There is no Tattva (Reality) superior to Vishnu and his body is beyond the sway of time."

By these and other such clear declarations the fact is beyond dispute that the body of the Lord is eternal. The reasons for the same are—It pertains to Bhagavan who is always the

cause; it is also one of the attributes like knowledge etc. which define His essential nature (Svarupa); it exists beyond the Prakriti which is called Tamas; it is beyond the region of mutations like birth and the like: it is specifically stated that it is immutable and is beyond the sway of time; and also by the Tat-kratu maxim (i.e. the theory that the result is in the same proportion as the means)—

The devotee attains the blissful experience of the body of Bhagavan which is similar to the one on which he meditates here.

ईदृग्बलवदागम-न्यायविरोध-दोष-मूषिकाघ्रातम् अस्य रूपस्य काल्पनिक आगन्तुकत्व-अनुमानं न प्ररोहेत् । अत एव नीरूप-वादाः अपि भौतिक.हेयदेह निषेधकाः नेतव्याः । नीताश्च

[1] "न भूतसंघ-संस्थानो देहोऽस्य परमात्मनः",

[2] "न तस्य प्राकृता मूर्तिः मांस-मेदोऽस्थि-संभवा" इत्यादिभिः शास्त्रैरेव । सूत्रकारवत् वाक्य-तद्भाष्यकाराभ्यामपि आदित्यान्तरं परं ब्रह्म नित्यरूपं न्यरूपि ।।

[3] "रूपं वा अतीन्द्रियम्, अन्तःकरणप्रत्यक्षनिर्देशात्"

[4] "अञ्जसैव विश्वसृजो रूपम्" इति अत्र ।

Such is the strength of the scriptures (Agamas) and reasons about the nature of the form of the Supreme Being. Contrary to this, no theory based on inferences can be put forward which will try to set up a body which is imaginary or new (and not eternal). Therefore texts, which seem to declare Paramatma as formless, must be taken to mean that He has no body which is like that of the mortals or which is despicable. In fact Sastraic texts like the following give the same interpretation:—

"The body of Paramatma is not made up of the combination of elements like earth, water etc."

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[1] भार. शा. 206.60 [2] वराहपु. 75.44 [3] बोधा.वृत्ति
[4] द्रामिडभाष्य,

'His form is not composed of earthly elements like fat, flesh and bone.'

In the wake of Badarayana (the author of the Brahma Sutras), the commentators (Vakyakara and Bhashyakara) also have propounded that the form of the Supreme Brahman in the interior of the Sun is eternal.

"His body is beyond the range of the sense-organs, for it is stated that it can be cognised only by the eye of the mind."

"Truly the body of the creator of the universes is eternal.',

अवतारेषु च न अस्य आद्यन्तौ, यथा लौकिकम्; किन्तु यवनिकाया इव परमव्योम्नो निर्गम-प्रवेश—मात्रमेव ।

[2] "भुजैः चतुर्भिः समुपेतं मम इदं
रूपं विशिष्टं दिवि संस्थितं च ।
भूमौ गतं पूजयत अप्रमेयं
सदाऽपि तस्मिन् निवसामि देवाः! ॥"

[3] "स्वर्लोकम् आगच्छ गतज्वरः चिरं
सुरेन्द्रगुप्तं गतदोष-किल्बिषम् ॥"

[4] "विवेश वैष्णवं तेजः सशरीरः सहानुगः" इति हि
मुनिगुह्यम् ॥ (42)

Even the Incarnations of the Lord have no beginning or end unlike the bodies of the worldly beings. But it is only a case of exit from and entry into the Paramapada like an actor coming on the stage from behind the curtain and then disappearing by going away.

"This my unique body is endowed with four arms and is in that celestial Abode. O gods! Worship the inscrutable body of mine which has come to the human world. I live in it for ever."

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[2] आश्व. मो. 5.34 [3] रा० बा० 15.33 [4] रामा.उ. 110.12

"O Supreme God! The world has been freed from all distress. Come to the Heavens which is for all times protected and which is devoid of all defects and sins."

"He entered the world of Lustre of Vishnu with His own body and with His followers."

Such, indeed, is the secret guarded by the sages. (42)

43 (951) कारणत्वेनापि ब्रह्मादिभ्यो वैलक्षण्यम् आह—धाता ।

तृन् । एवं 'भर्ता' (33) इत्यादयः । अनिरुद्ध-स्वरूपः सर्वयोनौ अचित्-समष्टिभूतायां प्रकृतौ चित्समष्टिभूतं विरिञ्चात्मकं गर्भं दधाति इति । यथा—

[1] "मम योनिः महत् ब्रह्म तस्मिन् गर्भं दधाम्यहम्" । मौलसंहितायां—

[2] "धाता क्षेत्रे कर्मबीजभूतं गर्भं दधाति" इति ।

[3] "अप एव ससर्ज आदौ तासु वीर्यम् अपासृजत्" इत्यादि ॥43

43. (951). **Dhataa**—The creator.

This name signifies the glory of Bhagavan which is superior to that of Brahma and others, because of His being the cause of all things, The word ends with the affix 'trn'. 'Bhartaa' (33) and other words also are like this. The name Dhaataa signifies that Bhagavan, in the form of Aniruddha, places Brahma the foetus who is the aggregate of sentient beings in Prakriti which is the cause of all and which is the aggregate of non-sentient objects.

"The great Brahman (i.e. Prakriti) is my womb and I impregnate it." in the **Maula Samhita** it is stated—

"Dhaataa places in the Kshetra (i.e. Prakriti the foetus (i.e. Jiva) which is the seed for actions."

नि.—42. यस्यादि-निधनं नास्ति अनादिनिधनश्च सः ।
अनादिनिधनोपास्यो नित्ययौवनविग्रहः ॥

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[1] गीता 14.3 [2] मौलसंहिता [3] मनु 1.8

"First He created the waters; and in them (in the aggregate state of Prakriti), He put in His vigour (the sentient aggregate)". (43)

44. (486) तं गर्भं परिणमय्य आविर्भावयति इति च विधाता।

[4] "यो ब्रह्माणं विदधाति पूर्वम्" इति;

[5] "अथ पुनरेव नारायणः" इत्युपक्रमे,

"तत्र ब्रह्मा चतुर्मुखोऽजायत",

[6] "हिरण्यगर्भं पश्यत जायमानम्,"

[7] "तस्मात् विराट् अजायत",

[8] "तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोक-पितामहः" इत्यादि वचनेभ्यः ॥ (44)

44.(486). **Vidhaataa**—The Producer.

Bhagavan is called Vidhaataa, because He develops the foetus and makes it appear.

"He who creates Brahma at first."

"Then once again Narayana"—begins the Vedic text (and says) 'There the four-faced Brahma was born."

"Bhagavan saw Brahma as he was being born."

"From Him, Viraat (i.e. Brahma) was born."

"Therein was born Brahma himself who is known as the grand sire of the universe." From these and other texts the fact mentioned above (can be known as being correct). (44)

नि.—43. अचित्समष्टि-भूतायां प्रकृतौ चित्समष्टिकम्।
गर्भं विश्वात्मकं धत्ते यस्तु धाता इति चक्षते ॥
नि.—44. तद्गर्भपरिणामे स्यात् आविर्भावयिता स्वयम्।
धारणात् लीलया यस्मात् विधाता अयं प्रकीर्तितः ॥

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[4] श्वे 6.18 [5] महोप [6] तै.ना. [7] पु. सू. 5 [8] मनु 1.9

45. अतो धातुरुत्तमः—स्रष्टुः उत्कृष्टतमः, * दाण्डापूपिकया तत्सृष्टेभ्यः प्रजापति-प्रभृतिभ्यश्च; यथा—

[1] "तत्त्वं नारायणः परः",

[2] "एतेषां कतमो देवः परः को वाऽथवा अपरः? इति पृष्टे

[3] "परो नारायणो देवः तस्मात् जातः चतुर्मुखः" इत्यादि।
ब्रह्मरुद्र-संवाद- *यज्ञाग्रहरणादौ इदं स्पष्टम् ॥ (5)

45. **Dhaatuh uttamah**—Far Superior to Brahma.

Therefore Bhagavan is far superior to the creator. From this it goes without saying that He is superior to (Daksha and other) Prajapatis who are created by that Brahma, on the analogy of the maxim of Danda and Apoopa.

Danda-apoopa-nyaya—The maxim of the stick and the cakes. When a stick (to drive away the rats) and the cakes have been kept together, and one says that 'the stick has been eaten away by the rats', we are naturally led to expect that the cakes also would have been eaten away by those rats, as a matter, of course, since both of them have been kept together. So when one thing is closely connected with another in some way and we say something of the one, it naturally follows that what we assert about the one can, as a matter of course, be asserted of the other also. If it is stated that Vishnu is greater than Brahma, who creates the Prajapatis, it naturally follows that He is greater than those Prajapatis also who were created by Brahma).

"Narayana is the Supreme Tattva (Reality)."

'The question was put—"Who is the Highest Deity amongst all these gods?" And the reply was—"Narayana is the Supreme God and from him was born the four-faced Brahma."

नि.—45. यो वै स्यात् धातुः उत्कृष्टः स च स्यात् धातुरुत्तमः।

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[1] तै॰ ना॰ 6.11 [2] वराहपु॰ [3] वराह
* दण्डापूपि॰-पा यज्ञाग्रहरण

The same is clear from the dialogue between Brahma and Rudra and from the Yagna-agra-harana (Chapter on the order of precedence in honouring the gods and the priests in a sacrifice).

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ।। ६ ।।

46. तेषां करणैः प्रमातुम् अशक्यः अप्रमेयः । [1] "ईद्यति" इतीकारः । यथा—

[2] "यं नायं भगवान् ब्रह्मा जानाति पुरुषोत्तमम् ।"

स्वयं च ब्रह्मा—

[3] "न ह्यादिमध्यान्तम् अजस्य यस्य
विद्मो वयं सर्वमयस्य धातोः ।
न च स्वरूपं न परप्रभावं
न चैव सारं परमेश्वरस्य ।।"

ब्रह्मरुद्र-संवादे च—

[4] "न स शक्यः त्वया द्रष्टुं मयाऽन्यैर्वाऽपि सत्तम! ।
सगुणो निर्गुणो विश्वः ज्ञानदृश्यो ह्यसौ स्मृतः ।।"

[5] "तवान्तरात्मा मम च ये चान्ये देहिसंज्ञिताः ।
सर्वेषां साक्षिभूतोऽसौ न ग्राह्यः केनचित् क्वचित् ।।" इति।

अतीन्द्रियत्वात् अकृत्स्न-ग्रहणत्वाच्च अप्रमेयत्वम् एष्वेव वचनेषु स्फुटम् ।। (46)

Aprameyo Hrisheekesah
Padmanabhah Amara-prabhuh I
Visvakarmaa Manuh Tvashtaa
Sthavishtah Sthavirah Dhruvah I (6)

नि.—46 ब्रह्मादीनां च करणैः नो मातुमपि शक्यते ।
द्रष्टुं हि असौ अप्रमेयः वचसामपि अगोचरः ।।

[1] अष्टा 6.4.45 [2] [3] [4] भार-मो. 179.4 [5]

46. Aprameyah—The Immeasurable.

Bhagavan is immeasurable by the sense-organs of those Brahma and other gods.

"When the 'aa' of a root like ('Pramaa') is followed by 'yat', it takes 'ee' affix."

"Brahma, the great god, does not know the Supreme Purusha."

Brahma himself declares—

"We do not verily know the beginning, middle and end of the birthless Supreme Creator (Vishnu) whose forms all things are. We neither know the essential nature of the Supreme Ruler; nor his sublime greatness, nor His power".

Again in the dialogue between Brahma and Rudra we come across statements like the following ;—

"O greatest beings!. It is impossible for you, for me or for others to visualise Him. He is the cosmos itself. Whether He is taken as possessed of (auspicious) qualities or as bereft of all (bad) qualities, He is ever spoken of as being cognised only by knowledge."

"He is the Inner Soul of yourself and myself and also of all who go by the name of Atmas (embodied souls).He sees everything directly in person, but He cannot be realised by anyone anywhere."

From these texts it is clear that He is immeasurable because He is beyond the region of the sense-organs and He cannot be cognised by anyone in full. (46)

47. तत्करणानामपि नियामकत्वात् हृषीकेशः । यथा श्रीहरिवंशे—

[1] "हृषीकाणि इन्द्रियाण्याहुः तेषाम् ईशो यतो भवान् ।
हृषीकेशः ततो विष्णुः ख्यातो देवेषु केशव. ।।" इति ।

[2] हर्षात् सौख्यात् सुखैश्वर्यात् हृषीकेशत्वम् अश्नुते "
इति वा ।। (47)

नि—47. इन्द्रियाणां नियन्तृत्वात् हृषीकेशः प्रकीर्तितः ।

[1] हरिवं. [2]

47. Hrisheekesah—The controller of the sense-organs.

Bhagavan is called Hrisheekesa because He controls the sense-organs of those gods also.

In Harivamsa it is stated—

"They say that Hrisheekas are sense-organs. Since you are their controller, you are known as Hrisheekesa. Amongst the gods, Vishnu is known as Kesava." Or

"He gets the name of Hrisheekesa because of joy (harsha)' happiness (Saukhya), and effortless rulership (Sukha-aisvarya)." (Hrishi+ka+isa). (47)

48 (198, 348). उक्तं हि सर्वं व्यनक्ति—पद्मनाभः, पद्मभुवः प्रभवः पद्मो नाभौ अस्य इति ।

[1] "अच्प्रत्यन्ववपूर्वात्" इत्यत्र योगविभागात् अच् । यथा—

[2] "धातोत्तानः संविशति पञ्चवर्षशतानि तु"

[3] "धातुर्नाभ्यां पुष्करं प्रादुर्भवति, पुष्करं पुण्डरीकं च पद्मं चक्रम् इत्येष कालः",

[4] "अजस्य नाभावध्येकम् अर्पितम्,

[5] "अजस्य नाभावध्येकं यस्मिन् विश्वं प्रतिष्ठितम्" इत्यादि ।। (48)

48. Padmanaabhah—He who has a lotus in the navel.

The name Padmanabha substantiates all that has been stated above about Bhagavan. He is the cause of Brahma (the lotus-born). He has a lotus in His navel.

नि.—48. कालात्मकं तु यत्पद्मं नाभौ यस्य स उच्यते ।
पद्मनाभश्च अष्टवर्णो महासन्तानदो मनुः ।।

[1] अष्टा 5.4.75 [2] [3] [4] तै.यजु. 4.6.2 [5]

"The affix 'ach' is to be added to Saman and laman when 'prati', 'anu' or, 'ava' precede them and also before all compounds. The latter we get by dividing the Sutra into two parts.

"The Supreme Creator (Bhagavan) lying on his back with face upwards sleeps for five hundred years."

"From the navel of the Supreme Creator a lotus emerges. The lotus which is like a circle is also known as Pushkara and Pundarika. Chakra (the Discus) is Time."

"In the navel of the Birthless Bhagavan, a unique substance is stationed."

"In the navel of the Birthless Bhagavan there is one substance (a lotus), in which the entire universe is contained (at the time of delusion)." Such other texts also, (48)

49. तेषाम् अमराणां सृष्ट्याद्यधिकार-दानेन निर्वाहकश्च अमरप्रभुः । श्रीमति रामायणे ब्रह्मा—

[6] "महार्णवे शयानोऽप्सु मां त्वं पूर्वम् अजीजनः ।
प्राजापत्यं त्वया कर्म सर्वं मयि निवेशितम्"

महाभारते—

[1] "एतौ द्वौ विबुधश्रेष्ठौ प्रसादक्रोधजौ स्मृतौ ।
तदादर्शित-पन्थानौ सृष्टि-संहार-कारकौ ।।" इत्यादि ।।(49)

49. Amara-prabhuh—The powerful Lord of the immortal gods.

Bhagavan is Amara–prabhu, because, He bestows on those gods the duty of creation etc., and also directs them.

नि.—49. सृष्ट्यादिष्वपि देवानाम् अधिकार-प्रदानतः ।
अमरप्रभुः इत्युक्तो नवार्णः सर्वदो मनुः ।।

[6] राम. उ. 104.4. [1] भार. मों. 169,19

Brahma himself says in the Ramayana—

"You were lying on the waters of the great ocean and you first of all created me. The entire duty of the Prajapati (the rulership of the beings) was entrusted to me by you."

In the Mahabharata it is said—

"These two great gods (Brahma and Rudra) are said to have emerged from the sweet temper and wrath of Bhagavan (respectively). They carry out the duty of creation and destruction in the way shown by Him." Such other texts. (49)

50. अतो विश्वकर्मा, ब्रह्मसृष्टेः प्राक् ऊर्ध्वं च विद्यमानं विश्वं कर्म-जगद्व्यापारः अस्यैव इति। यथा—

[2] "विश्वकर्मणः समवर्तताधि",

[3] "पुरुषं विश्वकर्माणम् आदिदेवम् अजं विभुम्।" इति। सर्वं चैतत् [4] "य इमा विश्वा भुवनानि जुह्वत" इति उपक्रमे विश्वकर्मसूक्ते स्पष्टं द्रष्टव्यम् ॥

50. Visva-karmaa—He who is the agent of all actions (in regard to the universe).

All the entire work (visvam karma) with regard to the affairs of the universe both before and after the creation of Brahma is His alone.

"This universe became dissolved in Bhagavan who is the creator of all."

"Purusha to whom do pertain all the acts of the universe, who is the first Deity, who is birthless and who is all-pervasive."

All this can be clearly seen in the Visvakarma-Sukta which begins with the Mantra—"He who offered all these worlds" as oblation in His own body. (i.e. All these worlds in their subtle form were in His body). (50)

नि.—50 विश्वस्य जगतः कर्म व्यापारो यस्य लक्षणम्।
प्राक् ब्रह्म-सृष्टेः ऊर्ध्वं च विश्वकर्मा इति कथ्यते ॥

[2] पु. सू. 19 [3] [4] तैः यजु 4.6.2

विश्वकर्मत्वं च

[1] "तदैक्षत बहु स्यां प्रजायेय" इति,

[2] "स ईक्षत लोकान् नु सृजा इति",

[3] "सोऽकामयत बहु स्यां प्रजायेय इति",

[4] "अथ पुनरेव नारायणः सोऽन्यं कामं मनसा ध्यायीत",

[5] "तदसदेव सत् मनोऽकुरुत स्याम् इति",

[6] "सोऽभिध्याय शरीरात् स्वात् सिसृक्षुः विविधाः प्रजाः",

[7] "स सिसृक्षुः सहस्रांशात् असृजत् पुरुषं द्विधा"

[8] "कामाच्च नानुमानापेक्षा" इति ॥ (50)

51. प्रसिद्धात् संकल्पलवमात्रात् मननादेव इति मनुः। मन ज्ञाने,

[9] "शृस्वृस्निहि त्रप्यसिवसि हनिक्लिदि बन्धिमनिभ्यः उः" ॥ (51)

"Sat, (the Para Brahman) willed, "I shall become many. I shall take birth."

"He willed, I shall create the worlds."

"He willed, I shall become many, I shall take birth."

"Then Narayana thought in his mind about another desire—(creation of the world anew)."

"Brahman which was in a subtle form (before creation) made up its mind to become (many in gross form)."

"Brahman desired to create different kinds of beings out of its body and so It willed:"

नि.—51. संकल्प-लवमात्राच्च मननात् मनुः उच्यते ॥

[1] छा. 6.2.3. [2] ऐ.उ. 1.1 [3] तै. आ. 6 [4] महोप
[5] यजुरष्टक 2.2.9.
[6] मनु. 1.8. [7] [8] ब्र. सू. 1.1.19 [9] उणादि पाद-1

"Bhagavan with a desire to create, produced the Purusha in two forms (Viraat Purusha and Hiranyagarbha) out of a thousandth part of Himself."

"Bhagavan creates by His mere will and He does not look for the help of the non-sentient Prakriti". (50)

51. **Manuh**—He who wills.

The creation of the cosmos was only out of a minute part of His will that is reputed. He is 'Manu' because He thinks or wills. 'Manu' is derived from the root 'man' (to think or know). The affix 'u' comes after the root "man' (to know) and the word 'Manu' is formed. (51)

52. एवं निर्मितं नामरूप-व्याकरणेन सुरनरादि-वैचित्र्य-विभक्तं व्यनक्ति; अत: त्वष्टा ।

त्वक्षतेः तनूकरणकर्मणः तृच् । [1]"स्कोः संयोगाद्योरन्ते च" इति ककारलोपः। तनूकरणम्—व्यक्तावयवीकरणम् । त्विषेर्वा दीप्ति-कर्मणः [2]"नप्तृनेष्टृ" इत्यादिना तृन्, उपधाया अत्वं च निपात्यते । [3]"त्विषेर्देवतायाम् अकारश्च उपधाया अनिट्त्वं च" इति वा निपातः। दीपनं—प्रकाशनम्, अवयवोन्मीलनम् इत्यर्थः।

यथा—

[4]"त्वष्टारं रूपाणि विकुर्वन्तं विपश्चितम्",
[5]"वेदेन रूपे व्यकरोत् सतासती प्रजापतिः",
[6]"सर्वाणि रूपाणि विचित्य धीरः",
[7]"नामरूपं च भूतानां कृत्यानां च प्रपञ्चनम्" इत्यादि ।।(52)

52. **Tvashtaa**—The chiseller.

The world that has been created by Him thus is invested with name and form and the distinction as god, man, etc. is brought about in diverse forms and so He is called 'Tvashtaa' (the chiseller). The word is derived from the verb 'tvakshati'

नि॰—52. नामरूप-व्याकरणात् त्वष्टा सृष्टस्य गद्यते ।

[1] अष्टा 8.2.29 [2] उणादि. पाद. 2 [3] अष्टा, वा. 3.2.135
[4] यजुशर 3.11 [5] यजुरष्टक 2.6.2 [6] पु. सू. 16 [7] वि.पु. 1,5.63

which signifies the act of chiselling. The suffix 'trch' is added. "The 's' or 'k' when-initial in a conjunct consonant, is dropped before a 'Jhal' affix and at the end of a word." So the 'k' in 'Tvakshati' is dropped. Chiselling means investing an object with a definite shape. Or' the word Tvashtaa can be derived from the root 'tvish' to shine. The affix 'Trn' and the change of the penultimate vowel 'i' (in Tvish) to 'a' are prescribed by a grammatical rule. Or' when the root 'tvish' is used to denote a deity, the penultimate letter 'i' is changed into 'a'. The word Deepanam signifies illuminating, i.e. developing the limbs.

"Tvashta, who is omniscient and who fashions the forms and (names of the objects of the world)."

"The creator of the World (Paramatma) produced the objects of two kinds (Sat and Asat, i.e. sentient and non-sentient) with the help of the Veda."

"The omniscient (Paramapurusha) having created the multitudinous forms (gave the forms and names)".

"He brought about the forms and names of the beings and also their respective duties." And such other texts, (52)

53 (4 8). अतः स्थविष्ठः—स्थूलतमः। स्थूलशब्दात् इष्ठन् । [1]"स्थूलदूर" इत्यादिना यणादि परलोपः, पूर्वस्य च गुणः ।

[2]"बहु स्याम्" इति यथासंकल्पं बहुभवन् सूक्ष्म-अव्यक्त-समष्टिकारण-पर्वणो भोक्तृ-सुर-नर-तिर्यक्-स्थावर-करणकलेबर-तद्गोचर-शब्दस्पर्शादि-तदास्पद-चतुर्दश भुवन-गर्भ-ब्रह्माण्ड-तदावरणरूप-स्थूल-व्यक्त-व्यष्टिकार्य-विस्तारवान् जायते इत्यर्थः।

यथा—

[3]"नास्त्यन्तो विस्तरस्य मे",
[4]"व्योमाम्बु-वाय्वग्नि-मही-स्वरूपैः
विस्तारवान् योऽणुतरोऽणुभावात्",

[1] अष्टा. 6.4.156 [2] तै. आ. 6 [3] गीता 10.19
[4] वि.ध. 4.3.6

[1] " विस्तारः सर्वभूतस्य विष्णोः सर्वमिदं जगत्",

[2] " त्वद्विस्तारो यतो देव!" इत्यादि ॥ (53)

53. Sthavishtah—He who is exceedingly huge in size.

The affix 'ishtan' has been added to the word 'sthoola'.

By a grammatical rule the letter 'la' in word 'sthoola' is dropped and the previous vowel 'oo' takes the 'guna' (substitute (i.e. becomes 'av'); and hence the word 'Sthavishta'. "I shall become many" is the infallible will of Bhagavan. In consonance with this, He expanded Himself. From the aggregate state which is undeveloped and subtle, He took the expanded form as bodies and senses of the experiencing god, man, animal and plant-life, as the sound touch and other qualities that are the objects of their sense-organs, as the Brahmaanda (the egg-like universe) pregnant with the fourteen worlds which are the places of residence for all those beings, as well as its sheath, and again as the individual effects which are in a gross and developed state. Thus He manifests Himself. Here are the texts in support of this theory—

"There is no end to my expansion" (Gita).

"He who has expanded Himself in the forms of ether) water, air, fire and earth, and who is more atomic in size (i.e. more subtle than the atom itself."

"All this universe is the expansion of Vishnu Who is all things by Himself.

" O Lord, thy expansion is, verely all this." (53)

नि॰—53. बहूभवंश्च सूक्ष्माणां स्थूलावस्थतया च सः ।
विस्तारवत्त्वात् यः स्थूलः स्थविष्ठः परिकीर्तितः ॥

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[1] वि. पु. 1.17.84 [2]

54. एवं सकलमूलकारणत्वेऽपि लौकिक-मृदादि-कारण-वैलक्षण्यं विवक्षति—स्थविरः । तिष्ठतेः [1] "अजिर शिशिर" इत्यादिना किरच्प्रत्ययो ह्रस्वत्वं वुगागमश्च निपात्यते । सकलं कालं स्थास्नुः लीलया कालम् अपेक्षमाणोऽपि अतत्तन्त्रः । अनेन कालविशेषापेक्ष-परिणाम - दुग्धदध्यादि - वैलक्षण्यं विवक्षितम्; कालस्यापि सर्वात्मना तादधीन्यात् । यथा—

[2] " कालस्य च हि मृत्योश्च जङ्गम-स्थावरस्य च ।
ईशिता भगवान् एकः सत्यमेतत् ब्रवीमि ते ॥"
[3] " कालचक्रं जगच्चक्रं युगचक्रं च केशवः ।
आत्मयोगेन भगवान् परिवर्तयतेऽनिशम् ॥"
[4] " कालं स पचते तत्र न कालस्तत्र वै प्रभुः" ॥ इत्यादि ॥
(54)

54. Sthavirah—He who is existent at all times.

This name proceeds to signify that despite His being the original cause of all, still Bhagavan is different from the mud and other such causes in the world. The word 'Sthavira' is formed by a grammatical rule which decrees that the root 'stha '(tishtati) to stand) takes the affix 'Kirach'; the long vowel 'aa' (in sthaa) becomes the short 'a' and a new letter 'vuk' is added. The meaning is He exists at all times.

Though for His sport (namely the creation etc. of the world) He accepts the help of Time, He is not bound by it. By this it is indicated that His nature is entirely different from that of milk etc. which stand in need of some time to turn into curd etc. That is because Time is entirely under His control, Vide—

नि॰—54. कालातन्त्रतया दुग्धदध्यादिभ्यो विलक्षणः ।
विद्यते यः सर्वकालं स्थविरः परिकीर्तितः ॥

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[1] उणादि पाद 1.53 [2] भाग. उ 67.13
[3] [4] भार. मो. 2.59

"Bhagavan alone controls Time, Death, and the moving and non-moving things (in the word)." This is the truth. I tell you."

"Kesava by His Sankalpa (will) is always turning the wheel of Time, the wheel of the universe and the wheel of the ages."

"There (in Sri Vaikunta) Bhagavan manipulates the Time as He likes. Verily Time is powerless there." And other such texts also. (54)

55 (350). अनन्तपरिणामादपि अविकुर्वाणतया स्वरूपात् अप्रच्याव्यः ध्रुवः । [1] "गतिस्थैर्ययोः" [2] "तुदादिभ्यो णल्कौ" इति कः । एवं 'गुहः' (365), 'वृषः' (314), 'निमिषः' (215) इत्यादयोऽपि क प्रत्ययान्ताः । यथा—

[3] "अजय्यः शाश्वतो ध्रुवः"

[4] "अविकाराय शुद्धाय",

[5] "अपक्षय-विनाशाभ्याम्" इति ॥ (55)

55. **Dhruvah**—He who is firm and unchanging.

He is Dhruvah, because His essential nature does not undergo any change. Though there are endless transformations He is always immutable. The root 'dhru' signifies both gati (movement) and sthairya (firmness): The affix 'ka' is added to the root by a grammatical rule. Similarly the names Guhah (365), Vrshah (314), Nimishah (215) and others have been formed with the affix 'ka'.

"He who is invincible, eternal and unchanging."
"He who is immutable and pure."
"He who is bereft of decay and death." (55)

नि.—55. अप्रच्याव्य-स्वस्वरूपात् सदा योऽसौ ध्रुवः स्मृतः ।

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[1] तुदादिः [2] [3] रा. यु. 114.15 [4] वि. पु. 1.2.1
[5] वि. पु. 1.2.11

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूतस्त्रिककुद्धामा पवित्रं मङ्गलं परम् ॥

56. मृत्-तन्त्वादिः इव कुलाल-कुविन्दादिना अनधिष्ठेयः अग्राह्यः ।

* "ऋहलोर्ण्यत्" इति ण्यदन्तः ।

एवं वेद्यः (165) मान्यः (755) इत्यादयोऽपि यथा—

[1] "नैनम् ऊर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत्",

[2] "ब्रह्माध्यतिष्ठत्",

[3] "अधितिष्ठति एकः" इत्यादि ॥ (56)

Agraahyah Saasvatah Krishnah
Lohitaaskshah Pratardanah ।
Prabhootah Trikakud-dhaamaa
Pavitram Mangalam Param ॥ (7)

56. **Agraahyah**—One who is beyond the grasp (of others).

Unlike the mud, thread and other things which are controlled and acted upon by a potter, a weaver and others, Bhagavan is not controlled by any one—Agraahya. The affix 'nyat' has been added to the word in the end according to the grammatical rule—The suffix 'nyat' comes after a verb that ends with the vowel '*r*' long or short or in a consonant.

The names Vedyah (165), Maanyah (755) and the like have been formed similarly.

नि.—56. अग्राह्यो योऽनधिष्ठेयो मृत्तिकेव कुलालकैः ॥

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* अष्टा 3.1.124
[1] तै. ना. 1.9 [2] यजुरष्ट 2.6.2 [3] श्वे. 4.11

"One could grasp Him neither at the top, nor across, nor in the middle. (top in the form of non-sentient things like pillars: across—in the form of animals; middle—in the form of human beings).

"The Supreme Brahman controlled".
"He alone controlled all things." (56)

57. एवं शाश्वतः। अनवरत-जगद्व्यापार-प्रवाहत्वेन नित्यः। यथा—

[4] "अव्युच्छिन्ना। ततस्तु एते सर्ग-स्थित्यंत-संयमाः" इत्यादि ॥ (57)

57. 'Saasvatah —The Eternal.

He is Saasvata (Eternal) because of the continuous flow of action pertaining to the world (i.e. its creation etc.)

"These actions of His, viz. the creation, sustenance and destruction of things are going on uninterruptedly" (57)

58 (554). एवंविध-लीलारसेन नितान्त-निर्वृतः कृष्णः। आर्षं निरुक्तम्—

[5] "कृषिः भूवाचकः शब्दः णश्च निर्वृतिवाचकः।
कृष्णस्तद्भावयोगाच्च।" इति ॥ (58)

58, (554). Krishnah—He who is exceedingly delighted.

He is called 'Krishna' since He is exceedingly happy with the joy of this kind of sport (Lila). Here is an archaic etymological interpretation of the word Krishna.

"The word 'Krishi' signifies the ground or receptacle and the letters 'nah' signify joy. He is Krishna since He is the receptacle of all joy." (58)

नि.—57. अव्युच्छिन्नाः ततस्त्वेते सर्ग-स्थित्यंत-संयमाः।
अतः सदाप्रवाहत्वात् नित्यः शाश्वतः उच्यते ॥
नि.—58. एकान्त-लीलारसतो निर्वृतः कृष्ण उच्यते।
कृषिः भूवाचकः शब्दः णश्च निर्वृति-वाचकः ॥

[4] वि. पु. 1.2,26 [5] भार. उ. 69.5

59. ईदृङ्निर्वृति-पिशुन-रम्य-राजीव-ताम्र-नयनः लोहिताक्षः ॥ (59)

59. Lohitaakshah - The Red-eyed.

He has eyes, red like the beautiful lotus, indicative of the excessive joy that is His. (59)

60. सर्वेषां संहर्तृत्वं च आह—प्रतर्दनः। तर्दिः हिंसाकर्म। यथा—

[1] "यस्य ब्रह्म च क्षत्रं च उभे भवतः ओदनः"
[2] "अत्ता चराचरग्रहणात्" इति ॥ (60)

60. Pratardanah - The Destroyer,

The name signifies that He is the Destroyer of all. The root 'Tardih' means to cause destruction, Vide-

"He who has for His food the Brahmins and the Kshattriyas (i. e. all the beings of the universe)."

"The Supreme Brahman is the great Consumer, since He draws within Himself the entire universe consisting of substances moving and non-moving". (60)

61. सर्वसंहारेऽपि प्रभूतः—समृद्धः, नित्य-निर्मर्याद-भोगोपकरण-परमपदत्वात् ॥ (61)

61. Prabhootah—He who is affluent.

He is Prabhootah (rich) though He brings about the destruction of all; because He has the eternal and immeasurable parama.pada (the Transcendental world) which is the means of Bliss to Him. (61)

नि.—59. रक्त-राजीव-नयनो लोहिताक्षः प्रकीर्तितः।
नि.—60. यस्य ब्रह्म च क्षत्रं च ह्योदनं भवतः सदा।
प्रतर्दनः स विज्ञेयः संहर्तृत्वप्रदो मनुः ॥
नि.—61. भोगोपकरणं नित्यं निर्मर्यादं परं पदम्।
यस्य तेन समृद्धत्वात् प्रभूत इति कथ्यते ॥

[1] कठ. 2.24 [2] ब्र. सू. 1.2,9

62. तत्र परमाणुमात्रं हि सृष्टि-संहार-गोचरम् इदं विश्वम्। तदेतत् स्पष्टयति—त्रिककुद्धामा इति। त्रिककुब्धामा इति केचित्। उभयथा अपि अवयवा लक्ष्यन्ते।

त्रिककुत्—त्रिपाद्विभूति-लक्षणं परमं धाम यस्य सः त्रिककुद्धामा। आम्नायते हि—

[1] "पादोऽस्य विश्वा भूतानि, त्रिपादस्यामृतं दिवि" इति।

'त्रिपात् — पाद' इति परममहत्परमाणुपरिणामौ व्याख्यातौ।

[2] "यस्य अयुतायुत-अंशांशे विश्वशक्तिः इयं स्थिता",

[3] "मेरोरिव अणुः यस्यैतत्" इति।

62. **Trikakud dhaamaa** - He who has the three-fold world as His abode.

This name makes it clear that this world which is subject to creation and destruction is but a small atom when compared with that Paramapada. According to some **Tri-kakub-dhaamaa** is the reading. In both cases the word Kakut or Kakub signifies parts. He is called Trikakut-dhaamaa, because He has the Transcendental World as His Supreme abode which is thrice the size (of this world). Vide the Sruti -

"All the things in this world are but an one-fourth part; the eternal Paramapada is three times as big as this." The word 'Tripaad' is interpreted as being extremely large in size and 'Paada' as small as on atom.

"The extent of this world is but a hundred-millionth part of His (form)".

"This world is just an atom (when compared with Paramapada) which is as huge as Meru Mountain."

अथवा त्रिककुत्-शब्दः ज्ञानादि-गुणषट्क - युगल-त्रिक-लक्षकः, तस्य धाम धर्मी—पूर्णषाड्गुण्यः इत्यर्थः। अतो हि एनं 'त्रियुगम्' आहुः॥

[1] पु. सू. 3 [2] वि. पु. 1.9.53 [3]

Or the word 'Trikakut' may be taken to indicate the six qualities, knowledge and others, which are divided into three groups, two in each. He is their repository, i.e. He is endowed with the six qualities in all their entirety. He is known as 'Triyugam' because of the possession of the three pairs (of qualities).

यद्वा आर्ष-निरुक्तं त्रिककुत्। यथा मोक्षधर्मे स्वयम्—

[1] "तथैव आसं त्रिककुदो वाराहं रूपम् आस्थितः।

'त्रिककुत्' तेन विख्यातः शरीरस्य प्रमापणात्॥" इति।

अस्मिन् पक्षे धाम इति नामान्तरम्। ज्योतिः इति च अर्थः॥ (62)

Or there is also an ancient etymological interpretation. Vide **Moksha Dharma** where Bhagavan Himself says —

"Then I assumed the form of a Boar and was with three horns. So I became known as 'Trikakut'. With that form I killed the Rakshasa."

In this case, the meaning is radiance. 'Dhaama' is a separate name.

Note : The six qualities are : gnaana (intelligence), bala (strength), aisvarya (lordship), veerya (valour), Sakti (ability), and tejas (unwearied energy). (62)

नि.—62. त्रिपाद्विभूतिः त्रिककुत् सैव स्थानं विशेषतः।
यस्य स त्रिककुद्धामा, यद्वा त्रियुग-धर्मवान्॥
आर्षं निरुक्तम् आश्रित्य त्रिककुत् स्यात् त्रिलक्षणः।
अस्मिन् पक्षे भिन्ननाम धाम ज्योतिस्स्वरूपवान्॥
व्याख्यातॄणाम् अभिप्रायो नामैकत्वेऽपि कीर्तितः।
"तथैव आसं त्रिककुदो वाराहं रूपम् आस्थितः।
त्रिककुत् तेन विख्यातः शरीरस्य प्रमापणात्॥"

[1] भार. मो. 343.63

63. ईदृग्गुण-विभव-रूव-निरूपक-सोपानेन तन्निरूप्यं स्वरूपम्
अनुप्रविशति—पवित्रम् । पुवः

[1] "अशित्रादिभ्यः इत्रोत्रौ" इति इत्र प्रत्ययः ।

[2] "कर्तरि च ऋषिदेवतयोः" इति वा ॥ (63)

63. Pavitram - Purity Incarnate.

In this way the qualities, possessions, and body of Bhagavan have been portrayed step by step and now we pass on to His essential Nature which is to be cognised by means of these.

The affixes 'itra' and 'utra' come respectively after the roots 'as' 'trai' and like these.

Or the affix 'itra' comes after the verb 'poo' (to purify) in the sense of the 'agent or the instrument' when it is employed in connection with 'Rishi' which signifies a Vedic Mantra or a Deity. (When applied to Rishi the force is that of an instrument and when applied to a Devata the force is that of an agent.) (63)

64. समस्त-हेय-प्रत्यनीकं मंगलं परम् । मंगिः गत्यर्थः,

[3] "मंगेः अलच्" । स्वयंप्रभानन्दतया कल्याणैकतानम् । परम् इति आनन्त्य-परम् । सत्यपि नैसर्गिक-नित्य - निरवधिक - निस्सीम-निस्संख्य-स्वगुण-विभव-अनुभव-वैभवे सदातने, स्वतः एव अशेष-परिपन्थि - शान्त - अनन्त-अनुपम - अनुकूलतम - स्वयंप्रभात्मानुभन-निबन्धन-निरंकुशानन्द - न्यक्कृत-निस्तरङ्ग - स्तिमित-अमृत- महोदधि न्यायया परावस्थया एव सर्वनिरपेक्षो नित्यतृप्तश्च इति शक्य-निरूपणो भगवान् । न्यरूपि च—

नि.—63. गुणस्य विभवानां च रूपस्य च निरन्तरम् ।
निरूपकस्य सर्वेश्च तन्निरूप्यं स्वरूपकम् ।
अनुप्रविश्य वसति तत् पवित्रम् इति स्मृतम् ॥

[1] उणादि पाद· 4-172 [2] अष्टा. 3.2.186 [3] उणादि पाद. 5.60

[1] "आनन्दमयोऽभ्यासात्",

[2] "आनन्दादयः प्रधानस्य",

[3] "अक्षरधियां त्ववरोधः" इत्यादौ । अवादि च.

[4] "सत्यं ज्ञानम् अनन्तम्",

[5] "आनन्दो ब्रह्म",

[6] "शान्ति-समृद्धम् अमृतम्",

[7] "यत्र लक्षयेत् शान्तम् अनुद्वातम् अतरङ्गम् तृप्तम् अमृतं परं ब्रह्म तत्र धारयेत् इति एषा नैष्ठिकी धारणा";

[8] "अतरङ्गम् अनिर्देश्यम् अपदानन्दलक्षणम्" इत्यादिभिः ।

64. **Mangalam Param** — The Embodiment of Supreme Auspiciousness, which is opposed to all that is of the nature of a blemish. The word mangala is derived from the root 'mangi' meaning 'to go' which takes the affix 'alach'. He is the sole resting place of all that is auspicious by virtute of His being self-luminous and blissful. The word 'param' signifies the unlimited nature (of the auspiciousness). That Bhagavan has the glory of the continuous enjoyment of qualities and lordship which are innate to Him, endless, limitless and innumerable. It is possible to establish that in His transcendental state He is not wanting in anything and always contented. He is very much like an Ocean of Nectar, waveless and still; but He excels it by the unlimited Bliss resulting from the enjoyment of His own Self-luminous Self which is by nature devoid of all blemishes, endless, unparalleled and most agreeable. This has been determined by the following Brahma Sutras :

"That which is denoted by the word Ananda-maya is the Supreme Brahman ; because there is the repetition (of various grades of bliss which culminate in the Anandamaya or the Highest Bliss)."

[1] ब्र. सू. 1.1.13 [2] ब्र. सू. 3.3.11 [3] ब्र. सू. 3.3.3.3
[4] तै. आनं 1 [5] तै. भृ. 6 [6] तै. शी. 6 [7] योगसू. [8]

"Bliss and other qualities (are to be included in all meditations) because there is no distinction throughout in regard to the Possessor of the qualities."

"But there is (in all the Vidyas relating to Brahman) the inclusion of all the qualities, pertaining to the Akshara i.e. the imperishable Brahman (because of the sameness of Brahman everywhere)"

It has been declared (by the Upanishads):

"The Brahman is Truth, knowledge and Infinity".

"The Brahman is Bliss".

"The Supreme is full of tranquility and nectar (i.e. sweetness)".

"When the Supreme Brahman is seen as tranquil, steady and motionless, contented and sweet as nectar, then the mind should be fixed on it for meditation. This is the highest state of meditation."

Bliss whose nature is steady, indefinable and indescribable."

ज्ञप्तिमात्रैकरस-वादस्तु अखण्ड-खण्डने शतशः खण्डितः। संवित्-आनन्द - शक्ति - ऐश्वर्यादि - गुणकोऽपि, अतिवेलम् आनुकूल्येन स्वयं स्वस्मै प्रकाशते इति अस्य ज्ञानानन्द-व्यपदेशः, न तु ज्ञप्ति-सुखमात्रतया। यथा मणि - तरणि - दीपादिकं स्वप्रभा-विषयं प्रकाशयति, स्वयं च तदनपेक्षं प्रकाशते, ततः तेजः तेजस्वी इति च व्यपदिश्यते। एवम्, अयं स्वगुणेन ज्ञानेन सर्वम् अपरोक्षयति, तदनपेक्षश्च स्वयं प्रकाशते; 'ज्ञानं ज्ञाता' इति च व्यपदिश्यते।

[1] "तद्गुण-सारत्वात् तद्व्यपदेशः प्राज्ञवत्" इति न्यायेन वा ज्ञानादि-व्यपदेशः। एवं च

[2] "सत्यं ज्ञानम्",

नि.—64. सर्वहेय-प्रत्यनीकम् अनन्त-आनन्द-लक्षणम्।
वेदान्त-पारगम् नित्यम् उच्यते मंगलं परम्॥

[1] ब्र. सू. 2.3,29 [2] तै. आनं।

[3] "यः सर्वज्ञः सर्ववित्" इत्यादयो न परस्परम् उपरुन्ध्युः। तथा वार्ष्णेय-अध्यात्मे जीवप्रसंगे—

"यथा जीवः प्रशान्तात्मा ह्रस्वो वा यदि वा महान्।
ज्ञानात्मानं तथा विद्यात् पुरुषं सर्वजन्तुषु॥
सोऽत्र वेदयते वेद्यम्" इति॥ (64)

The theory that the Supreme Brahman is nothing but Intelligence has been refuted in a hundred ways in the work "Akhanda-Khandana".

Though Bhagavan is endowed with intelligence, bliss, ability, lordship and other qualities, if He is spoken of as intelligence and bliss only, it is because He shines by Himself for Himself in an exceedingly agreeable manner and not because He is either Intelligence alone or Bliss alone. A gem, the sun, and a lamp show the objects on which their rays fall and at the same time they shine by themselves without expecting their help. So they are known as being luminous and also luminaries. In the same way Bhagavan visualises all objects by knowledge which is His quality, and without looking for help from them He shines by Himself. And He is known as 'knowledge' and also "knower". Or if He is referred to as knowledge, it may be on the analogy shown in the Brahma Sutra:

"The denotation (of the individual self) by the word 'vijnana' is due to its having that quality (of vijnana) as its essence, as is the case with the Omniscient Lord."

Therefore texts like the following do not contradict one another: "He is Truth, Knowledge". "He who is omniscient and knows all."

In the **Varshneya Adhyatma** speaking about the individual self it is stated:

"Just as the individual soul, whether small or big in size, remains in a tranquil state of knowledge, in the same way

[3] मु. 1,1.10

Paramapurusha in all beings must be visualised as knowledge itself. He alone makes others know what is to be known." (64)

ईशानः प्राणदः प्राणः ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥ ८॥

65. निमीलद्-उन्मीलद्-ईदृश - स्वरूपेभ्यो बद्ध-मुक्त - नित्येभ्यः अस्य व्यावृत्तिः कीर्त्यते—ईशानः ।

[1] "ताच्छील्य" इत्यादिना चानश् । सर्वावस्थ-स्वपर-वस्तु-व्यवस्थापन-स्वभाव इत्यर्थः । यथा—

[2] "तम् ईश्वराणां परमं महेश्वरम्",
[3] "स्वाभाविकी ज्ञानबलक्रिया च",
[4] "न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपः
न चास्य कश्चित् जनिता न च अधिपः ॥"

[5] "सर्वस्य वशी सर्वस्य ईशानः सर्वस्य अधिपतिः; स न साधुना कर्मणा भूयान्, नो एव असाधुना कनीयान्; एष सर्वेश्वरः, एष भूताधिपतिः एष भूतपालः, एष सेतुः विधरण एषां लोकानाम् असंभेदाय";

[6] "स वा अयमात्मा सर्वेषां भूतानाम् अधिपतिः, सर्वेषां भूतानां राजा",
[7] "एक इद्राजा जगतो बभूव",
[8] "स ईशोऽस्य जगतो नित्यमेव
नान्यो हेतुः विद्यते ईशनाय"

[1] अष्टा. 3.2.129 [2] श्वे. 6.7 [3] श्वे. 6.8 [4] श्वे. 6.9
[5] बृ. 4.4.22 [6] बृ. 2.5.15 [7] तै. यजु 4.1.8 [8] श्वे. 6.17

ईश्वरः सर्वभूतानाम्"
[2] "ईशते भगवान् एकः सत्यमेतत् ब्रवीमि ते",
[3] "परमात्मा च सर्वेषाम् आधारः परमेश्वरः", इत्यादि ।

अतः कल्पना - उपाधि-परिणाम - सव्याजैश्वर्य - सार्वज्ञ्यादिकं जल्पद्भ्यः त्रिः तिल-जलाञ्जलिः ॥ (65)

Isaanah Praanadah Praanah
Jyeshtah Sreshtah Prajaapatih I
Hiranya-garbho Bhoo-garbho
Maadhavo Madhu-soodanah II 8.

65. **Isaanah—The controller.**

By this name, Bhagavan is distinguished clearly from the bound souls, released souls and ever-free souls whose qualities are shrouded or manifested. "The affix 'chaanas' is added to a verb in expressing habit (standard of age and ability)". The word signifies that His innate nature is to keep under control and direct all things under all circumstances.

"That highest and greatest Lord of all Lords".

"Intelligence, ability and action which are innate."

"There is no one in the world who is His master. No one rules over Him; He has not a sign (i.e. a body). He is the cause, He is the Lord of him who is the lord of the senses (i.e. the individual soul); He has no progenitor and no master."

"He is the Lord of all, the controller of all, the ruler of all; He does not become greater by means of a good act, nor smaller by a bad one; He is the Lord of all, the king of all beings, the protector of all beings. He is the bridge and

नि.—65. सर्वावस्थासु सर्वेषां व्यवस्थापन-शीलतः ।
वस्तूनां भगवान् साक्षात् ईशानः परिकीर्तितः ॥

[3] गीता 18.61 [2] भार. उ. 67.13 [3] वि. पु. 6.4.40

support of all the worlds so that they may not get into confusion."

"This, the Supreme Soul, is the ruler of all beings in the universe: He is the king of all beings."

"There was only one king for the entire universe."

" He is the Ruler of the universe for ever; and there is no other deity in whom the Rulership rests".

"The Lord (dwells, O Arjuna! in the region of the heart) of all embodied beings."

"Bhagavan alone rules (over the whole universe). This is the trūth, I tell you."

"Paramatma is the support of all and He is the Supreme Ruler." And such other texts.

Therefore to those who prattle that the Supreme Being is under the influence of illusion,or of limiting adjuncts, or undergoes transmutations, or His over—lordship omniscience and other qualities are adventitious, thrice do I offer the oblation of handful of water mixed with seasams (i.e. I shall consider them as non-existent and shall have nothing to do with them). (65)

66. (323,409,956), अस्य ऐश्वर्यस्य प्रथमं विषयं विवक्षति—प्राणदः । 'प्राणं ददाति' इति कः । सूरिभ्यः सदा-दर्शनरूप-स्वानुभव-परिचरण-अनुकूल-बलदः इति भावः । यथा—

[1] "य आत्मदाः बलदाः",

[2] "सदेवः प्राण आविशति" इत्यादि ॥ (66)

नि.—66. सूरिभ्यः परिचर्यादौ बलदः प्राणदः स्मृतः ।

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[1] तै. यजु. 4.1.8 [2] बृ. 3.5.20

66. Praanadah—The life-giver.

The foremost action resulting from the quality of lordship is denoted by the name **Praanada.** He gives life. The affix 'Ka' is added to the word. The name signifies that He confers on the Ever-free Angels the strength which will be conducive to visualise Him always, enjoy Him and do service to Him. Vide—

"He gives the self and He bestows strength."

"The vital airs enter (the body of a created being) along with the Supreme Divinity". (66)

67. (322, 408). तेषां प्राणः—उज्जीवन-हेतुश्च । यथा—

[1] "ततो देवानां निरवर्ततासुरेकः",

[2] "को ह्येव अन्यात्? कः प्राण्यात्?"

[3] "प्राणो रक्षति विश्वम् एजत्",

[4] "प्राणस्तथा अनुगमात्"। अत्र उभयत्र निपुणोन्नेयानि उदाहरणानि ।

[5] "अथैनम् एते देवाः प्राणा अमृता आविशन्ति",

[6] "तदेतत् अक्षरं ब्रह्म स प्राणः तदु वाङ्-मनः,"

[7] "सत्यात्म-प्राणारामं मन आनन्दम्",

[8] "मनोमयः प्राणशरीरो भारूपः सत्यसंकल्पः",

श्रीपौष्करे—

[9] "अथोपकरणं दिव्यं पञ्च-शक्ति-उपलक्षितम् ।
काल-ज्ञान-क्रिया-इच्छाख्य-प्राण-संज्ञं महामते! ॥

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[1] तै. यजु. 4.1.8 [2] तै. आनं 7 [3] यजुरष्टक 2.5.1
[4] ब्र. सू. 1.1.29 [5] [6] मु. उ. 2.2.2.
[7] तै. शी, 6.2 [8] छा. 3.14.2 [9] पौष्करसंहिता

प्राणशक्तेस्तु च अध्यात्मं षाड्गुण्यम् अखिलं हि यत् ।
अधिदैवतम् अब्जाक्षो वासुदेवः सनातनः ।।" इति ।
[1] "ज्ञान-क्रियेच्छा-प्राणाख्यं शक्तिव्यूहं द्विज! अच्युतम् ।।"
इति च ।। (67)

67. Praanah—Life.

He who is also the cause of the redemption of gods.

"Thereafter He remained as the unique life of the gods.".

"(If Bhagavan is not there) who can obtain the joy of this world or of the other world?"

"Prana (i.e. Bhagavan) protects this world."

"Praana (Life) is Brahman itself, because it is so understood from the sequel."

Here with regard to these two names suitable examples have to be sought after and quoted with care.

"Then these gods with immortal lives enter into Him."

"Therefore this imperishable Brahman is Praana (vital air or life) speech and mind."

"Bhagavan is the source of Bliss like a garden for the eternal Souls (Muktas and Nityas) and they get this bliss by mere will."

"He is mind-made, (i.e. can be attained only by mind) has an effulgent form, He wills the truth."

In Sri Paushkara—it is said—

"Next Bhagavan is associated with the celestial instruments which go by the name of five Saktis. Greatly wise one! The five Saktis are Time, knowledge, action, desire and life. Prana-Sakti is the Supreme Soul and is endowed with the six qualities. The Supreme God is the eternal lotus-eyed Vasudeva".

"O Brahma! Achyuta (i.e. Bhagavan) is the group of Saktis named knowledge, Action, Desire and life." (67)

नि.—67. उज्जीवनस्य हेतुत्वात् नराणां प्राणः ईरितः ।

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[1] पौ. सं.

68. ज्येष्ठः । 'प्रशस्य' शब्दात् इष्ठनि [1] "ज्य च" इति ज्यादेशः । स्वेन सूरिभिश्च सर्वदा सर्वथा अनुभवेऽपि अदृष्टपार-महाविभूतित्वेन प्रशस्यतमः । यथा—

[2] "भगवान् वासुदेवो ज्यायसी विभूतिः" इति ।

[3] "ब्रह्मैव भूतानां ज्येष्ठम्"—वृद्धतमो वा सर्वेभ्यः पूर्वभावित्वात् । [4] "वृद्धस्य च" इति ज्यादेशः ।
सभापर्वणि—

[5] "एष प्रकृतिः अव्यक्तः कर्ता चैव सनातनः ।
परश्च सर्वभूतेभ्यः तस्मात् वृद्धतमोऽच्युतः ।।" इति ।।(68)

68. Jyeshtah—Highly praise-worthy.

When the the word 'prasasya' meaning praise-worthy takes the superlative suffix 'ishtan', the substitute 'jya' takes its place. He is highly praise – worthy because of this sublime glory which can never be fully visualised in spite of its being experienced by Himself and by eternally Free Angels at all times and in all ways. Vide—

"Vasudeva is the Bhagavan; more praise-worthy is His glory."

"Brahman alone is the most praise-worthy".

Or Jyeshta means "He is the oldest of all beings" since He existed before all of them. "Jya' is also substituted for 'Vriddha' when 'ishtan' and 'eeyas' affixes follow.

In the Sabha Parva (Mahabharata)—

"He is the subtle Prakriti or Primeval cause and the eternal Agent (Kartaa). He is also greater than all beings. So (Bhagavan) Achyuta is considered the oldest". (68)

नि.—68. सर्वदा अनुभवेऽपि एतैः अदृष्टपारभूतितः ज्येष्ठः ।

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[1] अष्टा 5.3.61 [2]
[3] यजुरष्टक 2.8 [4] अष्टा. 5.3.62 [5] भार. स. 38,24

69. तैः सदा अनुभव-प्रीतया: स्तोत्रैः परिचर्यमाणः श्रेष्ठः ।

[1] "प्रशस्यस्य श्रः" । यथा—

[2] "तद्विप्रासो विपन्यवः जागृवांसः समिन्धते, विष्णोर्यत् परमं पदम्" इति । विपन्यवः—स्तुतिशीलाः । सर्व-दास्य-उपलक्षणं च एतत् ।

[3] "तस्मै देवा उपासते" । तस्मै—तच्छेषभूताः सन्तः, तम् उपासते—सेवन्ते इत्यर्थः ।। (69)

69. 'Sreshtah'—The Pre-eminent.

He is always served by the Ever-free Angels by singing His praise as a result of the joy in experiencing Him. 'Jya' is the substitute for 'Prasasya' when the superlative affix 'Ishtan' follows.

"That is the Supreme Abode of Vishnu where the enlightened souls are ever singing different kinds of praise." The word 'vipanyavah' means those who are ever engaged in eulogy. This praise includes all other kinds of services also.

"Tasmai Devaa upaasate"—Pious souls who are subordinate to him do service to Him. (69)

70. (199). के ते? कश्च तैः संबन्धः? तत्र आह—प्रजापतिः । बद्धमुक्तेभ्यः प्रकृष्टतया जायन्ते—भवन्ति इति प्रजाः सूरयः । यथा—

[4] "रश्मिं रश्मीनां मध्ये तपन्तम्
ऋतस्य पदे कवयो निपान्ति",

[5] "यमन्तः समुद्रे कवयो वयन्ति तदक्षरे परमे प्रजाः",

[6] "यस्मिन् देवा अधि विश्वे निषेदुः" ।

नि.—69. (ज्येष्ठ): श्रेष्ठः च तैर्नित्यं स्तुतत्वात् अभिधीयते ।

[1] अष्टा 5.3.60 [2] सु. 6 [3]
[4] यजु. आर. 3.11 [5] तै. ना. 3 [6] तै. ना. 2

[1] "अधिरीश्वरे"

[2] "यस्मादधिकं यस्य च ईश्वरवचनं तत्र सप्तमी;" अधिब्रह्मदत्ते पाञ्चालाः इतिवत् । तेन नाथवन्तः सन्ति इत्यर्थः ।

[3] "यो देवेषु अधिदेव एक आसीत्",

[4] "यत्र पूर्वे साध्याः सन्ति देवाः",

[5] "यत्र ऋषयः प्रथमजा ये पुराणाः,

[6] "सदा पश्यन्ति सूरयः",

[7] "मध्ये वामनम् आसीनं विश्वे देवा उपासते ।" इत्यादिभिः श्रूयमाणाः । तेषां पतिः—स्वामी नित्य-परिचरणीयः ।। (70)

70 (199). Prajaapatih—Lord of the Everfree Angels.

Who are they and what is His relationship with them?

The answer is given by the word 'Prajaapati'. The Surls (or the Ever-free Angels) are the Prajas (here) who are infinitely superior to the bound souls and freed souls.

"The wise souls fall at the feet of the Supreme Lord who is Truth Incarnate and who is ever shining as a Ray in the midst of rays."

"Him whom the wise Ever-free Angels realise in the depths of the ocean and Who is in that great imperishable place".

'The free souls reside in Him who is far superior to the Universe".

The use of the locative denotes the lordship (Adhirisvare). The locative affix 'adhi' is used to signify rulership of the country. The Panchalas are in Brahmadatta. That is to say that Brahmadatta is the protector of the Panchala kingdom.

नि.—70. बद्धात् उत्कृष्टतो ये च जायन्ते सूरयः प्रजाः ।
तेषां यो नित्यसूरीणां पतिः स स्यात् प्रजापतिः ।।

[1] अष्टा. 1.4.97 [2] अष्टा. 2.3.9 [3] तै. यजु. 4.1.8
[4] पु. सू. 3.5.11 [5] अच्छिद्र [6] पु. सू. 14 [7] कठ. 2.5.3

"Who alone is the Supreme Deity among other deities."

"In which eternal (Transcendental Heaven) Saadhya devaas (i.e.) the free Angels exist."

"Where do exist the omniscient souls, the first-born and eternal."

"The Ever-free Souls see him always:"

"All the gods worship Vamana who is sitting in their midst."

The Ever-free Angels are delineated by these and other such texts. He is their Lord i.e. Master. He is always served by them. (70)

71. (412). उचितेन देशेन विशिनष्टि—हिरण्यगर्भः । निर्दोष-निरवद्य - नित्य - परमसत्त्वात्मक-द्रव्य विशेषत्वेन हिरण्य-साम्यात्; हितं रमणीयम् इति वा; हिरण्यं—परमं धाम। तस्य गर्भभूतः, तत्र नित्यवासात् । तद्विषये हि श्रूयते—

[1] "हिरण्मये परे लोके विरजं ब्रह्म निष्कलम् ।
तत् शुभ्रं ज्योतिषां ज्योतिः तद्यत् आत्मविदो विदुः ।।
न तत्र सूर्यो भाति" इत्यादि ।

[2] "देवानां पूः अयोध्या । तस्यां हिरण्मयः कोशः ।
पुरं हिरण्मयीं ब्रह्मा । विवेश अपराजिता" इत्यादि ।।(71)

71 (412). **Hiranya-garbhah—He who is in a lovely Abode.**

This name describes Bhagavan as being associated with a fitting place. Hiranya (golden) is the Supreme Abode. The material that goes in the make-up of that place is faultless, eternal and of highly good quality (i.e. Suddha-sattva) and is therefore similar to Hiranya or gold. Or 'Hita and ramaneeya', i.e. agreeable and lovely. It is said to be pregnant with Him since He is there always. Thus do some Upanishadic texts describe Him :—

नि.—71. हिरण्यं परमं धाम हिरण्यस्य समानतः ।
हिरण्यगर्भः सः प्रोक्तः तस्मिन् वसति यः सदा ।।

[1] मु. 2.2.10 [2] यजु. आर. 1.27

"In that supreme and golden (lovely) world Brahman exists which is free from blemish and from parts. It is a sparkling Luminary amongst other luminaries. They alone realise it who meditate upon It. The Sun does not shine there."

"Ayodhya is the city of Free souls. There exists in it the gold treasure. The creator entered the golden city which is known as Aparajita (unconquered)". (71)

72. अथ तत्र दिव्य-महिषीकत्वं भूगर्भः । भूः—भूमिः, भगवती ह्री-क्षमादि-अपरपर्याया, सदा अनुभवेन भरणीया गर्भभूता अस्य इति । आमनन्ति हि ताम्—

[1] "मही देवीं विष्णुपत्नीम् अजूर्याम्"

[2] "उद्धृताऽसि वराहेण" इत्यादौ । श्रीविष्णुस्मृतौ विस्तरः ।।

72. **Bhoo-garbhas—He for whom Earth is the object of protection.**

Next the name Bhoogarbha denotes that He has Bhoomi (Earth) as His Consort. Hri, Kshamaa and the like are the other names of the Goddess Bhoo or Bhoomi. She is being rejuvenated by Him by constant enjoyment and herein she is like the garbha (womb or child). The Vedas declare that "Goddess Bhoomi is the Spouse of Vishnu and ever young."

"Thou hast been lifted up from the waters by Varaha (Bhagavan)".

In Vishnu Smriti it has been dealt with in detail. (72)

नि.—72. यस्य भूः भरणीया अभूत् भूगर्भः अनुभवेन सः ।

[1] यजु. अष्टक. 3.1.2 [2] तै. ना.

73. (169, 741) माधवः—मायाः—श्रियः, धवः—स्वामी; श्रियः पतिः । यथा—

[1] "अस्येशाना जगतो विष्णुपत्नी, "

[2] "ह्रीश्चते लक्ष्मीश्च पत्न्यौ " ।

अस्याः स्वरूपवत् नित्य - निर्मल - रूपत्वं, निरुपाधिक - परमैश्वर्यादि, जगन्मातृत्वम्, औत्पत्तिको भगवत्संबन्धो नित्यानपायश्च इत्यादि तत्त्वपरेषु शास्त्रेषु अमर्यादम् । वेदेषु तावत् श्रीसूक्तं, श्रद्धासूक्तं, मेधासूक्तम्, उत्तरनारायणम् कौषीतकी - ब्राह्मणम् इत्यादौ ।

73 (169, 741). **Maadhavah**—The consort of Maa (i.e. Lakshmi). Maayaah—of Sri; Dhavah—The Husband; i.e. The Consort of Lakshmi. Vide—

"Lakshmi' who is the Ruler of this universe and the spouse of Vishnu".

"Bhumi and Lakshmi are Thy Spouses".

Even as the essential nature of Lakshmi is described in the Sastras dealing with the Supreme Reality, Her form which is eternal and spotless, Her supreme Rulership which is not restricted by any limiting adjunct, Her universal Motherhood, Her natural association with Bhagavan which is eternal and unceasing, are all delineated in great detail in them. In Vedic Literature **Sri Sukta, Sraddha Sukta, Medha Sukta, Uttara Narayana, Kaushitaki Brahmana** and others deal with this subject.

वैष्णवे—

[3] "नित्यैव एषा जगन्माता विष्णोः श्रीः अनपायिनी ।
यथा सर्वगतो विष्णुः तथैवेयं द्विजोत्तम! ।।" इति
उपक्रम्य, अमृतमन्थने इन्द्र-स्तवादिः विस्तीर्णः :

ब्राह्मे— "तच्छक्तिः दुर्जया भीमा विष्णुशक्तिः इति स्मृता ।
सर्वभूत-हृदब्जस्था नानारूप-धरा परा ।।

[1] नीलासूक्तं [2] पु. सू. [3] वि. पु. 1.8.17

प्राणाख्या मन्त्रमाता च विश्वस्य जननी ध्रुवा ।" इति उपक्रम्य [1] "देवी भिन्नाञ्जन-श्यामा निर्गुणा व्योम एव हि" इति उक्तम् ।

In Vishnu Purana in the episode of the churning of the Milky Ocean the praise of Lakshmi by Indra begins with the following verse and is elaborately described.

"This Lakshmi is eternal, the universal Mother and is ever in union with Vishnu. Just as Vishnu pervades all things She also does, O best of Brahmins."

Brahma Purana begins by saying "Her power is invincible and awe-inspiring and She is considered as the power of Vishnu Himself. She is the Supreme Being who lives in the lotus-like heart of all beings of the universe and She is endowed with diverse forms. Her name is Prana or life. She is the mother of all Mantras and is the eternal Mother of the Universe".

Then it says: "She is the Goddess, dark like broken collyrium, is free from (bad) qualities and is like Ether."

[2] "तथैवैका परा शक्तिः श्रीः तस्य करुणाश्रया ।
ज्ञानादि-षाड्गुण्यमयी या प्रोक्ता प्रकृतिः परा ।।
एकैव शक्तिः श्रीः तस्य द्वितीया परिवर्तते ।
परावरेण रूपेण सर्वाकारा सनातनी ।।
अनन्त-नामधेया च शक्ति-चक्रस्य नायिका ।
जगत् चराचरम् इदं सर्वं व्याप्य व्यवस्थिता ।।"

[3] "महाविभूतेः संपूर्ण-षाड्गुण्य-वपुषः प्रभोः ।
भगवद्-वासुदेवस्य नित्यैव एषा अनपायिनी ।।
एकैव वर्तते भिन्ना ज्योत्स्नेव हिमदीधितेः ।
सर्वशक्त्यात्मिका चैव विश्वं व्याप्य व्यवस्थिता ।।

[1] ब्राह्म. [2] ब्राह्म.
[3] लक्ष्मीसहस्र 10 [4] लक्ष्मीसहस्र. उपोद्घात.

सर्वैश्वर्य-गुणोपेता नित्यं तद्धर्म-धर्मिणी ।
प्राण-शक्तिः परा ह्येषा सर्वेषां प्राणिनां भुवि ॥
शक्तीनां चैव सर्वासां योनिभूता परा कला ॥ "
इत्यादि लक्ष्मी सहस्रादि च लेख्यम् ॥

तत्रैव— [1] "यस्मात् लक्ष्म्यंश-संभूताः शक्तयो विश्वगाः सदा ।
कारणत्वेन तिष्ठन्ति जगति अस्मिन् तदाज्ञया ॥
तस्मात् प्रीता जगन्माता श्रीः यस्य अच्युत-वल्लभा ।
सुप्रीताः शक्तयः तस्य सिद्धिम् इष्टां दिशन्ति च ॥ "

"Likewise Lakshmi is His Supreme Power and She is endowed with the quality of Mercy. She is called the Supreme Prakriti and possesses the six qualities, knowledge and others".

Lakshmi is the supreme, unique and eternal Sakti of Bhagavan; She is His second and transforms Herself into diverse forms, high and low.

She has innumerable names and is the head of the Sakti-Chakra—the wheel of powers. She stands steady, pervading the entire universe, moving and non-moving."

"She is eternal and inseparably associated with Bhagavan Vasudeva, who is the Master of great glory, who is endowed with six qualities, and who is all powerful." She is like the moonlight of the cool-rayed moon: She is one with Him, yet remains distinct. She pervades the Universe and is the very embodiment of all Saktis.

She is endowed with all glory and qualities, and is eternal. Her dharma is the same as that of Bhagavan. She is the life-giving Sakti of all beings on earth. She is the source of all Saktis and is the sublime element in all."

नि.—73. श्रियः श्रद्धादि-नाम्न्याश्च पतिः माधवः इष्यते ।

[1] लक्ष्मीसहस्र. 7

Lakshmi-sahasra speaks of Lakshmi thus; and other texts also must be written. There again it is stated:

"All the Saktis that have emanated from Lakshmi are always pervading the entire Universe. They remain, under the command of Sri, as the cause. Therefore when Lakshmi, the Mother of the Universe and the beloved consort of Bhagavan Achyuta is pleased with some one, these Saktis themselves highly pleased, bestow prosperity which he desires."

वैष्णव-स्मृति-धर्मेषु च एतद्विषयम् अशेषम् । श्रीरामायणं च कार्त्स्न्येन, यथा—

[2] "काव्यं रामायणं कृत्स्नं सीतायाः चरितं महत्" इति ।

[3] "श्रद्धया देवो देवत्वम् अश्नुते" इत्येतत् अस्याः तत्त्व-रहस्यम् ॥ (73)

This subject is fully dealt with in Vaishnava Smriti and other Dharma (Sastras).

Sri Ramayana describes in full this topic.

"The entire-epic poem Ramayana is but the glorious story of Sita."

"Lord (Vishnu) gets his lordship because of His association with Sraddha (i.e. Lakshmi)". This is the secret about the true nature of Sri. (73)

74. एवं सर्व-निर्वाहकत्वात् असुर-निरसनादिना निष्प्रतिपक्ष-लक्ष्मीकरत्वाच्च मधुसूदनः । [4] "नन्द्यादित्वात्" ल्युः । एवं नन्दनः (530), वर्धनः (262) मदनः, संकर्षणः (556), जनार्दनः (128) इत्यादयो 'ल्यु' प्रत्ययान्ताः ।

[2] राम. बा. 4.7 [3] काठ. 3.3 [1] अष्टा. 3.1.134

[1] "सर्व-तत्त्व-नयाच्चैव मधुहा मधुसूदनः" इति आर्षं निरुक्तम्। आत्मनि नित्यानन्तरायतया सूरिजनकरण-उपसंहृतृत्वात् वा।

[2] "मधुः इन्द्रियनामा स ततो मधुनिषूदनः" इत्यादि ॥ (74)

74. **Madhusudanah—The slayer of Madhu.**

He is called Madhusudana because He is the controller of all beings and because he bestows undisputed prosperity by slaying the Asuras. The suffix 'Lyu' is added to the root 'sood' which comes under the group of verbs beginning with 'Nandi'. Similarly the names Nandana (530), Vardhana (262), Madana, Sankarshana (556), Janardana (128) are words which have the 'Lyu' suffix in the end. The Arsha interpretation is as follows:

"He is Madhu-sudana, because He guides all Tattvas and also because He is the slayer of Madhu".

Or there is another interpretation:—He who always attracts the sense-organs of Ever-free souls to Himself without any obstacle.

"Madhu is the name of the sense-organ. Since He draws them all to Himself He is Madhusudana." (74)

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥ ९ ॥

75 (36). अपारेऽपि परभोगभूमौ अप्रतिहतस्वेच्छः ईश्वरः। यथा—

[3] "सत्यकामः सत्यसंकल्पः"

[4] "यत्र कामगमो वशी" इत्यादि ॥ (75)

नि.—74. मध्वाख्यम् असुरं हन्ति सूरीणां करणं च वा।
उपसंहरति स्वस्मिन् मधुसूदनः इष्यते ॥

नि.—75. ईशनात् रमणाच्चापि ईश्वरः परिकीर्तितः।

[2] भार. उ. 69.4 [2] [3] छा. 8.1.5 [4]

Iswaro Vikramee Dhanvee
Medhaavee Vikramah Kramah ।
Anuttamo Duraadharshah
Kritajnah Kritih Aatmavaan ॥ 9.

75 (36). **Isvarah—The Ruler.**

He is Isvara because His desire is un-impeded in that boundless world of Supreme Bliss. Vide—

"His desires are true and His will also is true."

"He has self-control and goes wherever He wants." (75)

76 (909). इच्छा - प्रतिहन्तृ - प्रसक्ति-परिपन्थि-स्वभावं च आह—विक्रमी इति। भूम-प्रशंसा-नित्य योगाद्यर्थे इनिः। यथा—

[5] "मनसैव जगत्सृष्टिं संहारं च करोति यः।
तस्य अरि-पक्ष-क्षपणे कियान् उद्यम-विस्तरः॥ इत्यादि ॥ (76)

76 (909). **Vikramee—The most powerful.**

The name Vikrama signifies that His nature is such that it dispels all possibility of anything going against His desire or will. The suffix 'ini' added to the word Vikrama shows that the quality is great, praise-worthy, and eternal. Vide—

"He creates and destroys the world by His mere will. When such is His power, should He make any great effort to put down His enemies?" And such other texts also. (76)

77. अथ ईदृश-निरतिशय-पौरुषानुरूपं दिव्यं शार्ङ्गं धनुः नित्यम् अस्य इति धन्वी। व्रीह्यादित्वात् यथोक्तार्थे 'इनिः'। सर्व-दिव्यायुध-प्रदर्शनं च एतत्। यथा—

नि.—76. विक्रमः पौरुषं प्रोक्तः तद्वत्त्वात् विक्रमी बुधैः ॥

[5] वि. पु. 5.22.15

[1] "शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः।
अजितः खड्गधृक् विष्णुः कृष्णश्चैव बृहद्बलः॥"

[2] "शरा नानाविध-आकाराः धनुः आयत-विग्रहम्।
अनुव्रजन्ति काकुत्स्थं सर्वे पुरुष-विग्रहाः॥"

[3] "ततो राजन्! भगवान् उग्रधन्वा
नारायणः प्रभवश्च अप्ययश्च॥"

[4] "भूतादिम् इन्द्रियादिं च द्विधा अहंकारम् ईश्वरः।
बिभर्ति शंख-रूपेण शार्ङ्ग-रूपेण च स्थितम्॥" इत्यादि॥ (77)

77. **Dhanvee**—The wielder of the bow.

He is Dhanvee, because He always has the celestial bow, Sarnga by name, quite suited to His unexcelled valour. Here also the affix 'ini' has been added in the sense of having. Dhanvee indicates that He has all the Celestial weapons.

"He is the wielder of the bow Sarnga. He is Hrishikesa, Purusha and Purushottama. He is invincible and wields the sword. He is Vishnu as well as Krishna endowed with great strength."

"Arrows of different shapes and a bow of huge size follow Kakutstha (i.e. Rama). All of them have assumed the bodies of human beings."

"Therefore, O king! Bhagavan Narayana, the wielder of the mighty bow is the Creator and Destroyer (of the universe)".

"The two kinds of Ahamkara, known as the Bhootaadi and Indriyaadi, which stand in the forms of Sankha and Sarnga, are held by the Lord," (77)

नि.—77. पौरुषानुगुणं शार्ङ्गं यस्य धन्वी स कथ्यते।

[1] राम. यु. 120.15 [2] राम. उ. 107.9 [3]
[4] वि. पु. 1.22.70

78. मेधावी—निस्सीम-नित्य-भूमानुगुण-सहज-सार्वज्ञ्यः।
[5] "अस् मायामेधा स्रजो विनिः" इति उक्तार्थे विनिः॥ (78)

78. **Medhaavee**—The Omniscient.

He is endowed with the quality of innate omniscience which is boundless, eternal, natural and appropriate to His greatness. The word Medhaavee has been formed by the addition of the suffix 'Vini' to Medhaa (knowledge) in the sense quoted above by the rule: "After a stem ending in 'as', and after the words 'maayaa', 'medhaa' and 'sraj', comes the affix 'vini' in the sense of possession." (78)

79. विना—पतगपतिना त्रयीमयेन, क्रमणं—तत्र तत्र स्वेच्छा-विहार-गतागतम् अस्य इति विक्रमः। यथा—

[1] "तत्पुरुषाय विद्महे सुवर्ण-पक्षाय धीमहि।
तन्नो गरुडः प्रचोदयात्॥"
तस्य—महापुरुषस्य, पुरुषः—शेषः इत्यर्थः।
सौपर्ण-सूक्तादिषु च अस्य तत्त्वं द्रष्टव्यम्॥ (79)

79. **Vikramah**—He who moves about on the bird (Garuda).

This name signifies that He goes about here and there as He likes in a playful mood riding on Garuda, who is the King of birds and the embodiment of the three Vedas.

"May we approach and meditate upon Garuda of golden feathers who is the subordinate of the Supreme Purusha (i.e. Bhagavan). May that Garuda inspire us".

नि.—78. निस्सीम-भूमानुगुण-नित्य-सार्वज्ञ्य-लक्षणा।
मेधा यस्यास्ति स प्रोक्तः मेधावी इति विचक्षणैः॥
नि.—79. गमनं पक्षिराजेन यस्य विक्रम उच्यते।

[5] अष्टा. 5.2.121
[1] तै. ना. 1.24

The true nature of Garuda may be learnt from the Sauparna Sukta and other texts.

Tasya—of that Mahapurusha, Purusha—Sesha i.e. subordinate. (79)

80. ईदृश्या नित्य-विभूत्या अत्यन्त-स्फीतः क्रमः। क्रमिः आत्मने पदित्वात् तायनार्थः। तायनं—स्फीतता ॥ (80)

80. **Kramah**—He who is prosperous.

He is highly prosperous by virtue of His being the master of the Eternal and Transcendental Glory. The root 'Krami' is Atmanepada and means Taayana i.e, prosperity. (80)

81. अतः अनुत्तमः—यथा

[2] "तस्मात् ह अन्यत् न परं किंचन आस"

[3] "तेन अर्हति ब्रह्मणा स्पर्धितुं कः"

[4] "तेन कोऽर्हति स्पर्धितुम्"

[5] "मत्तः परतरं नान्यत् किञ्चित् अस्ति धनञ्जय!"

[6] "परं हि अपरम् एतस्मात् विश्वरूपात् न विद्यते।"

इत्यादि ॥ (81)

81. **Anuttamah**—The unsurpassed. Vide—

"There is no one else superior to Him."

"Who is there qualified to compete with Him, the Brahman?"

नि.—80. क्रमणात् क्रमहेतुत्वात् क्रम एष उदाहृतः।

नि.—81. उत्तमो नास्ति यस्मात् सः अनुत्तम उदाहृतः।

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[2] यजुरष्टक 2.8.9 [3] यजुरष्टक. 2.7 [4] यजुरष्टक. 2.7
[5] गीता. 7.7 [6]

"Who can compete with Him?"

"There is no one else who is greater than Myself, O Dhananjaya!"

"No other being is greater than Bhagavan Who exists in all forms (i.e. omnipresent)." (81)

82. अतः दुराधर्षः। गांभीर्यातिशयेन अंभोधिवत् अनभिभवनीयः। यथा—

[1] "मनोमयः प्राणशरीरो भारूपः सत्यसंकल्पः आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदम् अभ्यात्तः अवाकी अनादरः।"

[2] "गंभीरः परमो देवः"

[3] "महोदधिम् इव अक्षोभ्यम्",

[4] "गांभीर्यात् सागरोपमम्" इत्यादि च ॥

तदनेन प्रघट्टकेन

[5] "तद्विष्णोः परमं पदम्",

[6] "तदक्षरे परमे व्योमन्",

[7] "ते ह नाकम्",

[8] "तद्धाम परमं मम",

[9] "दिव्यं स्थानम् अजरं च अप्रमेयम्";

[10] "स्वर्लोकम् आगच्छ गतज्वरः चिरम्",

[11] 'विवेश वैष्णवं तेजः'

[12] 'कला-मुहूर्तादिमयश्च कालः
न यद्विभूतेः परिणामहेतुः"

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[1] छा. 3.14.2 [2] [3] राम. आ. 47.32 [4]
[5] कठ. 3.9 [6] तै. ना. 1.2 [7] पु. सू. 18 [8] गीता 15.6
[9] भार. मौ. [10] राम. बा. 15.33
[11] राम. उ. 110.13 [12] वि. पु. 4.1.84

[1] "तेषां तत् परमं स्थानम्", इत्यादिभिः पूर्वोदाहृतैश्च घुष्यमाणे कालातीतत्व-अक्षरत्व-अपरिणामित्व-तमोऽतीतत्व-नित्यत्व-अपुनरावृत्तिस्थानत्वादिना भगवत्–स्वरूप-गुणादिवत्–

[2] "एकमेव अद्वितीयम्",

[3] "न असत् आसीत् नो सत् आसीत् तदानीम्", इति एकत्व-अवधारणादि - निमित्ताम् अनित्यत्व-शङ्काम् अतीत्य वर्तमाने वैष्णवे परमपदे, श्रीभूमिभ्यां दिव्य-महिषीभ्यां सह कौषीतकी-पर्यङ्क-विद्याद्यवगत - दिव्य-आस्थान - रत्ने, दिव्य-पर्यङ्कोपरि, अनन्त-वैनतेय-विष्वक्सेनादिभिः पूर्वोपपादितैः नित्यसिद्धैः परिचर्यमाण-चरणारविन्दस्य भगवतः सर्वैश्वर्य-अपर-पर्यायं सार्वभौमं सुराजंभवम् अशेष-वेदरहस्यम् आविष्कृतम् ॥

82. **Duraadharshah—** Who is unassailable.

On account of the profundity of His character Bhagavan, like the ocean, cannot be overcome by any one. Vide—

"He is mind-made (i.e. He is realised only by the mind), has Prana for His body, light for His form; He wills the truth, is like the Akasa, is all-action, is all desires, all sweet odours, all tastes, has appropriated all this (set of qualities) and does not speak since there is no one whom He has to respect or please."

"He is the Supreme God and is profound by nature."

"Like the deep ocean, Bhagavan is ever inperturbable".

"He resembles the Ocean by virtue of His profound nature." ; and texts like these.

Here are some Vedic passages which are relevant to this section;

नि.—82. अपां निधिवत् अक्षोभ्यः दुराधर्षः इतीरितः ।
दुर्विज्ञेयगतिः यस्मात् दुराधर्षः प्रकीर्तितः ।

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[1] वि. पु. 1.6.39 [2] छा. 6,2.1 [3] यजुरष्टक 2.8.9

"That is the supreme abode of Vishnu."

"In that Parama-Akasa (i.e.) Sri Vaikunta, which is indestructible";

"In the Heaven the Muktas attain (all greatness)."

"That resplendent world is mine."

"The Celestial place which is undecaying and immeasurable."

"Come to that heavenly abode for eternal stay giving up all your worries."

"He entered that resplendent world that pertains to Vishnu."

"Time with all its divisions of kalaa, muhurta etc. are never the cause of any mutation of that sublime World of His."

"That is the Supreme world of Released Souls." By these texts and those quoted already in the course of the explanation of the several names, it is proclaimed that Sriman Narayana's Transcendental World (i.e. Sri Vaikunta), like His own essential nature and qualities, is beyond the sway of time, indestructible, devoid of all transmutations; is beyond the range of Tamo-guna (i.e. the dark Prakriti), eternal and a place from which there is no return for those who reach it.

"That is only one without a second".

"Then there was neither the sentient, nor the non-sentient". By the words 'only one' in the Mantra the doubt may arise if nothing else exists except Bhagavan. But the supreme Transcendental World—Sri Vaikunta—is not nullified by this since that world also is eternal and unique. In that Sri Vaikunta, Bhagavan Narayana is with His Celestial Consorts, Sri and Bhumi. He is on a Celestial Couch which is in a Celestial Hall about which we learn from the Paryanka Vidya in the Kaushitaki Upanishad and others; Service to Bhagavan is

being done by the Eternally free Angels like Ananta, Vainateya (i.e. Garuda) and Vishvaksena about whom mention has been already made. Thus the supreme sovereignty and the universal rulership which is for the benefit of the world and which is the great secret of the Vedas, has been delineated.

तथा वायुप्रोक्तशैवे स्पष्टम्—

"वैकुंठे तु परे लोके श्रिया सार्धं जगत्पतिः ।
आस्ते विष्णुः अचिन्त्यात्मा भक्तैः भागवतैः सह ।।" इति ।

श्रीविष्णुतत्त्वे—

[1] "पञ्चशक्तिमयो देवः बहिर्लोकेश्वरेश्वरः ।
आस्ते स्वानन्दभावेन परमव्योम्नि सुस्थितः ।।" इति च ।।

(82)

This is clearly stated in the **Saiva Purana** narrated by Vayu—

"The Lord of the universe dwells in the Supreme Region of Vaikunta along with Lakshmi. The incomprehensible Paramatma is there with His devotees as well as the devotees of those devotees."

The **Vishnu Tattva** says—"The Lord whose body is composed of the five Saktis (Celestial Powers) and who is the Ruler of the rulers of the outside world' dwells in the Supreme Region (Vaikunta) replete with Bliss in the enjoyment of self." (The five saktis (or powers) are—Time, knowledge, action, desire and life.) (82)

83 (536). अथ विस्मृत-यथोक्त-निरुपाधिक–दास्य-निर्मम-त्वानाम् अनादि-अविद्या - आरोपित-स्वातन्त्र्य-प्रवृत्तानां संसारिणां कृतज्ञः—आनुकूल्य-लवं जानाति इति । [2] "आतोऽनुपसर्गे कः ।" ब्रह्मज्ञः (674), प्राणदः (66, 323, 409, 956) इत्यादयोऽपि एवम् । यः खलु आह—

1 2 अष्टा. 3,2,3

[1] "अपि चेत् सुदुराचरः......सम्यक् व्यवसितो हि सः ।।" इति ।
न च प्रत्युपकारं पश्यति ईदृशे । यथा—
[2] "गोविन्देति यदाक्रन्दत् कृष्णा मां दूरवासिनम् ।
ऋणं प्रवृद्धमिव मे हृदयात् न अपसर्पति ।।" इति च ।।

(83)

83 (536). **Kritajnah**—He who is grateful.

This name signifies that the Lord remembers the little good will shown to Him by the human beings in the world, despite the fact that they have forgotten the natural relationship between them (viz. that He is their Master and they are His servants); and they think, that all things belong to them and are acting as though they are independent due to their ignorance from beginningless time. "The affix 'ka' comes after a verbal root that ends in 'aa' when there is no upasarga (preposition) preceding it (and when the object is in composition with it." The names 'Brahmajna' (674), 'Praanadah' (66, 323, 409, 956) and others come under this rule. The declaration (of Sri Krishna in Gita) is as follows:

"If a man, even of exceedingly wicked conduct, (worships me without, resorting to anyone else,) he must be esteemed (and honoured) as being indeed righteous. For he is rightly resolved."

In the case of such a devotee Lord does not see anything that He can do by way of return for his good act.

"That cry for help uttered aloud by Draupadi even from a distance calling me "Govinda"—that cry is never away from my mind like a debt that has increased with the interest accumulated on it." (83)

नि.—83. प्राणिभिः यत् कृतं कर्म तत् ज्ञात्वा फलदो यतः ।
पत्रपुष्पादिना तुष्टः कृतज्ञो मोक्षदानतः ।।

1 गीता 9,30 2 भार. 3.58.22

84. तच्च तेषां सुकृतम् अस्मादेव प्रसन्नात् इति कृतिः ।

[1] "अकर्तरि च कारके संज्ञायाम्" इत्यधिकारे स्त्रियां क्तिन्नन्तः । एवं भूति (636) सिद्धि (99) प्रभृतयोऽपि । यथा—

[2] "एष एव साधु कर्म कारयति तं यम् एभ्यो लोकेभ्य: उन्निनीषति ।।" (84)

84. **Kritih—He is Himself that act.**

That virtuous act of the Jivas owes its origin to the Lord who is pleased. Vide—

"He makes that person do virtuous acts whom He wants to lift up from the worlds of material existence."

"And the affix 'Ktin' comes after a root when the sense is that of an appellative, the word being related to the verb from which its name is deduced as a Karaka, but not as an agent Karaka. Here it is with reference to a word in the feminine gender. 'Bhuti' (636) 'Siddhi' (99) and others also come under this group. (84)

85. तस्य कर्तारोऽपि आत्मान: तदायत्त-स्वरूप-प्रवृत्त्यादिकतया अस्य स्वभूता: इति आत्मवान् ।। (85)

85. **Aatmavaan—The possessor of the souls.**

The souls, who are the doers of such (virtuous) acts are His own property since their essential nature and actions are dependent on Him. (85)

नि.—84. यस्मात् प्रसन्नात् सुकृतं तेषां स कृति: इष्यते ।
प्रयत्नो वा क्रिया वा अथ कृतिः उक्ता क्रियावताम् ।।
नि.—85. एषाम् आत्मशरीरादि-निरासात् अथवा आत्मवान् ।
स्वे महिम्नि प्रतिष्ठानात् आत्मवान् अभिधीयते ।।

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[1] अष्टा. 3.3.19 [2] कौषी. ब्रा. 3.9

सुरेशः शरणं शर्म विश्वरेता: प्रजाभवः ।
अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ।। १० ।।

86. फल्गु-पद-लिप्सूनां ब्रह्मादीनामपि संविधाता सुरेशः । यथा ब्रह्मा—

[1] "यस्य प्रसादात् अहम् अच्युतस्य
भूत: प्रजा-सर्गकरोऽन्तकारी ।
क्रोधाच्च रुद्रः स्थितिहेतुभूतः......।।" इत्यादि ।। (86)

Suresah Saranam Sarma
Visvaretaah Prajaabhavah |
Ahas - Samvatsarah Vyaalah
Pratyayah Sarva-darsanah || (10)

86. **Suresah—The Lord of the gods.**

He is Suresa, because it is He who confers even on Brahma and others the small posts desired by them. So does Brahma say—

"By the Grace of Bhagavan Achyuta, I have become the creator of the beings; and by His wrath, Rudra became the destroyer of the beings. That Achyuta is the cause of the sustenance (of this universe)." (86)

87. अविशेषेण सर्वेषां शरणम् । शृणातेः रक्षणार्थात् ल्युट् । एवं करणम् (380), कारणं (381), प्रमाणं (430 959), इत्यादयोऽपि । निरुपाधिकः प्रापकः । यथा—

नि.—86. ब्रह्मादीनां फल्गु-फल-लिप्सूनां त्रिदिवौकसाम् ।
संविधाता सुरेशश्च प्रोच्यते विबुधोत्तमै: ।।

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[1] वि. पु. 4.1.85

[1] "तं ह देवम् आत्म-बुद्धि-प्रसादं मुमुक्षुर्वै शरणमहं प्रपद्ये",

[2] "निवासः शरणं सुहृत् गतिः नारायणः",

[3] "शरण्यं शरणं च त्वाम् आहुः दिव्या महर्षयः" इत्यादि ।

(87)

87. **Saranam**—The Refuge.

He is the Refuge for all without a difference. The word 'Saranam' is derived from the root 'sr' which signifies protection with the addition of the suffix 'Lyut'. Karanam (380), Kaaranam (381), Pramaana (430, 959) and other names also have been similarly formed.

He is the means not conditioned by any limiting adjuncts.

"Being desirous of Release I seek refuge in that Deity who reveals knowledge about Himself".

"Narayana is the abode, the refuge, friend and the goal of attainment."

"The divine sages refer to Thee as the Protector and the Refuge". (87)

88. शर्म—सुखं परमप्राप्यं च इति शर्म। तस्मात् एव सुखार्थात् मनिन्। यथा—

[4] "सर्वगन्धः सर्वरसः",

[5] "कं ब्रह्म खं ब्रह्म",

[6] "आनन्दो ब्रह्म" इति ।।

(88)

नि.—87. आर्तानाम् आर्तिहन्तृत्वात् शरणं परिकीर्तितः ।
यदुपासं भयं दुःखं पापं बंधो न बाध्रते ।
प्रतिष्ठा च सुखं ज्ञानं भवेत् शरणं इत्यतः ।।

नि.—88. परमानन्द-रूपत्वात् शर्म हिंसादि-मन्थनात् ।

[1] श्वे. 6.18 [2] सु. 6 [3] राम. यु. 120.18
[2] छा. 3.14.2 [5] छा. 4.10.5 तै. भृ. 6

88 **Sarma**—Bliss.

Sarma is His name. He is Sarma, i.e. Bliss which is the highest goal to be attained. The suffix 'Manin' has been added to denote the sense of happiness. Vide—

"He is all smell and all taste".

"Brahman is (Supreme) happiness, Brahman is the ether." (i.e.) the nature of Brahman as bliss is in itself infinite and indescribable. "Brahman is Bliss." (88)

89. शरण-शर्म-प्रकारान् विवक्षति—विश्वरेताः—विश्वं कार्यम् अस्य इति । स हि स्वज्ञान-स्थान-परिचरण-ऐदमर्थ्येन प्रजानां ज्ञान-कर्मेन्द्रियादिकं विश्वं करोति । यथा—

[1] "एतस्मात् जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुः ज्योतिः आपः पृथिवी विश्वस्य धारिणी ।।"

[2] "सप्त प्राणाः प्रभवन्ति तस्मात्",

[3] "भवन्ति भावा भूतानां मत्त एव पृथग्विधाः" ।

श्रीविष्णुतत्वे

[4] "विचित्रा देह-संपत्तिः ईश्वराय निवेदितुम् ।
पूर्वमेव कृता ब्रह्मन्! हस्त-पादादि-संयुता ।।" इति ।।

(89)

89 . **Visvaretaah** He whose creation the universe is.

This name explains how He is the Refuge and also the source of Bliss. The universe is His creation; He creates all the organs of action for the sole purpose of investing the beings with knowledge, place and residence and service to Him. Vide—

नि.—89. विश्वं रेतो भगवतो विश्वरेताः हरिः स्मृतः ।
ज्ञानेन्द्रियादिकं विश्वं परिचर्यार्थमेव हि ।
यः प्रजानां करोति इति विश्वरेताश्च स स्मृतः ।।

[1] मुण्ड. 2.1.3 [2] मुण्ड. 2.1,8 [3] गीता 10.5 [4] पांचरात्र

"From this (Supreme Being) do emerge life, mind, and all the sense-organs as well as ether, air, water, and earth which supports all in the universe."

(The two eyes, the two ears, the two nostrils and mouth) These seven sense organs emanate from Him."

"The various mental states of beings arise from Me alone."

Sri Vishuu Tattva says— "Brahman ! This wonderful wealth, namely body, associated with hands, legs etc., has already been created by me with a view to enable the beings to use them in the service of the Supreme". (89)

90. सर्वाः प्रजाः तद्दत्तैः तैरेव उपकरणैः तस्मिन् भवन्ति, तदाभिमुख्य-योग्या भवन्ति इति प्रजाभवः । अधिकरणे

[1] "पुंसि संज्ञायां घः प्रायेण" इति घः । एवम् आश्रमः (856)

नियमः (163, 869) यमः (164, 870) इत्यादयः ॥ (90)

90. **Prajaa-bhavah**—The abode of the Prajas (i.e. living beings).

Along with the limbs etc. granted by Bhagavan all beings rest in Him; in other words they become fit for being drawn towards Him.

The affix 'Gha' generally comes in the sense of an instrument or location, after a root, when the word to be formed is a name and is in the masculine gender."

Aasramah (856), Niyamah (163, 869), Yamah (164, 870) and others also are governed by this rule. (90)

नि॰—90. तद्दत्तैरेव करणैः तस्मिन् अभिमुखाः प्रजाः ।
सर्वाश्चैव भवन्ति इति प्रजाभवः उदाहृतः ॥

[1] अष्टा 3.3.118

91. न हीनः अस्य अस्तीति अहः ।

[1] "अहः अहीनम्" इति मौलं निरुक्तम् ।

[2] "नहि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति" इति ।

अनाद्यविद्या-निद्रावधौ स्वावबोध-हेतुत्वात् वा अहरिव इति अहः ॥ (91)

91. **Ahah**—He who never forsakes (any one).

This name signifies there is no one who is abandoned by Him. The ancient etymological work says;

"He is Ahah since He does not forsake anyone."

Gita also declares—"No one who does what is good, dear friend, ever meets with a sad fate."

Or Bhagavan is Ahah (day) because like the day He brings about the waking of the beings who have been in the deep sleep of beginningless Avidya or Nescience. (91)

92 (423). एवं प्रबुद्धेषु समुद्धरणाय संवसति इति संवत्सरः । वसेः [3] "सं पूर्वात् चित्" इति 'सरन्' प्रत्ययः ।

[4] "सस्यार्धधातुके" इति तकारः । यथा—

[5] "ददामि बुद्धियोगं तं येन माम् उपयान्ति ते",

[6] "तेषाम् अहं समुद्धर्ता" इति ॥ (92)

92 (423). **Samvatsarah**—He who lives.

When the beings are awake like this, He lives for their uplift. Therefore He is Samvatsarah. The suffix 'Saran' is

नि.—91. न सन्ति हीना यस्येति अहः स परिकीर्तितः ।
अनाद्यविद्या-निद्रायां स्वधी-हेतुतया हि अहः ।।

नि.—92. इत्थं तेषु प्रबुद्धेषु वसत्युद्धरणाय यः । संवत्सरः

[1] मूलसं [2] गीता 6.40 [3] उणादि-पाद- 3
[4] अष्टा 7.4.49 [5] गीता 10.10 [6] गीता 12.7

added to the root 'Vas' (to dwell) when it is preceded by the preposition 'sam' and the affix is treated as 'chit', which places the accent on the last syllable. By another rule, 'ta' is substituted for the final 'sa' of a root before an Ardhadhatuka affix beginning with 's'. (Vas+sara≡vatsara)

"I give with love that particular mental condition (of Bhakti) by which they attain me."

"I redeem them from the world." (92)

93. [1] " आनयैनं हरिश्रेष्ठ! दत्तम् अस्य अभयं मया " इति प्रस्थानेन तान् आत्मसात्करोति इति व्यालः ।

[2] " ला आदाने " । [3] " आतश्च उपसर्गे " इति ' क ' प्रत्ययः ॥ (93)

93. **Vyaalah**—He who accepts (the devotees).

"O the king of Monkeys! (Sugriva)! Bring him (Vibhishana), for I have offered him protection." On this principle Bhagavan makes them His own. So He is Vyaala. The word is derived from the root 'Laa' (to take or accept). The suffix 'Ka' is placed after a root, the final letter of which is 'aa' when it is preceded by a preposition (Vi+aa+laa+k≡ Vyaalah) (93)

94. प्रतीयते अस्मिन् इति प्रत्ययः । स हि तान् प्रत्याययति—विस्रंभयति । यथा—

[4] " तं देवम् आत्म-बुद्धि-प्रसादम् । " इति । श्रीविष्णुतत्त्वे—

[5] " भूयो भूयोऽपि ते ब्रह्मन्! विश्वास्यः पुरुषोत्तमः । "

नि,—93. तान् आत्मसात् व्यालः उक्तः करोति यः ।

[1] राम. युद्ध. 18.34 [2] अदादिः [3] अष्टा 3.1.136
[4] श्वे. 6.18 [5] वि. त.

स्वयं च सभापर्वणि—

[1] " यदि ते हृदयं वेत्ति यदि ते प्रत्ययो मयि ।
भीमसेनार्जुनौ शीघ्रं न्यासभूतौ प्रयच्छ मे ॥ " (94)

94. **Pratyayah**—One who can be relied upon.

He is Pratyayah since one places confidence in Him. For He makes all have confidence in Him.

Vide-"That Deity who reveals knowledge about Himself".

In **Vishnu-Tattva** :- "O Brahmin : That Supreme Person (Purushottama) should be relied upon more and more."

Sri Krishna Himself says in **Sabha Parva** (Mahabharata) "If your heart understands me, and if you have faith in me, place Bhima and Arjuna immediately at my disposal. (94)

95. तेषां सर्वं स्वमहिमानं दर्शयति इति सर्वदर्शनः । यथा—

[2] " तमक्रतुं पश्यति वीतशोकः
धातुः प्रसादात् महिमानम् ईशम् ",

[3] " तस्यैष आत्मा विवृणुते तनूं स्वाम् " इति ॥ (95)

95. **Sarva-darsanah**—He who displays all (His glory).

Bhagavan shows all His greatness to them (who have faith in Him). Vide–

"When a person realises the greatness of the Supreme Ruler that He is not tainted by the touch of Karma, then by His Grace he becomes free from all grief."

"To Him this Self (i.e, Bhagavan) reveals His own form." (95)

नि.—94. योऽसौ प्रत्याययति तान् प्रत्ययः स उदाहृतः ॥

नि:—95. महिमानं सर्वसहं तेषां दर्शयति इति सः ।
सर्वदर्शनः आख्यातो नवार्णो लोचनप्रदः ॥

[1] भार. स. 20.7 [2] श्वे. उ. 3.20 [3] मु. 3.2.3

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिः अच्युतः ।
वृषाकपिः अमेयात्मा सर्वयोग-विनिस्सृतः ॥ ११ ॥

96 (206, 524). तेषां स्वप्राप्ति-परिपन्थि सर्वं स्वयमेव क्षिपति इति अजः ।

[1] "अज गति क्षेपणयोः" । अच् । यथा—

[2] "तेषामेव अनुकंपार्थम् अहम् अज्ञानजं तमः ।
नाशयामि आत्मभावस्थः ज्ञानदीपेन भास्वता ॥"

[3] "अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि" इत्यादि ॥ (96)

Ajah Sarvesvarah Siddhah
Siddhih Sarvaadih Achyutah I
Vrishaa-kapih Ameyaatmaa
Sarva-yoga-vinissritah II (11)

96. **Ajah** -(206, 524)—Remover (of all obstacles).

He Himself removes all obstacles which prevent the Jivas from attaining Him.

The root 'Aj' signifies movement or throwing away and the affix 'Ach' is added to form the word 'Ajah'.

"Out of mercy to those very persons, I, who am in their mental structure (as the object of thought), dispel the darkness of ignorance by means of the luminous lamp of knowledge."
"I will set thee free from all sins." And so on. (96)

97. समर्थानाम् असमर्थानां च सर्वेषां शरणागतानां विलंबनं वैक्लव्यं च परिहर्तुम् आशु तान् अश्नुते इति सर्वेश्वरः । [4] "अश्नोतेः आशुकर्मणि वरट् च" इति वरट्, उपधाया ई कारश्च ।

[5] "विभीषणेन आशुजगाम सङ्गमम्" इति ॥ (97)

नि.—96. प्रत्यर्थिनः स्वसंप्राप्तौ प्रजानां क्षिपति इति अजः ।
नि.—97. अशक्तानां च शक्तानां वैरूप्यं शरणैषिणाम् ।
अश्नुते परिहर्तुं यः स सर्वेश्वरः ईरितः ॥

[1] भ्वादिः [2] गीता 10.11 [3] गीता 18.66
[4] उणादि पाद 5 [5] राम.यु. 18.39

97. **Sarvesvarah**—He who reaches all.

He is called Sarvesvarah because He quickly reaches all those who have taken refuge in Him, whether they are qualified or not in order to avoid delay in dispelling their uneasiness. The affix 'varat' comes after the root 'vas' (to pervade) when the word formed from it refers to having the power of granting success soon, and the penultimate letter 'a' of 'as' is replaced by 'ee' and thus (ee+s+vara) the word 'Isvara' is formed.

"He (Rama) immediately obtained the company of Vibhishana." (97)

98 (825). तेषां स्वरूपेण सिद्धः । निष्ठा । एवं 'प्रथितः' (321) हितः इत्यादयोऽपि । न उपायैः साध्यः । यथा—

[1] "न्यास इत्याहुः मनीषिणो ब्रह्माणम्" इति ॥ (98)

98. **Siddhah**—He who is ever-existing.

With reference to the devotees, He is in their hands. Prathitah (321), Hita (?) and other names come under the same rule of derivation. They are past participle forms. He is not something that has to be prepared by some means or other.

"Wise men say that Brahman itself is Nyasa" (Surrender). (That is—Brahman is the means and the goal). (98)

99. उपायैरपि अयमेव साध्यते इति सिद्धिः । यथा —

[2] "यदिच्छन्तो ब्रह्मचर्यं चरन्ति",

[3] "यं पृथक् धर्मचरणाः पृथग्धर्म-फलैषिणः ।
पृथग्धर्मैः समर्चन्ति तस्मै धर्मात्मने नमः ॥" इति ॥ (99)

नि.—98. स्वरूपेणेव भक्तानां सिद्धत्वात् सिद्धः उच्यते ।
नि.—99. अयमेव हि उपायैश्च सिद्धिः स्यात् साध्यते यतः ॥

[1] तै. ना. 50 [2] कठ 2,15 [3]

99. **Siddhih**—Goal.

He is Siddhi, because He is the goal to be reached by adopting the means. Vide —

"Desirous of attaining Him, they practise celibacy".

"My salutations to Him who is the very embodiment of Dharma, towards whom some adopt a unique Dharma, from whom some desire diverse fruits of Dharma, and whom some worship by different Dharmas." (99)

100. तेषां परावर-सर्वपुरुषार्थ-मूलम् इति सर्वादिः ।

यथा— [1] "ये त्वां देवं ध्रुवं भक्ताः पुराणं पुरुषोत्तमम् ।
प्राप्नुवन्ति सदा कामान् इह लोके परत्र च ।।"

[2] "सर्वान् कामान् प्राप्नुवन्ते विशालान्
त्रैलोक्येऽस्मिन् कृष्ण-नामाभिधानात्" इति ।। (100)

इति

श्रीहरितकुलतिलक – श्रीवत्सांकमिश्रसूनोः
श्रीरंगराज – दिव्याज्ञालब्ध – श्रीपराशरभट्ट – अपर नामधेयस्य
श्रीरंगनाथस्य कृतौ
श्रीविष्णुनामसहस्रविवरणे श्रीभगवद्गुणदर्पणे
प्रथमम् शतकम् समाप्तम् ।।

नि.—100 सर्वेषां पुरुषार्थानां मूलं सर्वादि। ईरितः ।।

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[1] शाम, यु. 120.31 [2]

100. **Sarvaadih—The source of all.**

Bhagavan is the cause or source of all the goals, high or low, of His devotees. Vide—

"Those devotees who steadily worship Thee, Supreme Purusha, the Deity, the ancient and the immutable, attain always their desires both in this world and in the other".

"By the mere utterance of the name of Sri Krishna, they realise all their great desires in the three worlds of this universe". (100)

THUS ENDS

The commentary on the first Hundred Names
in Sri Bhagavad-Guna-Darpana
explaining the Thousand Names of Vishnu
written by Sri Ranganatha
who is the shining star of Harita Race,
who is the son of Sri Vatsanka Misra and
on whom was conferred the name of Parasara Bhatta
by the divine command of Sri Rangaraja.

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द्वितीयशतकप्रारम्भः

101 (320, 557). तेभ्यः प्रपन्नेभ्यः न अपगतः अच्युतः ।

[1] "यस्मात् न च्युतपूर्वोऽहम् अच्युतः तेन कर्मणा ।"

[2] "तस्याहं न प्रणश्यामि",

[3] "न त्यजेयं कथञ्चन" इति ॥ (101)

Second Hundred

101. (320, 557) **Achyutah**—He who is never separated.

He is never away from those who have sought refuge in Him.

"I have never abandoned (my Bhaktas). Because of this act of mine I am known as Achyuta."

"I do not disappear from him."

"Never will I abandon him." (101)

102. अच्युतमेव धर्मवराहत्वेन समर्थयते—वृषाकपिः । तथा आर्षं निरुक्तम्—

[4] "कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते ।
तस्मात् वृषाकपिं प्राह काश्यपो मां प्रजापतिः ॥" इति (102)

नि.—101. भक्तेभ्योऽच्युतपूर्वत्वात् अच्युतः परिकीर्तितः ।
आश्रितानां च्युतिः यस्मात् नास्ति सः अच्युत ईरितः ॥

नि.—102. कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते ।
तस्मात् वृषाकपिः प्रोक्तः वस्त्रणोऽभीष्टदो मनुः ॥

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[1] [2] गी. 6.30 [3] राम. यु. 18.3 [4] भार. शा. 343.59

102. **Vrishaa-kapih**—Varaha, the Dharma Incarnate.

It is being declared that Achyuta is no other than the Dharma-Varaha. Such is the etymology given by the ancient seers :-

"Kapi is the sublime Varaha and Vrisha is Dharma. Therefore I am Vrishaakapi. Kasyapa, the Prajapati (the secondary creator) declared about me thus." (102)

103 (189). अस्मिन् आश्रितानुग्रहस्रोतसि

[1] "अतो ज्यायांश्च पूरुषः",

[2] "भूयांश्च अतो जनार्दनः" इति न्यायेन अमेयात्मा—इयान् इति अपरिच्छेद्यस्वरूपः ॥ (103)

103. (189) **Ameyaatmaa**—He who is of an incomprehensible nature.

This Bhagavan is the spring from which flow the blesssings to His devotees. About Him the Sastras say:—

"Therefore the Purusha is greater (than all)".

"Janardana is, therefore, superior."

As revealed by these texts He is Ameyaatmaa; i.e., His essential nature cannot be comprehended by any one that it is this much. (103)

104. कथम्? सर्वयोगविनिस्सृतः । सर्वैरपि शास्त्रलक्षणैः स्वमनीषिका-परिकल्पितैरपि, योगैः—उपायैः, विनिस्सृतः—विशेषेण-वेद-परमगुह्यैरिव निस्सृतः—प्राप्तुं योग्यः; सुग्रह इति वा । यथा—

नि.—103. इयान् इति अपरिच्छेद्यस्वभावात् सर्वतोऽधिकः ।
अमेयात्मा समुद्दिष्टो हि औन्नत्यफलदो मनुः ॥

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[1] पु. सू. 3 [2]

30

[1] " स्वबुद्धिमात्रः निर्ज्ञातः—परमात्मा जगत्प्रभुः ।
स्वैश्वर्यानुभव-प्रीतो ज्ञातारम् अनुसेवते ॥ " इति ।

श्रीपौष्करे—

[2] " यस्मात् सद्भक्ति-युक्तानां प्रपन्नानां क्रमं विना ।
प्रसादम् एति मन्त्रेशः तु अचिरात् भावितात्मनाम् ॥
किं पुनर्वै क्रिया-ज्ञान-संपूर्णानां तु पौष्कर! ।
श्रद्धा-भक्ति-पराणां च बोधितानां च देशिकैः? ॥ " इति ॥

श्रीविष्णुतत्त्वे—

[3] " नियुक्तं मनसा वाऽपि यदि गृह्णाति माधवः ।
किं नु (?) नोन्मूलितं दुःखम् एतावदिति निश्चितः ॥ "
इति ॥ (104)

104. **Sarva-yoga-vinissritah**—He who can be attained by all means.

To the question "How is He great?" the answer is Sarva-yoga-vinissritah. Through the practice of all the Yogas (i.e. means) laid down in the Sastras as well as those determined by one's own intelligence, which are very much like the great secrets propounded by the Vedas, it is possible to attain Him. Or it may be said He is easily attainable. Vide-

"Paramatma, the Lord of the Universe, is ever with that person who realises Him by means of comprehension through his mind alone, becoming pleased with the enjoyment of His (Paramatma's) glory."

In **Paushkara (Samhita)** it is stated-

"The Lord of the Mantras becomes pleased before long with those who seek refuge in Him provided they have pure devotion and have meditated upon Him though not in the prescribed manner. When such is the case, it goes without saying that He becomes pleased with those who are fully equipped with virtuous acts and knowledge, who are endowed with faith and devotion, and who have been instructed by the Acharyas, O Paushkara!"

In Vishnu Tattva— "If Bhagavan Madhava accepts a person who is devoted to Him, though only by mind, is it possible to determine that only this amount of his misery has been wiped out and not more than that?" (104)

नि.—(104.) सर्वैरुपायैः प्राप्यश्च सर्वयोग-विनिस्सृतः ।

[1] [2] पौष्कर. सं [3] वि. तत्त्व.

वसुर्वसुमनाः सत्यः समात्मा संमितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ १२ ॥

105. (271,701) तेषु इयताऽपि अतिप्रीत्या वसति इति वसुः।
वसेः । [1] " शृस्वृ स्निहित्रप्यसिहनि क्लिदिबन्धि मनिभ्यश्च "
इति उः ॥ (105)

Vasuh Vasumanaah Satyah
Samaatma Sammitah Samah !
Amoghah Pundarikaakshah
Vrisha-karmaa Vrishaakritih !! (12)

105. (271, 701). **Vasuh**—He who dwells.

Bhagavan is called Vasu since He is pleased with even this small amount of devotion and lives in them. The roots 'Vasi' (to dwell), Sri, Svri etc. take the affix 'u', (105)

106 (702). वसुनि—निधौ इव, तेषु मनः अस्य इति वसुमनाः।
[2] " स महात्मा सुदुर्लभः " इति ॥ (106)

नि.—105. वसति इति वसुः तेषु प्रीत्या परसया स्वयम् ।
नि.—106. वसुनीव निधौ तेषु मनो यस्यास्ति सर्वदा ।
सर्वैः वसुमनाः प्रोक्तो मातृवत् पोषको मनुः ॥

[1] उणादि पाद 1,10 [2] गीता 7.19

106. (702) Vasu-manaah—He who has a heart which thinks of His devotees as a treasure.

Vasu—treasure; He is called 'Vasumanaah' since His mind thinks of them as a treasure.

"That high-souled man is very hard to find." (106)

107 (213, 873). तेषु सत्सु साधुः इति सत्यः ।
[1] "तत्र साधुः" इति यत् ॥ (107)

107. (213, 873) Satyah—He who is well-disposed.

Bhagavan is called 'Satyah' since He is well-disposed towards pious souls. "The affix 'yat' comes after a word in the locative case in the sense of excellent thereto." (107)

108. तेषु गुणादिभिः निम्नोन्नतेष्वपि अनालोचित-विशेष-मनाः समात्मा । यथा

[2] "समोऽहं सर्वभूतेषु" इत्यादि ॥ (१०८)

108. Samaatmaa – He whose mind is uniformly disposed.

His mind is equally disposed towards all even though they may be high or low by virtue of their qualities and it does not proceed to think of their merits or demerits. Vide—

"I am the same in relation to all beings". (108)

109. तैः सम्मितः । [3] "द्यति स्यति" इत्यादिना इकारः । अस्मत् - हस्तस्थः इति सम्यक् परिच्छिन्नः । यथा—

नि.—107. सत्सु साधुः सत्यः इति ।

नि.—108. समात्मा समचित्ततः ।

[1] अष्टा 4.4.98 [2] गीता 9.29 [3] अष्टा 7.4.40

[1] "ऊन-षोडश-वर्षो मे रामो राजीव-लोचनः",

[2] "ममायं तनयो निजः" इति दशरथ-वसुदेवादिभिः ॥(109)

109. Sammitah—He who has been rightly understood.

The short 'i' is substituted for the final of the roots 'do' 'so' 'maa' and 'sthaa' ('maa' + i = mita).

It has been well appraised (by His devotees) that He is in their hands, (as said by Dasaratha, Vasudeva and others) :—

"My Rama, the lotus-eyed, is less than sixteen years old."

"He (Sri krishna) is my own son."

110. तेष्वपि परिचित - अपरिचित - तीव्र - मन्द-संवेगित्वादि अविगणय्य गौरवे सम इति समः ।

[3] "सम ष्टम अवैकल्ये", औणादिकोऽकारः ॥ (110)

110. Samah—He who is of a uniform disposition.

Bhagavan's attitude is the same towards all His devotees. He does not bestow any thought on the fact whether the person is known to Him or not known to Him and whether his devotion is intense, or mild. The letter 'a' of aunaadi has been added to the root 'Sam' (not to be confused). (110)

111 (156). तेषाम् अवितथ-स्पर्शः अमोघः। यथा—

[4] "अमोघं दर्शनं राम न च मोघः तव स्तवः ।
अमोघास्ते भविष्यन्ति भक्तिमन्तश्च ये नराः ॥" इति ॥ (111)

नि.—109. मितत्वात् च तथा भक्तैः संमितः परिकीर्तितः ।

नि.—110. ज्ञातेऽपरिचिते चापि समत्वात् समः उच्यते ।

नि.—111. वितथ-स्पर्श-रहितः स हि अमोघः प्रकीर्तितः ।

[1] राम. बा. 2.02 [2] वि. पु. 5.5.5 [3] भ्वादिः
[4] राम. यु. 120.31

111. (156) **Amoghah**—He who is never futile.

The true contact of the devotees with Bhagavan is never fruitless, Vide-

"Oh Rama! A sight of Thee is never futile. The praise also of Thee is never futile. Those men who are endowed with devotion to Thee will always be successful (in their life)."

(111)

112. [5] " पुण्डरीकं परं धाम नित्यम् अक्षरम् अव्ययम् ।
तद्भवान् पुण्डरीकाक्षः......" ।। इति पुण्डरीकाक्षः ।
नित्य-वैकुंठवासिनां दृष्टिभूतः इत्यर्थः । यथा—

[6] " दिवीव चक्षुः आततम् " इति ।। (112)

(112) **Pundareekaakshah**—The eye of Pundarika, i.e. the Transcendental world.

"Pundarika is the Transcendental world which is eternal, Indestructible and immutable. Thou art like the eye to that world and so Thou art known as Pundareekaaksha.', That is to say, that He is like the eye to the residents of the eternal Vaikunta. Vide-

"Thou art like the broad eye in the Heavens." (112)

113. एवं प्रकृष्टस्यापि अस्य अस्मदादीनामपि पूर्वोक्तदिशा श्रेयस्करत्वात् धर्मरूपम् अस्य कर्म इति वृषकर्मा ।। (113)

नि.—112. पुण्डरीकं परं धाम नित्यमक्षरम् अव्ययम् ।
तद्गतानाम् अक्षिभूतः पुण्डरीकाक्षः ईरितः ।
नि.—113. श्रेयस्करं धर्मरूपं कर्म यस्य प्रचक्षते ।
वृषकर्मा इति विख्यातः शुभकर्मप्रदो मनुः ।।

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[5] भार. उ. 69.6 [6] पु. सू.

113. **Vrisha-karmaa**—He of righteous actions.

Even though He is far above us, He always brings welfare on people like us in the maner mentioned earlier. Therefore all His acts are Vrisha (Dharma i.e. virtuous.) So He is known as Vrisha-karmaa.

(113)

114. तथा आकृतिः अपि इति वृषाकृतिः । अथवा तापत्रय-निर्वापण-सुधासेक - शीतलचेष्टित - चारुरूपत्वात् वृषकर्मा वृषाकृतिः । " वृषु सेचने " । यथा श्रीसात्वते परध्याने—

[1] " विश्वम् आप्याययन् कान्त्या पूर्णेन्द्वयुत-तुल्यया ";

श्रीपौष्करे—

[2] " वपुषा सुन्दरेणैव दिव्येन अविकृतेन च ।
मुञ्चन्तम् अनिशं देहात् आलोकं ज्ञानलक्षणम् ।।
पूर्व-कर्मानलार्तानां ध्यायिनां खेद-शान्तये ।
वदनेन्दु-चयोत्थेन ह्लादयन् गोगणेन तु ।। " इति ।

राजधर्मे—

[3] " ततो महति पर्यंके मणि-कांचन-चित्रिते ।
ददर्श कृष्णम् आसीनं नीलं मेरौ इव अम्बुदम् ।।" इति ।।

(114)

114. **Vrishaakritih**—He of Dharmic form.

He is Vrishaakriti since His form also is of the nature of Vrisha (i.e. Dharma). Or He is Vrishakarma and Vrishakriti because He possesses a beautiful form and also does acts which are cool and refreshing like the shower of Nectar which

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नि.—114. धर्मरूपा आकृतिर्यस्य स वृषाकृतिः उच्यते ।
तापत्रयाग्नि-दग्धानां सुधेव अत्यन्तशीतलम् ।
रूपं कर्म च यस्यास्ति वृषकर्मा वृषाकृतिः ।।

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[1] सात्वत [2] पौष्कर [3] भार. राज. 45.13

puts out the threefold heat (i.e. sufferings of the world.) The root 'Vrishu' signifies sprinkling. Vide **Saatvata (Samhita)** with reference to the meditation on the Supreme (Godhead)-

"The Supreme refreshes the universe with his lustre which is like that of ten thousand full moons."

In Sri Paushkara—"With His form which is beautiful, lustrous and unchanging, He always emits the light of knowledge out of his body. To bring about the cessation of the suffering of those who meditate on him and who are burnt by the fire of the Karmas of previous births, He sheds heaps of rays from His moon-like face and delights them."

In **Raja dharma** - "Then he saw Sri Krishna who was seated on a great throne made of gold and adorned with gems, and who was like a blue cloud resting on Mount Meru." **(114)**

रुद्रो बहुशिरा बभ्रुः विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतः स्थाणुः वरारोहो महातपाः ॥ १३ ॥

115. एवंविधरूप-विविधचेष्टित - द्रुत-हृदयान् सानन्द - बाष्पान् कुर्वन् रोदयति इति रुद्रः ।

[1] "रोदेर्णि लुक् च" इति 'रक्' प्रत्ययो णिलोपश्च । यथा श्रीविष्णुतत्त्वे—

[2] "आह्लाद-शीत-नेत्राम्बुः पुलकीकृत-गात्रवान् ।
सदा पर-गुणाविष्टो द्रष्टव्यः सर्वदेहिभिः ॥" इति ॥
(115)

Rudro Bahu - siraah Babhruh
Visva-yonih Suchi-sravaah !
Amritah Saasvatah Sthaanuh
Varaaroho Mahaa-tapaah !! (13)

नि.—115. ईदृग्रूपैः चेष्टितैश्च भक्तान् सानन्दबाष्पयन् ।
रोदयन् रुद्र उद्दिष्टः सर्वसन्तोषदो मनुः ॥

[1] उणादि. पाद. 2.22 [2] वि. त.

115. **Rudrah**—He who makes (devotees) shed tears (of joy).

He is called Rudra because He makes His devotees shed tears of joy with their hearts moved by His fascinating form and diverse virtuous act. The word Rudra means 'one who makes others cry'. The root 'Rod' (to shed tears) takes the affix 'Rak' and there is the elision of the causative sign 'ni'. Vide-Sri **Vishnu Tattva** :

"That devout person - whose eyes are brimming with the cool tears of joy, whose body is covered with hairs on their ends (due to joy) and whose heart is ever filled with thoughts about the qualities of the Supreme Being, he must be seen by all embodied souls". **(115)**

116. बहूनि शिरांसि परस्सहस्रं फणाः अस्य इति बहुशिराः ॥
(116)

116. **Bahu-siraah**—Multi-headed.

(As Ananta) He has many heads and more than a thousand hoods. **(116)**

117. तथाविधः सन् बिभर्ति इति बभ्रुः । भृञः

[1] "कुर्भ्रश्च" इति कुप्रत्ययो द्वित्वं च ।

[2] "यस्य सा सकला पृथ्वी फणामणिशिलारुणा ।
बिभर्ति मालां लोकानाम् ......॥"

[3] "योऽनन्तः पृथिवीं धत्ते शेखरस्थितिसंस्थिताम् ॥" इति ॥
(117)

117. **Babhruh**—The Supporter.

In this form (as Ananta) He bears (the worlds). After the root 'Brinjn' (to support) comes the augment 'Ku' and the letter 'Bha' is reduplicated."

नि.—116. फणाश्च बहवो यस्य स वै बहुशिरा मतः ।
नि.—117. अनन्तरूपो यो धत्ते पृथ्वीं बभ्रुः स ईरितः ॥

[1] उणादि. पा. 1.22 [2] वि. पु. 2.5.22 [3] वि. पु. 5.17.18

"He (as Ananta) bears the series of worlds; and the entire Universe is rendered red by the rays of the gem (on his hoods) that pertain to Him".

"Ananta bears the world which has a secure place on His head." (117)

118 (151). इदम् अनन्तवपुषा सामान्यं सर्वसाधारणं भक्त-संश्लेषविशेषार्थं व्यवस्थापयति—विश्वयोनिः इति । विश्वेषां भेजुषां स्वेन मिश्रयिता इति । "यु मिश्रणे" [1] "वहि श्रि श्रुयु द्रुग्ला हात्वरिभ्यो नित्" इति नित्प्रत्ययः ॥ (118)

118 (151). Visva-yonih—He who associates Himself with all.

"He has dedicated His form as Ananta for embracing His devotees which is common to all and relished by them. He makes all those who desire to attain Him join Him."

The word 'yoni' is derived from the root 'yu' (to join or unite). The affix 'nit' comes after the roots 'vah', 'Sri', 'Sru' 'yu' 'dru', 'glai', 'haa' and 'tvar'. (118)

119. तदुक्तानि अवश्यं शृणोति इति शुचिश्रवाः ।

[2] "शुचीनि श्रावणीयानि शृणोमि इह धनञ्जय! ।
न च पापानि गृह्णामि ततोऽहं वै शुचिश्रवाः ॥" इति ।

भक्त्युपहृतं हि शुचि यथा—

[3] "विदुरान्नानि बुभुजे शुचीनि गुणवन्ति च" इति ।

[4] "धर्म्या रम्याश्च अर्थवतीः विचित्रार्थ-पदाक्षराः ।
शृण्वतो विविधा वाचः विदुरस्य महात्मनः ।
अकामस्यैव कृष्णस्य सा व्यतीयाय शर्वरी ॥" इति ॥(119)

नि.—118, विश्वेषां भेजुषां स्वेन विश्वयोनिस्तु मिश्रणात् ।
नि.—119. भक्तैः उक्तानि अवश्यं यः शृणोति स शुचिश्रवाः ।

[1] उणादि. पा. 4.51 [2] भार. शा. 344.61
[3] भार. उ. 90.43 [4] भार. उ. 93.2

119. **Suchisravaah—He who listens to the pure words.**

He is Suchi-sravaah since He surely listens to the words of His devotees.

"O Dhananjaya! (Arjuna!) I listen here to all that is pure and agreeable to hear. I do not heed to what is sinful. Therefore I am known as 'Suchisravaah.'.

That alone is pure which is offered with devotion. Vide—

"I ate the good and pure food offered with devotion by Vidura".

"The night passed away for Krishna unnoticed as He listened to the varied words of the high-souled Vidura—words which were full of dharma, fascinating, significant, and which contained good imports and sweet sounds and letters". (119)

120. तेषां निरवधिक-माधुर्येण जरामरण-वारणेन सदा सेवायामपि अतृप्तिकरत्वेन वा अमृतः ; यथा—

[1] "अमृतस्येव नातृप्यन् प्रेक्षमाणा जनार्दनम्" इति ॥ (120)

120. **Amritah—The Ambrosia.**

He is known as Amrita, because He is sweet to the devotees to an unlimited extent, or because He wards off old age and death to them, or because they never get satiated in spite of their constantly doing service to them.

"When the sages saw Janardana, they never got satiated as with nectar," (120)

नि.—120. जरामृत्योः वारणेन हि अतृप्तेर्वाऽपि सेवनात् ।
अमृतः (स्यात्) निरतिशय-माधुर्येण च सर्वदा ॥

1

121. ईदृश-शक्तिलेशेन खलु सागर-सारेऽपि अमृतत्वम् उपचर्यते। ततो विशेषमाह—शाश्वतः स्थाणुः। स्वयं नित्यो भोक्तृभ्योऽनपहार्यश्च, अपुनरावृत्ति-भोग्यत्वात्। अन्यत् हि अमृतम् अनित्यं, सकृत्सेव्यं च ॥ (121)

121. **Saasvatah Sthaanuh**—He who is eternal and steady

The nectar, which is the essence of the Ocean, is known as such because of its having just a little of the above-mentioned power. But Bhagavan is different from it, because He is Sasvata and Sthanu (Eternal and steady). By Himself He is eternal and cannot be taken away from those who are enjoying Him. He is the object of enjoyment to those who never think of returning to the world of mortals for rebirth. That other nectar (obtained from the ocean) is not only transitory, but can be taken in only once. (121)

122. तस्मात् वरारोहः। वरम्—उत्कृष्टम्, आरोहणं—स्वप्राप्तिः अस्य इति। अन्यत् हि सर्वम् अवरम्, यथा—

[2] "एते वै निरयास्तात! स्थानस्य परमात्मनः" इति।

122. **Varaarohah**—He who is the Supreme object of attainment.

For this reason, varam—Supreme, aarohanam—is the attainment of Bhagavan. That of all else is inferior. Vide—

"Compared with that world of the Supreme Being, these lower worlds (of Brahma and Indra) are like hell."

नि.—121. भोग्यो हि अपुनरावृत्त्या भोक्तृभ्यो रोचते यतः।
स्वयं नित्यः सदा योऽसौ शाश्वतः स्थाणुरुच्यते ॥

नि.—122. वर उत्कृष्ट आरोहः यस्य स्वप्राप्ति-लक्षणः।
वर्तते स वरारोहः प्रकृष्टस्थानदो मनुः ॥

2

'पर-व्यूह-विभवात्मना त्रिविधं परं ब्रह्म' इति भागवत-सिद्धान्तः। तत्र परं नाम अकार्यं कार्यानवच्छिन्न पूर्णषाड्गुण्य-महार्णवोत्कलिक-एकातपत्रीकृत-निस्सीम–नित्य-भोगविभूतिकं मुक्तोपसृप्यम् अनौपाधिकम् अवस्थानम्।

The doctrine of the Bhagavatas holds that the Supreme Brahman has three aspects, Para, Vyooha and Vibhava.

Amongst them, the Para is that form which is not conditioned by any limiting adjuncts and which is not the effect of another object. It is endowed with the six qualities (knowledge, strength etc.) It is like a great ocean with surging waves. It has a world of enjoyment which is boundless and eternal, and in which it exercises undisputed sovereignty. That again is the object of attainment for the released souls.

व्यूहः च मुमुक्षु-सिसृक्षया प्रदेय–सृष्टि-स्थिति-लयाः शास्त्र-तदर्थ-तत्फलानि ध्यानाराधने लीला च इति ईदृश-कार्योपयुक्त-विभक्त-परगुणरूप-व्यापारशीकर-व्यूह-निर्वाहित-लीलाविभूतिकं मुक्तिसाधकं चतुर्धा अवस्थानम्।

The Vyuha (or Emanation) is in four forms (Vasudeva, Samkarshana Pradyumna and Aniruddha) assumed by Bhagavan with a desire for the creation of persons who have a longing for release. They are in charge of the work of creation, sustenance and destruction; they propound the Sastras, explain their significance and give the fruits in accordance with the rules laid down therein; they also teach the method of meditation and worship of Bhagavan, and other things which pertain to the Leela or sport of Bhagavan. The six qualities of the Para Rupa are allocated amongst the four Vyuhas and each has its own form and duties. They are the means for the attainment of salvation.

विभव: च तच्छाय: सुरनर-तिर्यगादिः स्वविभव-जातीय: ऐच्छः प्रादुर्भाववर्गः । तथा च श्रीसात्वते—

[1] "षाड्गुण्य-विग्रहं देवं भास्वज्ज्वलन-तेजसम् ।
"सर्वतः पाणिपादं तत्" इति उपक्रम्य
"परमेतत् समाख्यातम् एकं सर्वाश्रयं विभुम् ।
एतत्पूर्वं त्रयं च अन्यत् ज्ञानाद्यैः भेदितं गुणैः ।।
विद्धि एतत् व्यूहसंज्ञं वै निःश्रेयस-फलप्रदम् ।
मुख्यानुवृत्तिभेदेन युक्तं ज्ञानादिभिः गुणैः ।।
नानाकृति च तत् विद्धि विभवं भुक्ति-मुक्तिदम् ।।" इति ।

तत्र प्रादुर्भावाः केचित् साक्षात्, यथा मत्स्य-कूर्मादयः । अन्ये तु ऋष्यादि–विशिष्ट - पुरुषाधिष्ठानेन, यथा भार्गवराम - कृष्णद्वैपायनादयः । अपरे काले शक्त्यावेशेन यथा पुरंजयादिषु । इतरे च व्यक्तिषु स्वयमेव अवतीर्य, यथा अर्चावतार इति चतुर्धा ।।

The Vibhava is that group of manifestations of the Lord which are taken by His own will, which are like the Vyuhas, which are of the same species as god, man, animal and so on, and which belong to the same class as His own glory.

Vide the Saatvata (Samhita) which begins thus (with the delineation of the Para or the Transcendental form):

"The Lord has a body endowed with all the six qualities. He shines with intense brilliance and luminosity, and has hands and feet all around. This is called Para-rupa which is unique, which is the support of all and which is all-pervasive. From this emerge three other forms (Samkarshana, Pradyumna and Aniruddha) which are distinguished by the possession of knowledge and other qualities alloted to each one of them and which bestow the fruit, namely Beatitude. These are known as Vyuhas or Emanations.

[1] पौष्करे.

The Vibhava is of two kinds Mukhya and Anuvritti (i.e. Vibhava and Vibhavantara). They are also endowed with knowledge and other qualities. There are diverse forms of this Vibhava and their worship confers the fruits, viz. joy here and bliss in the other world.

In them, (1) some like Matsya and Kurma are direct manifestations; (2) in some incarnations, the Lord enters into the bodies of distinguished sages like Bhargava Rama (Parasurama), Krishna-dvaipaayana (Vyasa) etc. In other Vibhavas He invests His Sakti for some period in some persons as in the case of Puranjaya and others. There are yet others in which He manifests Himself in idols as for instance in the Archavatara (or the Incarnation in Icons.) Thus there are four aspects (beside the Para-rupa).

ननु ब्रह्मादयोऽपि भगवत्प्रादुर्भावाः कल्प्यन्ताम्, तदभेदोपदेशात् । तदिदं जड-जल्पितम्, अस्मदादेः तृणादेश्च तत्प्रादुर्भावत्व-प्रसङ्गात् । अस्ति हि सर्वस्य अभेदव्यपदेशः [1] "सर्वं खलु इदं ब्रह्म" इत्यादिः । नियमेन तेषां ब्रह्मादीनां भगवदवतार-गणनासु अपरिगणनात्, देव-मनुष्यादिवत् सृष्टि-प्रकरणेषु सृज्यतया परिगणनाच्च । प्रत्युत तेषां प्रादुर्भावेभ्यः भेदव्यपदेशाः, प्रादुर्भावशब्द-विलक्षणेन प्रादुर्भावान्तर-शब्देन निर्देशाः, भगवद्विभूतिलेशोद्भवत्व-तत्प्रादुर्भावविशेष - अधीन - वृत्तित्वादि - व्यवहाराश्च, भगवच्छास्त्रेषु बहुलम् उपलभ्यन्ते । (अत एव हि तेषां प्रादुर्भावेभ्यो भेदः तद्विभूतित्वं च शास्त्रितम् ।) ।।

Here an objection is raised by some—Brahma and others also may be conceived to be the Incarnations of Bhagavan, since it is taught in some places that there is no difference between them and the Paramatma. This should be treated, as the prattling of a dunce. If that view is accepted, people like us and grass and other things also will have to be taken as Incarnations. For, in regard to all these things also, it is stated that

[1] छा. 3,14,1

there is no difference between them and Brahman. Vide – "All this is indeed Brahman". Moreover Brahma and others are not as a rule included in the class of the Incarnations of Bhagavan; but they are classified along with gods, human beings and others as created beings in scriptures where creation is referred to. On the contrary there are several[1] statements in the Bhagavat-Sastras (i.e. Pancharatra-literature) to the effect that Brahma, Rudra and Indra are different from the Praadurbhaavas or Incarnations of Paramatma; that they are mentioned as Praadurbhaavaantara as distinguished from the Pradurbhava of Bhagavan; that they are created by a fraction of the great glory of Bhagavan, and that their very existence and activities are dependent on the Incarnations of Bhagavan. (It is therefore established in the Sastras that they are distinct from the Praadurbhaava (or Avatara) of Bhagavan and that they are His possessions).

श्रीपौष्करे तावत्—

[1] " ज्ञानोपदेष्टा भगवान् कपिलाक्षस्तु अधोक्षज: ।
विद्यामूर्तिः चतुर्वक्त्रो ब्रह्मा वै लोकपूजितः ।।
तदंशभूतो वै यस्य विश्व-व्यञ्जन-लक्षणः ।। " इति ।

ब्रह्मणः कपिलप्रादुर्भावं प्रति 'यस्य' इति षष्ठ्या । शेषत्वं, तदंश भूतः सन्—'विश्वव्यञ्जनलक्षणः' इति तत्तज्ज्ञान-प्रवर्तकतया तद्विभूतित्वं च व्यञ्जितम् । 'अंश' शब्दश्च एतादृशः सविभूतिकस्य भगवतो विभूति - भूत - एकदेशेषु मुख्यो व्याख्यातः [2] " अंशो नाना-व्यपदेशात् " इत्यत्र ।

In Paushkara Samhita (it is stated) –

"The red-eyed Bhagavan, Adhokshaja, is the teacher of all Knowledge. The four-faced Brahma who is the embodiment of learning and who is worshipped by all the worlds, is only a tiny Amsa (part) of Bhagavan and he is the subordinate of Bhagavan, since he propounds the knowledge he got from Bhagavan to all in the world".

[1] सात्त्वत,

The word 'yasya' (whose) indicates that Brahma is only a part of Vishnu in His incarnation as Kapila and the word 'Visvavyanjana lakshana' indicates He is the subordinate of Vishnu. That the Amsa signifies the foremost part is stated by the Brahma Sutra—"It (the individual soul) is a part of Para Brahman), because its distinction from Para Brahman is taught (by the Sastras)".

तथा अनल-शायि-प्रादुर्भावं प्रति इतरस्य

[3] " युगान्तेषु च संहारं यः करोति च सर्वदा ।
शंकराख्यो महारुद्रः प्रादुर्भावान्तरं हि तत् ।।
देवस्य अनलशायेः वै सर्वाध:-संस्थितस्य च ।। " इति ।

अत्र 'अन्तर' शब्दो भेदवचन:,

[4] " इक्षु-क्षीर-गुडादीनां माधुर्यस्य अन्तरं महत् " इतिवत्।

Similarly the emanation of the other god (i.e. Rudra) from Anala-saayee (i.e. Bhagavan who lies on fire) is described as follows :

"Maharudra, who is also known as Sankara brings about the destruction of the universe always at the end of the Yugas. He too is a distinct emanation (Praadurbhava-antara) of the Lord who is Analasaayee and who is also at the base of all things supporting them".

The word 'Antara' in 'Praadurbhaava-antara' signifies bheda or difference as in the case of the word 'antara' in the following verse : "Ikshu-kshira-gudaadeenaam 'maadhuryasya antaram mahat' (i.e. "There is a vast difference in the sweetness) of sugarcane, milk and jaggery".

प्रादुर्भाव-प्रादुर्भावान्तरयो: लक्षणं च विविक्तम् उक्तम् ।
" प्रादुर्भावास्तु विज्ञेयाः स्वव्यापार-वशात्तु वै ।

[2] ब्र. सू. 2.3.42 [3] [4] काव्यादर्श 1.102

प्रादुर्भावान्तराः तद्वत् अंशस्य तु वशादपि ॥" इति । अत्र 'स्वव्यापारवशात्' इति स्वासाधारणत्वम्, "अंशस्य तु वशादपि" इति 'तु' शब्दात् 'अंशवश' शब्दाच्च विशेषो विभूति-पारतन्त्र्यं च ।

पुनरपि तादृश-लक्षणम्—

" स्वभावम् अजहत् शश्वत् आकारान्तरम् आकृतेः ।
यत्तत्त्वम् अंशसंभूतं प्रादुर्भावान्तरं तु तत् ॥" इति ।

Praadurbhaava (emanation) and Praadurbhava-antara (other emanation) have beeen defined as being clearly different from each other.

"Those which are produced purely by the act of Bhagavan are known as Praadurbhaavas. But Praadurbhaava-antaras (other incarnations) are brought about by 'amsa' (a small part) of Bhagavan."

In this sloka the phrase "Purely by the act of Bhagavan Himself' (svavyaapaara-vasaat) signifies that it is the act of the unique Self (Bhagavan). The use of the words 'But' (tu) and 'amsa-vasa' shows that there is distinction between Pardurbhava and Praadurbhaavaantara and that the latter is subordinate to the former.

Again they are defined similarly elsewhere—

"Praadurbhava (incarnation) is the change of the body of Bhagavan without giving up His own nature. But that Reality which emanates from an amsa (or a part) of Bhagavan is known as Praadurbhaava-antara (Other incarnation)".

तथा मुख्य-औपचारिक-विभागश्च—

" प्रादुर्भावान्तरैः सार्धं प्रादुर्भावैः द्विज! अखिलैः ।
अप्ययैः प्रभवाख्यैस्तु गौणमुख्यैः सुरेश्वरैः ॥" इति ।

Similarly there is the subdivision of Mukhya and Aupachaarika (Principal and Secondary) in these. Vide—

"O Brahmin! All these Praadurbhaavas and Praadurbhaava-antaras as well as the creation and Dissolution, Gods etc. are of two kinds, principal and secondary."

तथा मुमुक्षुभिः प्रादुर्भावानाम् आराध्यत्वं प्रादुर्भावान्तराणां आराधन-निषेधश्च

" यदैव कृतदीक्षाणाम् अधिकारः समर्पितः ।
अच्युताराधनानां तु निःश्रेयस-पदाप्तये ॥
तदैव प्रतिषिद्धं च देवतान्तर-पूजनम् ।
व्यूहाद्वा विभवाख्याद्वा ऋते नान्यत् पुरोदितात् ।
स्कन्द-रुद्र-महेन्द्राद्याः प्रतिषिद्धास्तु पूजने ।
ज्ञात्वैवं भक्ति-सांकर्यं न कुर्यात् एवमेव हि ॥" इति ।

Likewise with reference to those desirous of Release it has been laid down that they should worship the Praadurbhaavas (Incarnation of Bhagavan) and they should not worship the Praadurbhavaantaras (other Incarnations).

"When persons are initiated into the Mantras and are invested with the qualification for the worship of Achyuta for the attainment of the state of Salvation, the worship of gods other than Achyuta is prohibited for them. Bhagavan Achyuta in His forms named Vyooha (Emanations) or Vibhavas (Incarnations) alone already mentioned should he worshipped."

The worship of Skanda, Rudra, Mahendra and the like is prohibited in regard to them. Knowing this a person should not engage himself in the worship of all and sundry, "(and should not bring about confusion in devotion)."

श्रीसात्वतसंहितायां तु महिषी-भूषण-परिजनादेः भोगोपकरणतया भगवद्विग्रहान्तर्भावः, कालविधिशिवादेः लीलोपयिक-संसारोपकरणत्वं च स्फुटीकृतम् ।

[1] " इत्येतत् देवताचक्रम् अङ्ग-मन्त्र-गणान्वितम् ।
विग्रहे देवदेवस्य संलीनम् अवतिष्ठते ॥

1 सात्वत सं.

वक्ष्ये भवोपकरण-गीर्वाणगणम् उत्तमम् ।
नाना-विभव-मूर्तीनां योऽवतिष्ठेत शासने ॥
कालोऽपि यन्नियन्ता च शास्त्रं नानाङ्ग-लक्षणम् ।
विद्याधिपतयश्चैव समुद्रः सगणः शिवः।
प्रजापतिसमूहस्तु इन्द्रः सपरिवारकः ।
मुनयः सप्त पूर्वेऽन्ये ग्रहास्तारागणैः वृताः ॥
जीमूताश्च अखिला नागाः तु अप्सरोगण उत्तमः ।
औषध्यश्चैव पशवो यज्ञाः सांगाखिलास्तु ये ॥
विद्या चैव अपरा विद्या पावकश्चैव मारुतः ।
चन्द्रार्कौ वारिवसुधे इत्युक्तम् अमलेक्षण! ॥"
चतुर्विंशति-संख्यं च भवोपकरणं महत् ।
भवः साक्षात् प्रधानस्तु व्यापको जड-लक्षणः ॥
मन्त्र-मन्त्रेश्वर-न्यासात् सोऽपि पूज्यत्वमेति च ॥" इति ॥

In **Sri Sattvata Samhita** it has been clearly declared that the Consorts (Sri, Bhoomi and Neela), Ornaments (Crown, Srivatsa, Sankha and Chakra), and attendants (Garuda, Ananta and Vishvaksena) are all instruments for the enjoyment of the Bliss of Bhagavan and therefore form part of His body. Time, Brahma, Siva and others are instruments for the creation of the material world which are conducive to the joy of Lila (or sport). Vide—

"In this way the hosts of gods alone with the numerous Mantras and their accessories, stand clinging themselves to the body of Bhagavan.

I shall now state the foremost group of gods who are the instruments in the creation of the worlds, who are endowed with magnificent bodies and who carry out the commands of Bhagavan.

Time is under His control. So are the Sastras with their accessories, gods that preside over knowledge, the ocean, Siva with his hosts, the group of Prajapatis, Indra with his followers, the seven ancient Sages and other seers, the planets

along with the clusters of stars, the clouds, all the serpents, the lovely bevy of the Apsarasas (divine demsels), medicinal herbs, animals, all the sacrifices along with their accessories, the Vidyas, higher and lower, Fire and Air, the Sun and the Moon, Water and Earth. The Tattvas, twenty four in number, are the chief components in the composition of the material world. This world is Pradhana which is all-pervasive and non-sentient by nature. With the recitation of the Mantras and the meditation on the Lord of the Mantras this also becomes an object of worship."

अतः श्रीजन्मरहस्ये चतुर्मुखादि-प्रसंगः श्रीपौष्करे प्रादुर्भाव-विभूतितया अन्तर्भाव-निबन्धनोऽनुसन्धेयः। एवं च व्यामोह एव त्रिमूर्तिसाम्य - पंडितन्यायः पण्डितंमन्यानाम् । सर्वं च एतत् तत्र तत्र स्थापयिष्यते ॥ (122)

Therefore the reference to the four-faced (Brahma) and others in the Janma-Rahasya in Sri Paushkara must be understood due to their being included amongst the posessions of Praadur-bhaava (i.e. Incarnations of Bhagavan). Consequently the theory propounded by the wiseacres that the Trimurtis (Brahma, Vishnu and Siva) are of equal status is only due to their ignorance. All this will be established with arguments in the proper places as occasion arises.

तत्र 'वरारोहः' इत्येतदन्तैः नामभिः प्रायशः परत्वम् उक्तम् । "किमेकं दैवतं लोके किं वाऽप्येकं परायणम्" इति प्राप्यप्रश्नयोः तत्प्रतिवचनयोश्च प्रायेण अमीष्वेव विश्रान्तिः ।

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122. द्वाविंशतिशतेन एतैः वरारोहान्तनामभिः ।
किमेकं दैवतमिति किमिति एकं परायणम् ॥
इति प्राप्यप्रश्न-युग्मस्य उक्तम् उत्तरम् अत्र च ।
व्यूहीयो वासुदेवोऽपि व्याख्यातोऽत्रैव संग्रहात् ।
अथ संकर्षणात्मानं वक्ष्यति उत्तरनामभिः ॥

The transcendental nature (Paratva) of Paramatma has been spoken of mostly by the names ending with 'Varaaroha' (122). Generally speaking here ends the portion comprising the two questions and replies regarding the goal of attainment and their reply. The questions put were "(1) Kim ekam daivatam loke? (2) Kim vaapi ekam paraayamam?"--which is the supreme deity and which is the supreme goal of attainment?

अथ "स्तुवन्त: कं कम्" इत्यादीनाम् उपायप्रश्न-प्रतिवचनानाम् अधिकारे व्यूहः। तत्र वासुदेवः परत्वेन व्याख्यातः। इदानीं संकर्षण: ॥

Hereafer with the question "Stuvantah Kam?" (Eulogisin. whom)? etc. which refers to tha means of attainment and the answers thereto begin the 'Vyooha' (Emanations of the Lord) Amongst them (which are four in number—Vasudeva, Samkarshana, Pradyumna and Aniruddha), Vasudeva may be taken to have been dealt with when the Para aspect was spoken of.

With the names beginning with 'Mahaa-tapaah' Samkarshana (the second in the Vyoohas) is going to be dealt with.

123. महातपाः—

[1] "यस्य ज्ञानमयं तप:" इति।

महत् पूज्यं, (तप:) ज्ञानम् अस्य इति। षड्गुणाः व्याख्यास्यन्ते। तेषु ज्ञानबले संकर्षणस्य गूणौ व्यूढौ, ज्ञानं च प्राचीन-भव-परिश्रान्ति-शान्तये संजिहीर्षा-लक्षणम् अत्र ॥ (123)

Samkarshana, Pradyumna and Aniruddha,

123. **Mahaa-tapaah**—He who is endowed with great knowledge.

नि.—123. महत् पूज्यं तपो ज्ञानं यस्येति स महातपाः।

[1] मु. 1.1

He has knowledge which is to be highly revered. Vide—"Of Him who is possessed of 'Tapas'!" 'Tapas' signifies great knowledge. All the six qualities are going to be delineated. Out of them two qualities knowledge and strength are associated with Samkarshana. Here knowledge is interpreted as the desire for taking in people so that there may be the cessation of the miseries of the world which they have been having from time immemorial. (123)

सर्वगः सर्ववित् भानुः विष्वक्सेनो जनार्दनः।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः ॥ १४ ॥

124. धारणसामर्थ्य-लक्षणेन बलेन आत्मवत् धारयन् संहृतान् सर्वान् गच्छति इति सर्वगः। [2] "अन्तात्यन्ताध्वदूर पार सर्वानन्तेषु डः"। एवं संकर्षणात् हि संकर्षणं नाम (556) निरुच्यते ॥ (124)

Sarvagah Sarvavit Bhaanuh
Vishvak-seno Janaardanah !
Vedo Vedavit Avyango
Vedaango Vedavit Kavih !! (14.)

124. **Sarvagah**—He who reaches all.

By His strength which displays His capacity to support, Bhagavan supports, like the Atman, all those whom He has taken in and thus He reaches all. So He is called Sarvagah.

"The 'Da' affix comes after the verb 'gam' (to go) when in composition with the following words as its objects—anta, atyanta, adhva, doora, paara, sarva, and ananta. His name 'Samkarshama' (556) signifies that He draws all to Himself and so has it been etymologically derived. (124)

नि.—124. धारयन् संहृतान् सर्वान् गच्छतीति स सर्वगः।

[2] अष्टा 3.2.48

125. अथ संहृतान् सिसृक्षुः प्रद्युम्नः सर्वकार्यः विन्दति—सृष्ट्या लभते इति सर्ववित्। इदमत्र जगत्क्रिया-शक्त्युल्लास-रूपम् ऐश्वर्यम् ॥ (125)

125. **Sarva-vit**—He who obtains all.

Then with a desire to create all that had been drawn to Him, (Bhagavan as) Pradyumna obtains all through creation. Herein lies His greatness in the delightful display of His power to create the Universe. (125)

126 (285). सर्वनिर्माणेऽपि अविकुर्वाणो भाति इति भानुः।

[1] "दाभाभ्यां नुः" इति नुः। [2] "स एष स्वयम् उद्बभौ" इति। इदम् अविकाराकारं वीर्यम् ॥ (126)

126. (285) **Bhaanuh**—He who shines.

Though Bhagavan creates all things, He remains unchanged and shines. The affix 'Nu' is added to the roots 'Bhaa' (to shine) and 'Daa' (to give)". (Bhaa + nu = Bhaanu).

"He shone by Himself" is the relevant text.

It is His virility which keeps Him unchanged (when He changes all). (126)

127. अथ स्थापकः अनिरुद्धः विष्वक्सेनः। इनेन—स्वामिना सह वर्तते इति सेना, सेश्वरेति यास्कः। अनेन रक्षकवन्तो जन्तवो विष्वञ्चोऽस्य इति। इयमत्र सामर्थ्य-शरीरा शक्तिः ॥ (127)

नि.—125. प्रद्युम्नत्वे तु कार्याणि लभते यः स सर्ववित्।
नि.—126. भानुः सर्वस्य भाति इति निर्माणेऽपि अविकारतः।
नि.—127. इनेन स्वामिना साकं वर्तते सेन इत्ययम्।
विष्वक् रक्ष्यो जनोऽस्य असौ अनिरुद्धः तथेरितः ॥

[1] उणादि. पा. 3.32 [2]

127. **Vishvaksenah**—He who is equipped with an army in all directions for the protection of all.

Next the Protector Aniruddha is refered to by the name Vishvaksena. Yaska derives the name as follows: "inena saha vartate—senah". He is Senah (Sesvarah) because He remains with 'ina' (the master). All beings in all the Worlds have a protector in Him for them. Here His Sakti (Splendour) which shows His capacity is indicated. (127)

128. रक्षाप्रतिपक्षान् जनान् अनपेक्षो अर्दयति इति जनार्दनः;

[3] "दस्यु-त्राणात् जनार्दनः"। इदम् अनपेक्षा-लक्षणं तेजः। प्रतिमूर्ति गुणानां व्यवस्था इयम्, इयताम् आविष्कारात्, भगवतः सर्वत्र अनावरण-गुणत्वात्।

128. **Janaardanah**—The destroyer of persons (who are antagonistic). He is konwn as Janaardana since He destroys without expecting any outside help those persons who are antagonistic to the protection of people. Vide—

"He is Janaardana because He protects the people from Dasyus (demons).' This is Tejas or power to overcome enemies without standing in need of external help. The restricted number of qualities in the forms (Samkarshana, Pradyumna and Aniruddha) signifies that only those qualities are manifested, in action (while all others are latent). But the qualities of Bhagavan are never concealed.

Vide—It is stated in Mura Samhita.

मूले हि श्रूयते—

[4] "ज्ञानेन ऐश्वर्येण शक्त्या इति सर्वे भगवतोऽनूनाः पूर्णाः" इति एष आत्मा चतुर्विधः सर्वज्ञः सर्वदर्शी सर्वेश्वरः सर्वशक्तिः समृद्धिमान् वा अग्रन्थिः अनूनः आप्तो वशी स्वाधीनः अनादिः

नि.—128. भक्तविद्वेषिणां तूर्णं मर्दनात् स जनार्दनः।

[3] भार. उ. 71.6 [4] मूलसं.

अनन्तो व्यपगत - निद्रा - भय-क्रोध - तन्द्रः व्यपगत - इच्छा - तमः-क्लम - व्याधिः निर्दोषो निरनिष्टो निरवद्यः; ये भगवन्तं वासुदेवमेवं विदुः, ते एनं विदुः; ये नैवं विदुः, न ते विदुः इति; भगवान् वासुदेवोऽनन्त एव अपरिमितः, अनन्तत्वेन अपरिमितत्वेन भवति" इति प्रतिपर्यायम् ।। (128)

"Knowledge, lordship, splendour - all these qualities of Bhagavan are not in a less measure, but are in full. The Supreme Soul has four forms (Vasudeva, Samkarshana, Pradyumna and Aniruddha). He knows all and sees all. He is the Lord of all and is omnipotent. He is possessed of immense riches. He is free from the knots of Karma and is not wanting in anything. He is a trusted friend of all. He has all under His control, but He is not under the control of any one. He is beginningless and also endless. He is devoid of slumber and fear, wrath and lethargy. He is bereft of desires and ignorance, fatigue and disease. He is free from foibles and unwelcome things and He is spotless.

Those who have realised that Bhagavan is possessed of these qualities, have understood Him correctly; and those who have not realised in this way, have not understood Him. Therefore Bhagavan Vasudeva is both endless and boundless. Thus He stands supreme by virtue of the qualities of endlessness and boundlessness. Such is the text in every Section." (128)

129. पुनः संकर्षणस्य शास्त्र-प्रदत्वम् उच्यते—वेदः; सृष्टि-लंभित-करणा विन्दन्ति तस्मिन् इति। [1] "हलश्च" इति घञ्। यथा—

[2] "यो वै वेदांश्च प्रहिणोति तस्मै"। अतः अभ्युपायः आगमः, पन्थाः, नेता, ब्राह्मणः आचार्यः इति संकर्षणाभिज्ञाः ।। (129)

नि.—129. संकर्षणत्वे शास्त्रार्थ-प्रदत्वात् वेदः ईरितः।

[1] अष्टा 3.3.121 [2] श्वे. 6.18

129. **Vedah—The propounder of the Vedas.**

Again by the name 'Vedah' it is stated that Samkarshana is the propounder of the Sastras. "And after a verb ending in a consonant comes the affix 'Ghajn' (when the word to be formed is masculine and related to the verb as an instrument)."

(Vid + a + h (Vedah). (By which all is known).

The Sruti declares—

"He who taught the Vedas to Him (i.e. Brahma)." The Means (for Salvation, Agamas (or Scriptures), Path, Leader, Brahmana and Acharya (or Teacher) are the various names by which Samkarshana is known. (129)

130 (133). वेदार्थं च अविशय-विपर्यासं वेत्ति इति वेदवित्। आह हि [3] "वेदविदेव च अहम्" इति ।। (130)

130. (133) **Vedavit—The knower of the Vedas.**

He is 'Vedavit' since He knows the meaning of the Vedas without doubt or mistake. Bhagavan Himself said (in the Gita)—

"I am indeed the knower of the Vedas." (130)

131. तदङ्गैः छन्दःकल्पादिभिः स्वकल्पितैः अविहीनः अव्यङ्गः ।। (131)

131. **Avyangah—He who is not bereft of the limbs (of the Vedas).**

Bhagavan is known as 'Avyangah' since He is not bereft (of the knowledge) of the Chandas, Kalpa and other accessories of the Vedas which He Himself has created. (131)

नि.—130. असंशय विपर्यासं वेदार्थं वेद वेदवित्।

नि—131. शिक्षा-व्याकरणादि अङ्गैः न हीनो अव्येङ्ग उच्यते।

[3] गीता 15,1

132. वेदाश्च अनन्त-शाखाः अस्य अङ्गं शरीरम्, अन्तरङ्ग-व्यञ्जकत्वात् इति वेदाङ्गः। यथा—

[1] "नावेदवित् मनुते तं बृहन्तम्",

[2] "विधूनुते वेदमयं शरीरम्" इति।

[3] "श्रुतिस्मृती ममैव आज्ञा",

[4] "दैवं पित्र्यं च कर्तव्यम्",

[5] "इति तस्य अनुशासनम्" इति तदाज्ञात्वाद्वा वेदाङ्गः॥ (132)

132. **Vedaangah**—He who has the Vedas as His body.

The Vedas with their innumerable branches are said to be His body since they reveal the inner-most secrets of Bhagavan. Vide—

"He, who does not know the Veda, does not know that Infinite Brahman".

"He shakes His body composed of the Vedas".

Or the name Vedaanga can be taken to signify that the Srutis and Smrities are His body since they are His commands. Vide—

"Srutis and Smritis are my ordinances."

"That which is due to the Gods and the Pitrs must be carried out".

"This is His command." (132)

नि.—132. यस्य वेदोऽनन्तशाखोऽपि अङ्गं वेदांग एव सः।

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[1] काठ. 3 9 [2] वि. पु. 1.4.29 [3] वि. ध. 76.31

133 (130). वेदैः वेद्यते इति वेदः। तदर्थो धर्मः। तम् अनुष्ठापनेन विन्दति इति प्रद्युम्नः वेदवित् (130)। अतो हि अस्य धर्मः, प्रद्योतयिता, प्रवर्तयिता इति च निर्देशाः॥ (133)

133. (130) **Vedavit**—He who makes people practise what is laid down in the Vedas—

What is known by the Vedas is here said to be Vedas (i.e.) its meaning, dharma.

He has a knowledge of the Dharma which He makes others practise and He does it as Pradyumna who is called Vedavit here. Hence His appellations are Dharma, the Illuminator, and the Instigator. (133)

134. स एव क्रान्तदर्शित्वात् कविः। कुशब्दे दर्शनकर्मणोऽस्मादिन्॥ (134)

134. **Kavih**—He who sees beyond.

He is 'Kavih' since He cognises all that is beyond ordinary perception. The affix 'in' has been added to the root 'ku' which signifies the act of seeing.

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः।
चतुरात्मा चतुर्व्यूहः चतुर्दंष्ट्रः चतुर्भुजः॥ १५॥

135, 136, 137. क्रान्तदर्शित्वमेव त्रिभिः उपपादयति—लोकाध्यक्षः सुराध्यक्षः, धर्माध्यक्षः इति। लोकाः—धर्माधिकारिणः। सुराः—तदाराध्या देवाः। धर्मः—तत्साधनं वेधम्। तेषाम् अध्यक्षः—

नि.—133. वेदैर्वेद्यतया वेदः तदर्थो धर्म उच्यते।
तदनुष्ठापनात् नित्यं प्रद्युम्नो वेदवित् स्मृतः।

नि.—134. स एव क्रान्तदर्शित्वात् कविः इत्युच्यते बुधैः।

नि.—135. धर्माधिकारिणो लोकाः तदाराध्याः सुरास्तथा।

अकृताभ्यागम-कृतविप्रणाश-परिहारेण फलं दातुम् अनुसन्धाता अनिरुद्धः। अतो ह्यस्य धर्मज्ञः उपायज्ञः, अध्यक्षः, सत्यसन्धः, स एवास्य संविदं ददाति इति व्यपदेशाः ॥ (135, 136, 137)

Lokaadhyakshah Suraadhyakshah
Dharmaadhyakshah Kritaakritah ।

Chaturaatmaa Chaturvyoohah
Chatur-damshtrah Chatur-bhujah ॥ 15

The next three names establish the omniscience of Bhagavan.

135. **Lokaadhyakshah**—He who controls the world.

136. **Suraadhyakshah**—He who controls the gods.

137. **Dharmaadhyakshah**—He who controls Dharma.

The word 'Loka' signifies those who are eligible for the practice of dharma. 'Sura' signifies the gods who are worshipped with the Dharma. 'Dharma' signifies the means of worship prescribed (by the Sastras). The Adhyaksha or the presiding Deity over all these is Bhagavan as Aniruddha who closely observes so that He can grant the fruits of the Dharmic acts. He also sees that fruits are not obtained by those who do not practise the Dharma and that those who practise it do not go without the fruit. Hence He is known by the names of Dharmajna (the knower of Dharma), Upaayajnah (He who knows the means), Adhyakshah (the Presiding Deity), **Satya-Sandhah** (Highly Truthful); He alone bestows the knowledge of all this. (135, 136, 137)

नि.—136. धर्मस्तत्साधनं तेषां अध्यक्षः स्यात् त्रिनामवान् ॥

नि.—137. लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्ष इति क्रमात् ।
अनिरुद्धः स विज्ञेयो लोकाध्यक्षादि-नामवान् ॥

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138 द्वौ च धर्मौ—संसारस्य प्रवर्तको निवर्तकश्च। तत्र प्रवर्तकस्य अनित्यफलप्रदत्वेन उपचारात् कृतः, निवर्तकस्य नित्यफल-प्रदत्वेन अकृतः च इति स एव कृताकृतः ॥ (138)

138. **Krita-akritah**—The grantor of the fruits in this world and in the other.

Dharma is of two kinds : (1) Pravarataka dharma (which prolongs the Samsara) and (2) Nivartaka dharma (which puts an end to it). Bhagavan is called 'Krita' by secondary sense since He grants transitory fruits to the Pravartaka dharma (which is this-worldly); and He, is called Akrita since He confers eternal fruit on those who practise Nivartaka-dharma. Therefore Bhagavan is called 'Kritaakritah'. (138)

139 (775). इत्थं चतुरात्मा—वासुदेवः संकर्षणः, प्रद्युम्नः अनिरुद्ध इति ॥ (139)

139. **Chaturaatmaa**—He of four forms.

Since Bhagavan is in four forms (Vasudeva, Samkarshana, Pradyumna and Aniruddha) He is known as Chatur-atma. (139)

140 (773). कथम् एकस्य चातुरात्म्यम्? तत्राह—चतुर्व्यूहः। यथोक्तप्रयोजनेभ्यः ध्येय - आराध्य-व्यक्तये च समस्त-व्यस्तेन गुण-

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नि.—138. अनित्य-नित्यफलदौ प्रवर्तक-निवर्तकौः ।
ददौ यस्य स्वरूपं यः कृताकृतः इति ईरितः ॥

नि.—139. वासुदेवादि-रूपत्वात् चतुरात्मा इति कथ्यते ।

नि.—140. जाग्रत्स्वप्न-सुषुप्त्यादौ व्यूहावस्था-चतुष्टये ।
एतैः विशिष्ट-मूर्तित्वात् चतुर्व्यूहः इति ईरितः ॥

षट्केन तद्व्यञ्जक-व्यवस्थित - अवयव-वर्ण - भूषण- प्रहरण वाहन - ध्वजादिभिः जागरादि - अवस्था - चतुष्टय-विशिष्टाभिः मूर्तिभिः चतुर्धा व्यूह्यते इति ॥ (140)

140. (773). **Chatur-vyoohah**—He who is with four forms.

How can one have four forms? The answer is 'Chatur-vyoohah'. For the purposes mentioned above and for showing the forms that have to be meditated upon and worshipped. Bhagavan manifests Himself in four forms one of which is endowed with all the six qualities and the other three with two in each, which have their own limbs, colour, ornaments, weapons, vehicles, banners, etc., and which are also in the four—fold divine states of Jaagrat etc.

Note : The four-fold-states are : Jaagrat—Wakeful State, Svapna—State of dreams; Sushupti—Dreamless deep sleep; and Tureeya—the fourth and final State. Each of this states is in groups of four. In the first group the external senses function; in the second group they do not function, only the mind is active; in the third group even the mind does not function, there is only breathing; in the fourth group even the breath is suspended. In the Paramapada there is a column (pillar) composed of Suddha-sattva material which is known by the name of Visakha-sthambha. There are four parts in the pillar from the base upwards and on the four sides of each part are the four Vyuha-forms-Vasudeva, Samkarshama, Pradyumna and Aniruddha. The four parts with four Vyuhas in each correspond to the four stages of development that may be found in the worshipper who meditates on them.) (140)

141. व्यूहमूलेन परेण रूपेण चतुर्दंष्ट्रः । चतुर्दंष्ट्रत्वं महापुरुष-लक्षणम् । यथा—

" [1] चतुर्दश-सम-द्वन्द्वः चतुर्दंष्ट्रश्चतुर्गतिः " इति ॥ (141)

नि०—141. दंष्ट्रा-चतुष्क-युक्तत्वात् चतुर्दंष्ट्र इति स्मृतः ।

[1] राम. सु. 35.19

141 **Chatur-damshtrah**—He of four teeth.

He is possessed of four teeth in His transcendental form which is the source from which all the four Vyuhas or Emanations emerge. Hence Bhagavan is known as Chatur-damshtra. The possession of four large teeth is considered to be the special mark of a great person. Vide—

"Chatur-dasa - sama - dvandvah
Chatur - damshtrah Chatur - gatih."

(The eyelashes, nostrils, eyes, ears, lips, chest, elbows, wrist, knees, testicles, hips, hands, legs and heels) – these fourteen, parts which are in pairs are mutually alike; Rama has four broad teeth. His gait is of four kinds like those of the lion, tiger, elephant and bull). (141)

142. तथा चतुर्भुजः । तथा हि परं रूपमाहुः —

[2] " चतुर्भुजमुराराङ्गं चक्राद्यायुधभूषणम् " ।

[3] " तमसः परमो धाता शंखचक्रगदाधरः "

[4] " भुजैश्चतुर्भिः समेतम् " इत्यादि ॥ (142)

142. **Chatur-bhujah**—He of four arms.

He is four-armed. They say that such is the Para-rupa or the Transcendental form.

"He is possesssed of four arms, is of a highly generous nature and has discus and other weapons and ornaments."

"He who is in a place beyond darkness (the material world) and who wields the conch, discus and mace."

"He who is endowed with four arms", And so on. (142)

नि.—142. महापुरुष-रूपत्वात् उच्यते हि चतुर्भुजः ॥

[2] वि. पु. [3] राम. यु. 114.15 [4] भार. मो. 5.34 (वि. पु.).

भ्राजिष्णुः भोजनं भोक्ता सहिष्णुः जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ १६ ॥

143. इदमेव यथोक्तं व्यूह्य भ्राजिष्णुः । [1] "भुवश्च" इत्यत्र चकारात् इष्णुच् । उपासितृभ्यः प्रकाशन-शील: ॥ (143)

Bhraajishnuh Bhojanam Bhoktaa
Sahishnuh Jagad - aadijah I

Anagho Vijayo Jetaa
Visva-yonih Punarvasuh !! (16)

143. (166) **Bhraajishnuh**—The effulgent.

This Transcendental form is manifested as Emanations (Vyuhas) described above which are effulgent. The affix "Ishnuch" in the sense of agent having such a habit etc. comes after the root 'Bhoo' (to be)". It is the nature of Bhagavan to show Himself to the worshippers. (143)

144. तैर्भुज्यते—सुखेन अनुभूयते इति भोजनम् ॥ (144)

144. **Bhojanam**—Food (i.e. the object of enjoyment).

Bhagavan is Bhojanam since He is enjoyed (bhujyate) with pleasure by His worshippers. (144)

145. (502) स्वयमपि तदर्पितस्य प्रापणादेः अमृतस्येव भोक्ता । यथा—

[2] "अश्नामि प्रयतात्मनः :"
[3] "भोक्तारं यज्ञतपसाम्" इत्यादि ॥ (145)

नि.—143. उपासितृभ्यो भ्राजिष्णुः स्वप्रकाशन-शीलतः ।
नि.—144. सुखेन भोजनं प्राहुः यो भक्तैरनुभूयते ।
नि.—145. भोक्ता अर्पितस्य भोक्तृत्वात् ; भोक्ता स्यात् अमृतस्य वा ॥

[1] अष्टा. 3.2.138 [2] गीता 9.26 [3] गीता 5.29

145. (502) **Bhoktaa**—The Enjoyer.

He is Bhoktaa since He Himself enjoys, like nectar, the things offered by his worshippers.

"I enjoy the offering made by him who is pure-minded."

"I am the enjoyer of all sacrifices and austerities".

And so on. (145)

146 (570). तेषाम् आभिमुख्यात् प्राक् ऊर्ध्वं च संचितानां बुद्ध्या अबुद्ध्या च सकलकरणैः सर्वदा सर्वथा च प्रचीयमानानां विधि-निषेध-शासन अतिलंघनात्मनां साधारणानाम् असाधारणानां च स्वावज्ञा-निन्दादीनां सर्वंसहेन स्वेनापि दुस्सहानां स्वभक्त-विषयाणां च अनवधिकानाम् अपराधानां सहिष्णुः । [4] "अलंकृञ्" इत्यादिना । इष्णुच् । कुतः इयती महती क्षमा अस्य?' इत्याकांक्षायां, शशि-सलिल-शीतलिमादिवत् स्वरूप - प्रयुक्तत्वात् इति । एवं परः ताच्छील्यादिविषय इष्णुच् प्रत्ययः । एवं व्यूहः ॥ (146)

146 (570) **Sahishnuh**—The forgiver.

He is called 'Sahishnu' since it is His nature to forgive the innumerable sins of people when they become well-disposed towards Him,—accumulated sins which have been committed before or are about to be committed later, sinse committed consciously or unconsciously by all the organs of sense at all times and in all ways, sins committed by not

नि.—146. प्रागूर्ध्वं संचितानां च बुद्ध्या च करणैः सदा ।
कृतानां सर्वथा तेषां निषेध-विधि-साधनम् ।
अतीत्य क्रियमाणानाम् असत्सेवानुबन्धिनाम् ।
सर्वंसहेन स्वेनापि दुस्सहानां विशेषतः ।
स्वभक्त-विषयाणां च निर्मर्याद-कृतैनसाम् ।
सहनैक-स्वशीलत्वात् सहिष्णुः इति विश्रुतः ॥

[4] अष्टा 3.2.136

observing the injunctions or by doing the acts forbidden by the Sastras, sins that are common and uncommon, sins committed by insulting Him and abusing Him, as well as the sins towards His own devotees which He who puts up with everything, can never endure. All these He forgives,. The suffix 'Ishnuch' comes after 'Alamkr', 'Sah' and other verbs in the sense of the agent having such a habit etc." If it is asked how His patience is this much and so great, the answer is given by the use of the 'Ishnuch' suffix which signifies a quality which is natural to Him even like the coolness that is natural to the moon, water and others. The Vyuha or Emanations have been dealt with thus. (146)

147. अथ विभवेषु त्रिमूर्ति-मध्यावतारो जगदादिजः। जगदादि-भूतासु त्रिमूर्तिषु अन्यतमत्वेन जातः इति।

[1] "सप्तम्यां जनेर्डः"। एवं मेधज (759)-गदाग्रजादयोऽपि (770)। यथा ब्रह्मा—

[2] "यस्य प्रसादात् अहम् अच्युतस्य
भूत-प्रजा-सर्गकरोऽन्तकारी।
क्रोधाच्च रुद्रः स्थितिहेतुभूतो
यस्माच्च मध्ये पुरुषः परस्मात्॥" इति।

तथा उद्योगे देवाः—

[3] "गतिश्च नस्त्वं देवेषु पूर्वजो जगतः प्रभुः।
रक्षार्थं सर्वभूतानां विष्णुत्वम् उपजग्मिवान्॥" इति॥
(147)

नि.—147. वर्णितोऽभूत् व्यूहभेदो विभवस्तु प्रतन्यते।
जगताम् आदिभूतासु मूर्तिषु अन्यतमत्वतः।
जातत्वात् विष्णुरूपेण प्रोच्यते जगदादिजः॥

[1] अष्ट. 3.2.97 [2] वि. पु. 4.1.39 [3] भार. उ. 12.11

Vishnu

147. **Jagadaadijah**—He who was born at the beginning of the universe.

Next the Vibhavas are being dealt with. Vibhavas, the Incarnation as (Vishnu) the second of the Trinity is signified by the name Jagadaadijah. He is born as one of the Trinity—the three deities that are at the beginning of the world.

The affix 'da' comes after the verb 'Jan' (to be produced) with a past signification when the word in composition with it is in the Locative case. Aadi—jaatah = Aadijah.

The names Medhajah (759) and Gadaagrajah (770) and others also are governed by this grammatical rule.

Vide—The words of Brahma :

"By the grace of Achyuta I am the creator of the beings of the world; by His wrath Rudra is the destroyer; born of the Supreme Being between the two (myself and Rudra) Parama Purusha is the sustainer of the universe."

The gods say in the **Udyoga Parva** (of Mahabharata) the same thing :

"Thou art our refuge; Thou art the first-born amongst the gods. Thou art the Lord of the universe. Thou didst assume the role of Vishnu for the protection of all worlds." (147)

148 (835). एवं संसार-मध्ये जनित्वाऽपि अनघः—पापप्रतिस्पर्धी॥
(148)

148. (835) **Anaghah**—Sinless.

Though born in the midst of Samsara (the material world), He is faultless, and so Anaghah. He is opposed to all sins.
(148)

नि.—148. पाप-प्रतिस्पर्धी अनघः,

149. मूर्त्यन्तरयोरपि सृष्टि-संहारादिभिः जगद्विजयो अस्मात् इति विजयः । यथा—

[1] "तदाऽऽदर्शित-पन्थानौ सृष्टि-संहार-कारकौ" इति ॥(149)

149. Vijayah—Victory Incarnate.

He is Vijaya. The creation and destruction of the world are successfully done by the other two gods (Brahma and Rudra) because of His help. The conquest of the world depends on Him. So He is Vijaya.

"Guided by Him in the right way, Brahma and Rudra carry out the task of creation and destruction." (149)

150. तयोरपि जेता—स्वाभिप्रायेषु अवस्थापयिता ॥ (150)

150. Jetaa—The Conqueror.

He conquers even those two (Brahma and Rudra) i.e. He makes them act according to His wishes. (150)

151 (118). तन्मुखेन विश्वस्य—कार्यप्रपञ्चस्यापि कारणं, विश्वयोनिः ॥ (151)

151. (118) Visva-yonih—The Cause of the Universe which is Karya (an effect). (151)

152. पुनः तत्प्रभृतिषु अन्तरात्मतया वसति च इति पुनर्वसुः । यथा—

[2] "देवानां बन्धु निहितं गुहासु"

नि.—149. विजयो जगतां जयी ।
नि.—150. स्वाभिप्राये स्थापयिता जेता स्यात् विधि-शंकरौ ।
नि.—151. विश्वं तत्कार्यवर्गः स्यात् योनिस्तस्य तु कारणम् ।
तस्य ब्रह्मादिमुखतो विश्वयोनिः इति ईरितः ।
नि.—152. ब्रह्मादिष्वपि देवेषु हि अन्तरात्मतया च यः ।
पुनः निवसनात् नित्यं पुनर्वसुः उदाहृतः ॥

[1] भार. मो. 169.19 [2]

ब्रह्मा— [1] "वान्तरात्मा मम च ये चान्ये देहिसंज्ञिताः" इति ॥ (152)

152. Punar-vasuh—Again He who lives (in them).

His name is Punar-vasu since He resides as the Inner Soul of gods beginning with Brahma and Rudra. Vide—

"He is the relation of the gods kept in caves (hearts)".

Brahma says (to Rudra)—"He is the Inner Soul of yourself and myself as well as of all those who go by the name of embodied souls." (152)

उपेन्द्रो वामनः प्रांशुः अमोघः शुचिरूर्जितः ।
अतीन्द्रः संग्रहः सर्गो धृतात्मा नियमो यमः ॥ १७ ॥

153. अथ आदित्येषु जघन्यजः उपेन्द्रः—अनुजत्वेन इन्द्रम् उपगतः । यथा—

[2] "जघन्यजः स सर्वेषामादित्यानां गुणाधिकः ।
द्वादशैव अदितेः पुत्राः शक्रमुख्या नराधिप ! ॥
तेषाम् अवरजो विष्णुः यत्र लोकाः प्रतिष्ठिताः ॥"

[3] "विष्णुः इन्द्रानुजोऽभवत्" इत्यादि ॥ (153)

Upendro Vaamanah Praamsuh
Amoghah Suchih Oorjitah I
Ateendrah Sangrahah Sargah
Dhritaatmaa Niyamo Yamah II (17)

153. Upendrah—The brother of Indra.

Next comes Upendra, the last of the sons of Aditi, and thus the younger brother of Indra. Vide—

नि.—153. इन्द्रस्यापि अनुजत्वेन जातश्च उपेन्द्रः उच्यते ।

[1] भार. मो. 179.4 [2] [3]

"He is the last of the Aadityas and endowed with good qualities. O King! There are twelve sons of Aditi of whom Indra is the eldest. Vishnu is the last-born and the youngest of all in whom all the worlds have been firmly established."

"Vishnu became the younger brother of Indra." And so on. (153)

154. स एव इन्द्र-सन्त्राणाय बलि-मखे वामन: ।

[3] "द्रष्टन् स्वकान्त्या वामानि-सुखानि नयति" इति श्रुतिः ।

"स वामनो दिव्य-शरीरधृक्" इति ।। (154)

154. Vaamanah—The Dwarf.

He is Vamana who came to the Sacrifice of Bali for saving Indra.

The Sruti interprets 'Vamana' as follows: (Vaamaani nayati). "By His effulgence He produces joy in those who see Him."

"That Vamana has a celestial and charming body." (154)

155. तत्रैव प्रांशुः। अश्नोः [4] खरुशङ्कु" इत्यादिना 'उ' प्रत्ययो नुमागमश्च। [5] "सर्वव्यापिने इति मन्त्र-वर्णात् : यथा—

[6] "तोये तु पतिते हस्ते वामनो भूतवामनः ।
तस्य विक्रमतो भूमिं चन्द्रादित्यौ स्तनान्तरे ।।
नभः प्रक्रममाणस्य नाभ्यां तौ समवस्थितौ ।"

[1] "वामनो रक्षतु सदा भवन्तं यः क्षणादभूत् ।
त्रिविक्रमः क्रमाक्रान्त-त्रैलोक्यः स्फुरदायुधः ।।" इत्यादि ।

नि.—154. दृष्टया स्वकान्त्या वामानि सुखानि नयतीति यः ।
स वामनः ।

नि.—155. व्याप्तिमत्त्वात् प्रांशुः च परिकीर्तितः ।

[3] श्रुतिः । [4] उणादि पा. 1.36 [5] मंत्रवर्ण [6] वि. ध. 79.52
[1] वि. पु. 5.5.17

ईदृगपदान-डिण्डिमाभिप्रायेण वेदः—

[2] "इदं विष्णुर्विचक्रमे"

[3] "त्रीणि पदा विचक्रमे विष्णुः",

[4] "विचक्रमे पृथिवीमेष एतां क्षेत्राय विष्णुः",

[5] "त्रिर्देवः पृथिवीम्" इति,

[6] "प्रविष्णुः" इत्यादि ।। (155)

155. Praamsuh—The Tall.

In the same place He became very tall. "The words 'kharu' 'sanku' etc. are irregularly formed by the 'ku' affix. The root 'As' (Asnoti) gets the 'affix 'u' and a new letter 'num' (A + m + s + u—Amsuh). He is mentioned as "All pervading" in the Mantra in praise of Him. Vide—

"When the water fell on His hand, Vamana became ex-Vamana (i.e He became tall). As He measured the earth, the moon and the sun were on His chest. When He measured the ether with His foot, they were at His navel."

"May that Vamana protect you always who in a trice became Trivikrama and measured all the three worlds by His foot and shone with sparkling weapons". And so on.

The Veda with the beat of drums proclaims this great deed by saying—

"Vishnu measured this (earth)."

"Vishnu measured with three steps."

"This Vishnu measured this earth for getting the land (for Indra)"

"The Lord measured the Earth in three steps."

"Pravishnuh"—so He is called the Supreme Vishnu. (155)

[2] वि. सू. [3] त्रि. सू. [4] वि. सू. [5] वि. सू. [6]

156 (111). न अस्य व्यर्थः अस्ति इति अमोघः ।
[1] "अपरिमितप्रभावाय" इति तन्मन्त्रवर्णः ।
बलि-वासवयोः अविशेषेण कृतार्थीकरणात् । यथा—

[2] "अनुग्रहं चापि बलेरनुत्तमं
चकार यश्चेन्द्र-पदोपमं क्षणात् ।
सुराश्च यज्ञांशभुजः"

[3] "यत्राम्बु विन्यस्य बलिर्मनोज्ञान्
अवाप भोग्यान् वसुधा-तलस्थः ।
तथाऽमरत्वं त्रिदशाधिपत्यं
मन्वन्तरं पूर्णमपेतशत्रु" इत्यादि ।। (156)

156. **Amoghah**—He who is never purposeless.

He is known as Amoghah since no act of His is purposeless.

The Mantra in His eulogy says—"To Him of Infinite greatness". That is because He blessed without difference both Bali and Indra." Vide.

"In a trice did He extend His sublime grace to Bali and give him a position equal to that of Indra. And He also enabled the gods to partake of the offerings made in a sacrifice."

"Bali offered the water (in the hand of Vamana) and acquired lovable enjoyments. Even while remaining on the face of the earth, he obtained the status of a god as well as the rulership of the gods for one full Manvantara bereft of all enemies." And so on. (156)

नि.—156. बलेश्च वासवस्यापि कृतार्थीकरणात् समम् ।
मानातीत-प्रभावत्वात् अमोघः परिकीर्तितः ।।
न मोघं चेष्टितं यस्य सः अमोघः परिकीर्तितः ।।

[1] मन्त्रवर्ण [2] वि. ध. 43.35 [3] वि. पु. 5.17.30

157 (252). ईदृगुपकारेषु प्रत्युपकार-निरपेक्षत्वात् शुचिः । इगुपधात् कित् । एवम् 'ऋषि' 'रुचि' प्रभृतयः । यथा—

[1] "अस्पर्शश्च महान् शुचिः" । इति ।। (157)

157 (252). **Suchih**—Pure.

He is Suchih (Pure) since He does not expect anything in return for all the help He gives. The words 'Rishi', 'Ruchi' and the like also come under this rule. After a verb ending in a consonant, but preceded by 'i' 'u' 'r' (long or short) and after the verbs 'Jnaa', 'Pree' and 'Kr' comes the affix 'ka' (a)—(suk + ka)

"Unsullied as He is, the Superior Soul is pure." (157)

158. नमुचि-प्रभृति-परिपन्थि - वधबन्धनादौ बलम् ऊर्जा अस्य संजाता इति ऊर्जितः । इतच् ।। (158)

158. **Oorjitah**—He who is endowed with strength.

He is Oorjitah since He is possessed of strength (Oorjaa) as seen in the binding and killing of enemies like Namuchi. The affix 'itach' has been added to 'Oorja'. (158)

159. इन्द्रानुजत्वेऽपि ऐश्वर्येण अपदानेन तम् अतिक्रान्तः—अतीन्द्रः । यथा- [2] "अविदित-विभवाय" इति तन्मन्त्रवर्णः ।

[3] "अतिवाय्विन्द्र-कर्माणम्" इति ।। (159)

नि.—157. स्वयं कृतोपकारेषु यत्किंचित् प्रत्युपक्रियाम् ।
अनपेक्ष-स्थितो योऽसौ शुचिः स्यात् धर्मदो मनुः ।।
नि.—158. ऊर्जा बलं यस्य नित्यं संजाता इति ऊर्जितः स्मृतः ।
नि.—159. इन्द्रानुजत्वेऽपि ऐश्वर्यात् अतीतः अतीन्द्रः उच्यते ।

[1] [2] मंत्रवर्ण [3]

159. **Ateendrah—He who excels Indra.**

He is Ateendrah since He, though younger than Indra, surpasses Indra by His lordship and glorious acts.

The Mantra about Him reads - "To Him of inestimable greatness."

"Him whose exploits surpass those of Vayu and Indra." (159)

160. अथ भक्तैः अयत्नेन संगृह्यत इति संग्रहः ।

[1] "ग्रहवृदृनिश्चिगमश्च" इति अप् ॥ (160)

160. **Sangrahah—He who is easily reached.**

Bhagavan can be reached without much effort by the devotees. The affix 'Ap' comes after the root 'grah', 'Vr', 'Dr', 'Nischi', and 'Gam'. (160)

161. त्रिविक्रम-क्रमण-सुग्रह-पाद-पद्मो ह्यसौ तेभ्यः सृज्यते इति सर्गः ॥

[2] "निसृष्टात्मा सुहृत्सु च" इति ॥ (161)

161. **Sargah—He who creates Himself.**

He is Sargah since He creates Himself so that His lotus feet which measured the three worlds may be easy to grasp.

"He entrusts Himself to His friends." (161)

162. एवमू आत्मदानेन धृता आत्मान इति—धृतात्मा इति ॥ (162)

नि.—160. भक्तैरपि अप्रयत्नेन संग्राह्यः संग्रहः स्मृतः ।

नि.—161. ब्रह्मादिभ्यः सृज्यते यः सर्गं तं परिचक्षते ।

नि.—162. येन आत्मानो धृता नित्यं स धृतात्मा इति कीर्त्यते ।

[1] अष्टा 3.3.58 [2] राम. यु. 17.36

162. **Dhritaatmaa—The saviour of the Souls.**

By thus giving Himself up, all the souls have been preserved by Him and so He is Dhritaatmaa. (162)

163 (869). तत्प्रतिबला बलिप्रभृतयोऽपि नियम्यन्ते अनेन इति नियमः ।

[1] "यमः समुपनिविषु च" इत्यप् ॥ (163)

163. (869) **Niyamah—The controller.**

He is Niyamah since even powerful persons like Bali were controlled by Him. The root 'Yam' with the prepositions 'Sam', 'Upa', 'Ni' and 'Vi' has affix 'Ap' added to it optionally. (ni + yam + a = niyamah). (163)

164 (870). एवम् अखिलम् अकण्टकानुकूलं यच्छति इति यमः । अच् । यथा—

[2] "यः पृथिवीमन्तरो यमयति"

[3] "य आत्मानमन्तरोयमयति"

इति प्रतितत्त्वम् अन्तर्यामिब्राह्मणे । यथा—

[4] "यमो वैवस्वतो राजा यस्तवैष हृदि स्थितः ।

तेन चेदविवादस्ते मा गङ्गां मा कुरून् गमः ॥" इति ॥(164)

164. (870) **Yamah—The Ruler.**

His name is Yamah since He rules all so that all of them are without trouble and happy. Vide—

"He who rules the earth from within".

"He who rules the self from within."

नि.—163. नियम्यते जगत् येन नियमः स उदीरितः ।

नि.—164. अकण्टकं च अनुकूलं यच्छति इति अखिलं यमः ।

[1] अष्टा 3.3.63 [2] बृ 3.7.3 [3] बृ. माध्यं [4] मनु. 8.92

Such is the statement in **Antaryami Brahmana** (Brihadaranyaka Upanishad) with reference to every one of the Tattvas (Realities). Vide—

"Bhagavan controls all beings in the universe from within the sphere of the Sun and He is the ruler over all. He is within your heart and if you have no quarrel with Him you need not go (on a pilgrimage) to the Ganga or to Kurukshetra." (164)

वेद्यो वैद्यः सदा योगी वीरहा माधवो मधुः ।
अतीन्द्रियो महामायो महोत्साहो महाबलः ॥ १८ ॥

165. एवम् आविर्भूय प्रकटित-अतीन्द्रिय-महिमत्वात् सर्वैः वेदितुं शक्यो वेद्यः । (165)

Vedyo Vaidyah Sadaa Yogee
Veerahaa Maadhavo Madhuh !
Ateendriyo Mahaamaayo
Mahotsaaho Mahaabalah !! (18)

165. **Vedyah**—He who can be realised.

Thus He takes birth and reveals His greatness which otherwise cannot be cognised by the senses. Therefore He is **Vedyah**—He can be realised by all. (165)

166. वेदितृ-भव-भञ्जनीं विद्यामधीते, वेदं वा इति वैद्यः ॥

[1] "तदधीते तद्वेद" इत्यण् । यथा—

[2] "मेरु-मन्दर-मात्रोऽपि" ॥ (166)

नि.—165. सर्वैश्च वेदितुं शक्यः सौलभ्यात् वेद्यः ईरितः ।
नि.—166. वेदितृणां भवाख्यस्य गदस्य विनिवर्तिनीम् ।
विद्यामधीते वेदेति यो वैद्यः समुदाहृतः ॥

[1] अष्टा, 4.2.59 [2] वि. ध. 69.110

166. **Vaidyah**—The knower of Vidya or knowledge.

He is called **Vaidyah,** because He learns or knows the Vidya (knowledge) which removes the contact with tha Samsara of those who worship Him. The affix 'An' comes after a word denoting some subject of study in the sense of 'who has studied that' or 'who understands that' when it is 'the object of the verbs 'learns' or knows. Vide—

"Heaps of sinful acts of a person even as big as Meru and Mandara mountains will perish if he resorts to Kesava even as terrible diseases will perish by resorting to a physician." (166)

167. एवमत्र सततजागरूकः सदा योगी । यथा—

[1] "य एषु सुप्तेषु जागर्ति" इति ॥ (167)

167. (173) **Sadaa-yogee**—He who is ever wide awake

Thus Bhagavan is ever awake with reference to the devotees, Vide—

"He who is awake when all are in slumber." (167)

168 (747, 927). स्ववेदन-विहन्तॄन् हैतुक-वीरान् हतवान् इति वीरहा । क्विप् । [2] "ब्रह्मभ्रूणवृत्रेषु" इति नियमः प्रायिकः । एवं कामहा (295), क्रोधहा (315), भगहा (564) इत्येवमादयोऽपि । यथा—

[3] "असत्यमप्रतिष्ठं ते जगदाहुः अनीश्वरम्" इति प्रसज्य,
[4] "तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रम् अशुभान् आसुरीष्वेव योनिषु ॥ इत्यादि ॥
(168)

नि.—167. चिकित्सायां जागरूकः सदा योगी इति कथ्यते ।
नि.—168. स्वध्यान-भंजकान् वीरान् हन्ति यः स तु वीरहा ।

[1] कठ. 5.8 [2] अष्टा. 3.2.87 [3] गीता 16.8 [4] गीता 16.19

168 (747, 927). **Veerahaa**—The slayer of strong men (of wicked nature.)

He is known as Veerahaa—He is the slayer of the disputatious men who put up fallacious arguments and who try to prevent men from meditating on Him.

The suffix 'Kvip' is added to the root 'han' (to kill), with some nouns in the Accusative case. The rule that prescribes, this suffix to the words Brahman, Bhroona and Vritra is only general and can be extended to others also like 'Veera'.

The names Kaamahaa (295), Krodhahaa (315), Bhagahaa (564) and the like have been similarly formed.

"They say, the universe is unreal, without any foundation and without the Lord."

The relevant section in Gita begins with this sloka and concludes with:

"These haters, cruel, the worst of men and unholy, I throw continually into the cycles of birth and death, into none other than demoniacal wombs." (168)

169 (73, 741). अथ स्वविषय-परविद्या-प्रवर्तनात् माधवः। यथा —

[5] "मा विद्या च हरे: प्रोक्ता तस्या ईशो यतो भवान्।
तस्मात् माधव-नामासि धवः स्वामीति शब्दित: ।। " इति।

[6] "मौनात् ध्यानाच्च योगाच्च विद्धि भारत! माधवम्"
इति वा ।। (169)

169 (73, 741). **Maadhavah**—The propounder of the knowledge of the Supreme Being.

नि.—169. मा विद्या तु हरेः प्रोक्ता तस्याः स्वामी धव: स्मृत:।
तस्मात् माधव-नामासौ ब्रह्मविद्या-प्रदो मनुः।
मौनात् ध्यानाच्च योगाच्च माधवः परिकीर्तितः।

[5] [6] भार. 3,69.4

He is Maadhava since He propounds the true knowledge about Himself as the Supreme Being. The knowledge of Hari is called 'maa'. Thou art the master of that knowledge. Therefore Thou art known as Maadhava. It has been stated that 'Dhavah' means 'Lord'."

"O Bharata! Know that He is called Maadhava since He is endowed with mauna, (maa), dhyaana (dha) and yoga (va) (silence, meditation and practice)" (169)

170. लब्धविद्येभ्यः स्वदमानत्वात् मधुः। मन ज्ञाने। अस्मात् स्वाद्वर्थात् [7] "फलिपाटि नमि" इत्यादिना 'उ' प्रत्यय:, धकारः अन्तादेशश्च। यथा—

[1] "मध्व उत्सः" इति।

[2] "प्रियो हि ज्ञानिनोऽत्यर्थम्" इति च ।। (170)

170. **Madhuh**—Sweet like honey.

He is called **Madhu** since He is sweet to those who have attained true knowledge.

The affix 'u' and the augment 'gu' come after the roots 'Phal', 'Paat', 'Nam' 'Man' and 'Jan'. The word 'Madhu' is derived from the root 'Man' (to think) which takes the affix 'u' in the sense of being tasteful. 'Dha' is the substitute for 'n'.

Vide—"A stream of honey".

"I am indeed inexpressibly dear to the Jnani (the man of wisdom)" (170)

171 (662). अथ मधुर - मधूदधि-स्वरूपेऽस्मिन् गुणिनि उक्त-परव्यूह-विभव-हृदयं षाड्गुण्यं विवक्षन् स्वरूपं शोधयति—अतीन्द्रिय:। ज्ञानोपकरणानि अतिक्रान्तः ।। (171)

नि.—170. भक्तेभ्यो लब्ध-विद्येभ्यो स्वदमानतया मधु:।
नि.—171. ज्ञानोपकरणव्रातम् अतिक्रान्तो हि अतीन्द्रिय:।

[7] उणादि. पाद. 1.18 [1] वि. सू. [2] गीता 7.17

The Six Celestial Qualities of Bhagavan

171, (662) **Ateendriyah**—He who is beyond the range of the sense organs.

Next the Sage proceeds to examine the essential nature of Bhagavan who is sweet as the ocean of honey and endowed with qualities with the object of delineating the six important qualities which are the essence of the forms Para, Vyuha and Vibhava.

Bhagavan is **Ateendriyah**, because He is beyond the range of the instruments of knowledge. (171)

172. कथं? महामाय: । महती — अप्रतिपन्न-निखिल - जगन्मोहिनी तिरस्करिणीवत् माया अस्य इति ।

। "गुणमाया-समावृतः" इति । नेयं मृषा माया इति वक्ष्यते ।। (172)

172. **Mahaa-maayah**—He Who is possessed of Maayaa or wonderful power of enchantment.

How is He (said to be Ateendriya)? He has a great Maayaa which like a curtain conceals Him and which charms the minds of all those in the world who are not devoted to Him. Vide—

"He is enveloped by the Maayaa of the qualities."

It will be shown later that this Maya is not illusion. (172)

173. ज्ञानमयादपि अकर्तुः अलसोदासीनात् सांख्येश्वरात् व्यावर्तकम् ऐश्वर्यं गुणमाह—महोत्साहः । महान् उत्साहः उत्साहनं

नि.—172. माया यस्य अप्रपन्नानां सर्वेषामस्ति मोहनी ।
महामायः स विज्ञेयो वरवर्णो मनुः उज्जवलः ।।

नि.—173. महत् उत्सहनं यस्य हि ऐश्वर्यं कर्तृलक्षणम् ।
महोत्साहः स विज्ञेयो मनुः ऐश्वर्यदायक: ।।

[3] निर्व. लि 3

कर्तृत्व-लक्षणम् ऐश्वर्यम् अस्य इति । अनेन खलु अयम् अखिल-कार्येषु अनन्य-नियोज्य-निरङ्कुश - स्वसंकल्प - कणिका - मात्रेण सर्व-भोक्तृणां भुक्ताभुक्त-विचित्र - कर्म-तारतम्यानुगुण - भोग - तदुपकरण - प्रकार - परिणाम - भेदभिन्नजगद् - अपरिमित-अपूर्वरचना - चतुर - सर्वशक्तिरपि स्वातन्त्र्येण यथा पुरतः स्वभाव - नियमम् अनुरुन्धानः सर्वम् आविष्करोति । एतच्छीकर-परमाणुः अणिमादिः द्रुहिणादौ विजृंभते ।। (17:)

173. **Mahotsaahah**—He of great enthusiasm.

This name postulates the quality of lordship in Bhagavan as distinguished from the Isvara of the Sankhya-system who though endowed with knowledge, is yet a non-doer of acts, who is lethargic and indifferent. Bhagavan has a great zeal for doing acts which signify His lordship. Because of this ardour for work Bhagavan does all acts by a mere fraction of His independent will. There is no one above to direct Him. He is also skilful in creating newer and newer objects of enjoyment in countless numbers and sizes, the means and methods of experiencing them for the sake of persons in accordance with the nature of their karmas, big or small, experienced or yet to be experienced. Though He is omnipotent and independent He creates things endowed with qualities that are natural to them and possessed by them before. It is only a tiny part of an atom of a drop of His infinite ability that is seen in the capacity of Brahma and others to assume bodies of the size of an atom and so on. (173)

174. सहायापेक्ष - कर्त्रन्तर - व्यावर्तकं महत् बलमस्य इति महाबलः । अनेन हि अयम् अपरिमित-क्रियोऽपि अनाकलित-श्रमः स्वे महिम्नि तिष्ठन् अवधीरित-आधारान्तरः दुर्वार-व्यापार-सन्तत-शक्ति-समुल्लासः शरीरमिव सकलं बिभर्ति । [1] "बहुलयन् बहुलम्" इति च मौलाः । एतल्लेशो जीवन-समीरण-गिरिधरादौ ।। (174)

नि.—174. कर्त्रन्तरानपेक्षो यः सृष्टेः स स्यात् महाबलः ।

[1] मौल सं.

174. Mahaa-balah—He of immense strength.

He is Mahaabalah (possessed of great strength) which distinguishes Him from other agents who are always in need of external aasistance. Because of this strength He is never fatigued though engaged in unlimited activities. He stands firm on His own greatness and does not stand in need of external support. He bears all things without effort like His ever-blossoming splendour which can never be checked.

The Maulas state : "He makes the many multitudinous.'

It is only a particle of this strength that is seen in water, air, earth and other things. (174)

महाबुद्धिर्महावीर्यो महाशक्तिः महाद्युतिः ।
अनिर्देश्यवपुः श्रीमान् अमेयात्मा महाद्रिधृत् ॥ १९ ॥

175. असर्वज्ञकारण-मत-व्यवच्छेदमाह—महत् ज्ञानम् अस्य इति महाबुद्धिः । इदं च अस्य अशेष - देशकाल - स्वभाव - विप्रकृष्ट-अविप्रकृष्ट-विषयं सार्वज्ञ्यात् अविशय-विपर्यासतया यथार्थम्, क्लेश-कर्म-विपाकाशयादि-अपरामर्शात् स्वाभाविकत्वात् नित्यं च चक्षुरादि-करण-निरपेक्षं च, तदपेक्षं च स्वातन्त्र्येण, पुण्डरीकाक्षत्व-शुचिश्रव-स्त्वादेः । न च रूप रसादि-ग्रहणे करणनियमः, सर्वेण सर्वकार्यशक्तेः; सर्पोऽपि हि तिर्यक्षु चक्षुषैव पश्यति शृणोति च । कथमिदं सर्वशक्तेः दुःशकम्? ।

Mahaa-buddhih Mahaa-veeryah
Mahaa-saktih Mahaa-dyutih !
Anirdesya-vapuh Sreemaan
Ameyaatmaa Mahaadri-dhrit !! (19)

175. Mahaa-buddhih—He of infinite knowledge.

He is Maha-buddhih (possessed of great knowledge) to refute the school of thought which holds the view that the cause of the world is not omniscient. The Sage says.

नि.—175. महाबुद्धिः महत् ज्ञानं स्वरूपं यस्य सा उच्यते ।

This omniscience of the Supreme Being is with reference to all objects far and near, in all places, at all times and of all nature. It is true because it is not doubtful or erroneous. It is also eternal because it is natural to Him and not tainted by pain; It is not the effect of Karma or desire. It does not stand in need of eye and other instruments of knowledge. If He uses His organs of sense, it is because of His free will. He is lotus-eyed and the hearer of what is pure and faultless. He may use His eyes to see and ears to hear. Nor is there any restriction that the roopa (form), rasa (taste) and the like can be cognised only by a particular sense-organ since He can do all things by all sense-organs. It is well-known that the serpent amongst the creatures sees and hears with the eye alone. If that is the case (with the beings of lower strata) how will it be impossible for the Omnipotent God to do it?

यथोक्तं जयायाम्—

[1] "सर्वतः श्रुतिमांश्चासौ यथा दृक्छ्रावकोऽस्य । " इति ।

करतलामलक-विलोकनवत् अपरोक्षं च वैशद्यात्, अमोघं च सर्व - निर्वहणात् । यथा—

[2] "विश्वतश्चक्षुः उत विश्वतोमुखः",

[3] "पश्यत्यचक्षुः स शृणोति अकर्णः",

[4] "सर्वतोऽक्षिशिरोमुखम्" इत्यादि ।

आहुश्च नाथमुनि-मिश्राः—

[5] "यो वेत्ति युगपत् सर्वं प्रत्यक्षेण सदा स्वतः", इति ।

So has it been said in Jayaakhya (Samhita):—

"Just like the serpent which sees and hears with its eye, this (Bhagavan) can hear by all (His sense-organs)".

[1] जयाख्यसं. [2] तै. ना. 1.12 [3] श्वे. 3.19
[4] गीता 13.13 [5] न्यायतत्त्व.

His perception is direct and clear like the vision of the aamalaka-fruit laid on the palm; and it is infallible since He can accomplish any thing. Vide—

"He has eyes on all sides and faces on all sides."

"He sees without eyes and hears without ears."

"He has everywhere eyes, heads and mouths".

The venerable Acharya Nathamuni has said :

"Who sees directly by perception and of His own accord all things simultaneously."

यत् केचित् सर्वज्ञम् अवजज्ञिरे—

[1] "एकेन तु प्रमाणेन सर्वज्ञो येन कल्प्यते ।
नूनं स चक्षुषा सर्वान् रसादीन् प्रतिपद्यते ॥" इति ।

तत् बौद्धाद्यनुमित - सर्वज्ञ - विषयम् , तत्प्रकरणात्, अन्यथा शास्त्र-विरोधाच्च ।

Some people spoke in contempt of the Omniscient Being by saying—

"If it is imagined on the basis of one instrument of knowledge that there is an omniscient being, then that being can as well grasp by the eye alone sweetness and all such objects of sense-organs."

That is with reference to an omniscient being arrived at by Inference (Anumaana) by the Bauddhas. For that is the context there. Otherwise it will be opposed to the Sastras.

[2] "नित्यश्चेत् अर्थवादत्वं तत्परे स्यात् अनित्यता ।" इति शास्त्रीय-सर्वज्ञत्व-व्युदासनम् अत [एव अन्यपरोक्तं दुरुक्तं वा; चक्षुः-श्रवः-प्रभृतिषु काक-उलूक-गृध्रादिषु मन्त्रसिद्ध-औषध-तपः-प्रभावादि-संस्कृतेषु च करणानां ज्ञानकार्य - व्यतिहार-तन्त्रता - प्रकर्ष - तारतम्य-दर्शनात् सार्वज्ञ्य-शास्त्रस्य अयोग्यार्थताऽपि दुर्वदा । गुणान्तर-वैचित्र्येऽपि एषा एव दिक् । अस्य लवो बद्ध-मुक्त-नित्येषु चैतन्यम् ॥ (175)

1 2

"If you say that the eternity of the Supreme Being is only a praise, then it will amount to saying that it is not eternal."

Similarly the omniscience propounded by the Sastras will be nullified. Therefore the statement should be taken to signify something else or as incorrect. Moreover it is not correct to say that the statement in the Sastras about the omniscience (of the Supreme Being) is fictitious and wrong; for we see in the world that in the case of serpents and others of that species, in the case of crows, owls, eagles and other birds, in the case of men who have attained perfection in the mystic Mantras, and in the case of those who are proficient in medicine and in the practice of austerities, there is some uniqueness in the functions of their sense-organs of knowledge in a greater or less degree. The same can be said of the wonderful nature of the other qualities of Bhagavan. The knowledge in souls in bondage, released souls and Over-free Angels is but a small fraction of this quality of Bhagavan. (175)

176. दधिभावम् आपद्यमान - दुग्धादि-कारणेभ्यो भेदकं सत्यपि हेतौ अविकार-लक्षणं महत् वीर्यमस्य इति महावीर्यः । अगरु-मृग मद - कस्तूरिका-कुसुमामोदवत् सन्निधिमात्रेण निर्मर्याद - कार्यकारी हि अयम् । यथा—

[1] "तस्य सन्निधिमात्रेण गन्धः क्षोभाय जायते ।
मनसो नोपकर्तृत्वात् तथाऽसौ परमेश्वरः ॥" इति ।

एतदणुः योगीश्वर-प्रभृतिषु अक्षोभ्यत्वम् ॥ (176)

176. Mahaa-viryah—He of great virility.

Bhagavan has the quality of great virility by virtue of which He remains unchanged though there may be a cause for change. This quality distinguishes Him from milk and other things which become transformed into curd etc. Like the smell

नि·—176. हेतौ सति विकारित्वेऽपि अविकारित्व -लक्षणम् ।
महत् हि वीर्यं यस्य इति महावीर्यः स च स्मृतः ॥

1

of the Agaru (tree), the ruts of animals, musk, flowers etc. He produces boundless effects by His very presence or by His vicinity. Vide—

"Smell by its very presence produces agitation in the mind without any other aid. So is Paramatma (the Supreme Lord.)"

It is by a tiny part of this quality that the minds of the great Yogins are steady and do not get distracted. (176)

177. पशुपति - मत-अवगत - उपादान-शक्ति - विकल - निमित्त-मात्र-व्यावर्तिका महती शक्तिः अस्य इति महाशक्तिः। सा हि साधन-ग्राम-विनियोग-लक्षणा स्वशरीरैकदेशीकृत - प्रकृति - परिणाम - योग्यता-लक्षणा सत्या असत्या वा सामग्र्या सर्वदा सर्वसंपादिनी। ऊर्णनाभि-प्रभृतेः कीटस्यापि निमित्तस्यैव उपादानशक्तिः अतर्क्या, कथमियं सर्वज्ञशक्तिः तर्क्या? अस्या विप्रुट् प्रधान-दधि-दुग्धादौ प्रतिक्षण-परिणामित्वम् ॥ (177)

177. Mahaa-saktih—Of immense power.

The name Mahaa-sakti signifies that He has immense power to be the material and sentient cause as distinguished from the doctrine of the school of Pasupatas that Isvara is only the sentient cause and not the material cause as well. This power brings about the production of all things at all times, whether there are helpful accessories or not; it is capable of putting into use all the means; it is capable of changing the Prakriti which has been assumed as a part of His Body. When the capacity of insects like spider and others to be not only the sentient cause but material cause also is undisputed, how can this power of an omniscient Supreme Being be a point of dispute? The change that is going on in Pradhaana (Primordial Matter), curd, milk etc. every moment, is due to a particle of this power of Bhagavan. (177)

नि.—177. शक्तिश्च महती यस्य महाशक्तिः स कीर्तितः।

178. सहकार्यपेक्ष-कारण-वैलक्षण्यकरं तदनपेक्षा-लक्षणं तेजो महत् अस्य इति महाद्युतिः। यत् बाह्यान्तर-तमो-विरोधि स्वपर-वर्गयोः क्रमेण रमणीयं भीषणं च भवति। अस्य बिन्दुः द्युमणि - माणिक्यादौ प्रकाशः। षट्सु च अमीषु (173-178) महत्त्व-विशेषणेन एते गुणाः कलयैव परावरं कार्यकलापं प्रवर्त्य अशेषेण अलब्धामिषा महोदधाविव महौघाः भगवति अनन्ते भान्ति इति निवेद्यते। अतिप्रथिता इयं प्रक्रिया —

[1] "पराऽस्य शक्तिर्विविधैव श्रूयते
स्वाभाविकी ज्ञानबलक्रिया च।"

[2] "तेजोबलैश्वर्य-महावबोध-
सुवीर्यशक्त्यादि-गुणैकराशिः"

[3] "ज्ञान-शक्ति-बलैश्वर्य-वीर्य-तेजांस्यशेषतः।
भगवच्छब्द-वाच्यानि विना हेयैः गुणादिभिः॥" इत्यादौ।

भगवच्छास्त्राणि कार्त्स्न्येन इदमर्थानि। एषु षट्सु एव सौशील्यवात्सल्यादयो अगणित-गुणाः केनापि प्रयोजनेन अन्तर्भाव्यन्ते॥ (178)

178. Mahaa-dyutih—He of great splendour.

The name Mahaa-dyutih indicates that He has a great splendour which distinguishes Him from the other causes in the world which stand in need of assistance and that He does not require such a help. This effulgence is opposed to darkness (ignorance), both inner and outer and it is fascinating for those who are well-disposed and frightful for others. The lustre in the Sun, gem etc. is but a small drop of this.

By the use of the adjective 'mahat' (great) in these six names (173-178) it is indicated that these qualities produced by a tiny part innumerable actions great and small, and the remaining parts remain unused since there is no scope for

नि.—178. तेजोऽनपेक्ष-रूपं स्वं महत् यस्य महाद्युतिः।

[1] श्वे. 6.8 [2] वि. पु. 6.5.85 [3] वि. पु. 6.5.79

further action; and like the great rivers that flow towards the ocean carrying with them the excessive waters, these qualities shine in the Bhagavan who is unlimited. Very well-known is this greatness of Bhagavan. Vide—

"His supreme power is revealed, indeed, as being varied, natural and as being associated with knowledge, strength and action".

"He is the unique collection of splendour, strength, sovereignty, great powers of knowledge, excellent heroism and other such qualities."

"Knowledge, power, strength, lordship, heroism, splendour—these in all their entirety are expressed by the word 'Bhagavan' and only evil (undesirable) qualities and other things are not." Bhagavat-Sastras (i.e. Pancharatra Samhitas) deal with this topic in all their entirety. Amiability, Love and other innumerable qualities also are treated as being included in these six qualities with a definite purpose. (178)

179 (662). एतत्-षाड्गुण्य-विग्रहत्वात् अनिर्देश्यवपुः । यथा—

[4] " षाड्गुण्य-विग्रहं देवं भास्वज्ज्वलन-तेजसम् ।" इति ।

मौल-संहितायां च एतत् व्यञ्जितम् ।

[1] " बुद्धि - मनोऽङ्ग - प्रत्यङ्गवत्तां भगवति लक्षयामहे, शास्त्र-शब्देभ्यो बुद्धिमान् मनोवान् अङ्ग-प्रत्यङ्गवान् " इति । निरुक्तं च एतत् [2] " ये बुद्धिमनोऽङ्गप्रत्यङ्गवन्तो भवन्ति, साप्तमहाभौतिकास्ते भवन्ति; 'किमात्मिका नु खलु इयं भगवतो व्यक्तिः?' इति भौतिकत्वम् आशङ्क्य, उत्तरयति— " भगवदात्मिकैव एषा भगवतो व्यक्तिः; यदात्मको हि भगवान्, तदात्मिकैवैषा । किमात्मकश्च भगवान्? ज्ञानात्मकः, ऐश्वर्यात्मकः, शक्त्यात्मकः । यथा, अङ्गारः

नि.—179. ज्ञानादि षाड्गुण्यमयम् उपमान-विवर्जितम् ।
वपुः अस्यास्ति तेजिष्ठम् अनिर्देश्य-वपुः हि सः ।

[4] मौल सं.   [1] मौलसं.   [2] निरुक्तं

खादिरः शाल्मलो वा सुप्रदीप्तः सर्वतो अग्निरेव स्यात् यथा वा मधु मात्रं प्रपीयमानं सर्वतो मधुरमेव स्यात् ; यथा वा सुवर्णपिण्डो निघृष्यमाणः, सर्वतः सुवर्णमेव स्यात्; यथा वा प्रासादः आलोक्यमानः सर्वतो दर्शनीय एव स्यात् , एवं भगवान् सर्वतो ज्ञानमेव; सर्वतः ऐश्वर्यमेव; सर्वतः शक्तिरेव; यदिच्छेत् तद्भवेत् " इत्यादिना । एष एव पञ्चोपनिषद्-विषयो वक्ष्यते । [1] " शुद्धसत्त्वमयेन हि अनेन कनक-दलेन इव रत्नम् उन्मील्यते षड्गुणी, न तु त्रिगुणमयेन इव निमील्यते " इति तत्त्वम् ।।

वैष्णवे च—

[2] " रूपवर्णादि-निर्देश-विशेषणविवर्जितः " । निर्देश — विशेषणम्—उपमान - विशेषणम्; तद्वर्जितः—अनुपम-वपुः इत्यर्थः ।। (179)

179. (662) **Anirdesya-vapuh**—He who is possessed of an indescribable body.

He has a body endowed with these six qualities and so He is **Anirdesya-vapuh.** Vide—

"The God who has a body endowed with six qualities and who has brilliance like that of glowing fire."

This has been indicated in the Maula Samhita also—

"In Bhagavan we see intellect, mind, body and limbs. From the texts of the Sastras also Bhagavan is seen as being possessed of intellect, mind, body and limbs."

"Those who are possessed of intellect, mind, body and limbs, are beings whose bodies are formed by the seven great elements (mahat, Ahamkaara and Pancha Bhutas). "Of what substance is the body of Bhagavan composed?" A doubt is raised if Bhagavan's body also is composed of these elements; and the reply is given—"Bhagavan's body is composed of Bhagavan's form itself." Of what is Bhagavan Himself composed? He is knowledge incarnate, lordship incarnate, power

[1] पंचोपनिषत्   [2] वि. पु. 1.2.10

incarnate, like the glowing ember, of the burning khadira and silk-cotton trees that is fire on all sides, like pure honey, when drunk, that is sweet on all sides; like a bar of gold that is being polished is gold all round; and like a mansion that will be attractive when observed from all angles. Similarly Bhagavan is entirely lordship and power in full. Whatever He wants to become He becomes." This is going to be declared as the topic of Pancopanishad (five upanishads). Just as the lustre of a gem is set off by a leaf of gold in the background, the splendour of Bhagavan endowed with six qualities is only enhanced by Pure Sattvaguna, but not, concealed as is the case with other objects by the Triguna (i.e. Prakriti composed of the three qualities Sattva, Rajas and Tamas.) This is the truth about Bhagavan".

Vishnu Purana says—"Regarding His form, colour etc. there is nothing that can be compared with them." That is to say His body is beyond comparison. (179)

180. (22, 222) तदनुरूपया दिव्य-भूषण - संपदा नित्ययुक्तः श्रीमान् ॥ (180)

180. (22, 222). **Sreemaan**—Possessed of beauty.

He is ever beautified by the rich and celestial ornaments suited to His body. (180)

181 (103). इत्थं विविधगुण - रूप-अनुरूप-अंभोधि-गंभीरभावः अमेयात्मा ॥ (181)

181. (103) **Ameyaatmaa**—He of an incomprehensible nature.

Quite consistent with the diverse qualities and form described thus He has supreme majesty like the deep ocean. (181)

नि.—180. दिव्य-भूषण-संपद्भिः युक्तः श्रीमान् सदा स्मृतः ।
नि.—181. सिन्धु-गंभीर-भावो यो हि अमेयात्मा स कीर्तितः ।

182. अथ तदनुगुण - यथेष्ट-विहार - चेष्टितः महाद्रिधृत् । महान्तं मन्दरं मथने धृतवान् ॥ (182)

182 **Mahaadri-dhrit**—The bearer of the great mountain (Mandara).

Next it is described by the name **Mahaadri-dhrit** that He acts as He likes in a playful mood quite suitably to His inscrutable nature.

At the time of the churning (of the Milky Ocean) He bore (on His back) the great Mandara mountain. (182)

महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः ॥ २० ॥

183. तथा महान्—मनोहारी, इषूणाम् आसः—क्षेपः, सिन्धुबन्ध-दशकन्धर-वधादौ यस्य सः महेष्वासः ॥ (183)

Maheshvaaso Mahee-bhartaa
Sreenivaasah Sataam gatih !
Aniruddhah Suraanandah
Govindo Govidaam patih !! (20)

183. **Maheshvaasah**—The discharger of great arrows. (Literally it means the wielder of the mighty bow).

'Mahaan means enchanting; and 'ishvaasah' means discharging (the arrows). The way in which He discharged arrows at the time of building a bridge across the ocean (binding him) and at the time of the destruction of the ten-headed Ravana was really charming. (183)

184. ललित-धरणी-भरणशीलः महीभर्ता ॥ (184)

184. **Mahee-bhartaa**—The bearer of the earth.

He is **Mahee-bhartaa**, because He always supports the lovely earth (as Kurma). (184)

नि.—182. महान्तं मन्दरं यो हि धृतवान् स महाद्रिधृत् ।
नि.—183. महेष्वासः स विज्ञेयः चण्ड-कोदण्ड-मण्डितः ।
नि.—184. धरणीधर-लीलः सः महीभर्ता इति शब्द्यते ।

185 (614). श्रीनिवासः—इति च मथन-समानीत - लक्ष्मी-चाटुकार-वक्षोऽधिरोपणादि-दिव्य चेष्टापरम् ॥ (185)

185. (614) **Sreenivasah**—In whom Lakshmi resides.

This name refers to divine spoits like the sweet words He spoke to Lakshmi and the place He gave Her on His chest when she emerged from the ocean when it was churned. (185)

186 (452). सतां गतिः—स्वच्छन्द - चेष्टितैरपि प्रणत-प्रियंकरः ॥ (186)

186 (452). **Sataam gatih**—The refuge of the pious.

He who always does what is pleasing to those who bow before Him by means of acts which He does as He likes. (186)

187 (644). एवं निर्धूत निरोध निरवधिक - जीवलोक-जीवातु - दिव्यचेष्टितः—अनिरुद्धः ।

[1] "अपरिमित-चेष्टो भगवान् अनिरुद्धः" इति मौलाः ॥ (187)

187. (644) **Aniruddhah**—The Irresistible.

"He is called Aniruddha, because He does unlimited charming acts which are life-giving to the beings in the world and which repel all opposition."

The Maulas say—" Bhagavan Aniruddha has unl imited exploits." (187)

188. अस्य अनिरुद्धस्य अवतार-कन्दस्य हंसावतारः । आपत्-सखत्वेन सुरा आनन्दन्ति अस्मात् इति सुरानन्दः ॥ (188)

नि.—185. मथनानीत-लक्ष्मीवान् श्रीनिवासः स ईरितः ।
नि.—186. प्रणतानां प्रियकरः सतां गतिः इह उच्यते ।
नि.—187. अनन्त-चेष्टा-युक्तत्वात् अनिरुद्धः उदाहृतः ।
नि.—188. सुरानन्दः सुरान् सर्वान् आनन्दयति यः सदा ।

[1] मौल सं.

Hamsa-Avataara

188. **Suraanandah**—Source of delight to the gods.

This name refers to the Hamsa Incarnation (Swan) of Aniruddha who is the source of all Avataras. Since Bhagavan is their saviour in times of distress, the gods take delight in Him. (188)

189 (543). तद्गवां-स्तुतिगिरां, विन्दः—गोविन्दः ।

[1] "गवादिषु विन्देः संज्ञायाम्" इति शः । तैः सुरैः स्तूय-मानोपकारः ॥ (189)

189. (543) **Govindah**—The recipient of words (of praise).

He is called Govinda since He receives words of praise from the Gods, 'Go' means words (of praise) and 'vind' the receiver. The suffix 'sah' is added to form the noun along with 'Go' meaning words, by a grammatical rule. He was praised by the gods for the help rendered to them. (189)

190. गावः—वेदगिरः, तद्विदां ज्ञानिनां, ज्ञानयज्ञ-आराध्यत्वेन पाता गोविदां पतिः । यथा—

[2] "हंसमूर्तिम् अथ आत्मानं ज्ञानयज्ञ-भुजं स्मरेत्" इति ॥ (190)

190. **Govidaam Patih**—The protector of those who know the words.

'Go' here means the words of the Vedas. Since He is the protector of those who know the words of the Vedas and who worship Him by the Gnanayagna (i.e. sacrifice in the form of knowledge), He is **Govidaam Patih**. Vide—

नि.—189. गवां स्तुति-गिरां विन्दो गोविन्दः स उदाहृतः ।
नि.—190. गावो वेदगिरः प्रोक्ताः गोविन्दः तत्सुपालनात् ।
गोविदां पतिः उद्दिष्टो वेदविद्वत्पदो मनुः ॥

[1] अष्टा. 3.1.138 वा. [2]

"One should meditate upon the Atma as the Hamsa (o Swan) Incarnation who enjoys the knowledge of sacrifice offered to Him." (190)

मरीचिः दमनो हंसः सुपर्णो भुजगोत्तमः ।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ।। २१ ।।

191. एवं जनुषा अन्धेभ्योऽपि जन्तुभ्यः प्रकाशित-निर्मल-रूपः मरीचिः ।

[1] "मृकणिभ्यामीचिः" । मृङ् अत्र दीप्ति-कर्मा । यथा—
"कुन्देन्दुस्निग्ध-कान्तिश्च" इति तद्-ध्यानम् ।। (191)

Mareechih Damano Hamsah
Suparno Bhujagottamah !
Hiranya-naabhah Sutapaah
Padma-naabhah Prajaapatih". (21)

191. **Mareechih**—Ray (of light).

He is called **Mareechi** because He shows His faultless form even to those who are blind even from their birth.

"The affix 'eechih' is added to the root 'mr' which signifies shining and 'kan' (to sound)". The form that is prescribed for meditating on Him is described as :

"He of charming lustre like the Kunda flower and the moon", (191)

192. कान्ति - मन्दाकिनीभिः भवतापं दमयति इति दमनः ।। (192)

नि.—191. अन्धेभ्योऽपि च जन्तुभ्यः हंसग्रीवावतारतः ।
प्रकाशित-स्वरूपत्वात् मरीचिः इति कल्प्यते ।।

नि.—192. भवतापस्य दमनात् कान्त्या दमनः ईरितः ।

[1] उणादि-पा. 4.70 * हंसरूप-पा.

192. **Damanah—Dispeller.**

By the Ganga-like streams of His lustre He dispels the heat (sufferings) of the Samsara (material world). (192)

193. क एवम्? हंसः ।

[1] "हन्ता सङ्गानाम्" इति मौलाः ।। [मनोहरं हन्ति—गच्छति, स्मयते इति वा हंसः । पृषोदरादित्वात् साधुः । यथा—

[2] सत्सत्त्व-शुभाश्रय-परमहंसाय" इति ।। (193)

193. **Hamsah—Swan.**

Who is like this? (Bhagavan as) Hamsa. The word Hamsa is also derived from the root 'Han' (to move) as "He moves in an enchanting manner" or He smiles beautifully. The loose formation of the word (with the addition of the letter as (hansa) is by the grammatical rule "Prishodara etc." Vide—

"To the great Hamsa who is pure, who is of Sattva quality, and who is possessed of an auspicious body (that redeems those who meditate on it.") (193)

194 (859). शोभन-पर्णत्वात्, संसार-पार-नयनात् वा सुपर्णः इति नैरुक्ताः ।। (194)

194. (859). **Suparnah**—Possessed of lovely feathers.

According to the etymologists, 'Suparna' is interpreted as 'one possessed of charming feathers' or 'one who leads men to the other shore across the ocean of Samsara." (194)

नि.—193. हन्ता संगस्य, हसति गच्छतीति मनोहरम् ।
हंसः ।

नि.—194. शोभन-पर्णत्वात् सुपर्ण इति कथ्यते ।
संसार-पार-नयनात् सुपर्ण इति वा मतः ।।

[1] मौलसं. [2] ध्यानं.

195. " पद्मनाभोऽमरप्रभुः " (48, 49) इत्यत्र व्यूह-पश्चिमो ऽनिरुद्धः पद्मनाभ उक्तः । इह प्रादुर्भाव-प्रथमः पद्मनाभो विवक्ष्यते— भुजगोत्तमः । भुजगस्य—शेषस्य, उत्तमः—शेषी; अनन्त-भोग-पर्यंक-शयनः ।

[1] " मानसेऽनन्तशयने दिव्य-बोध-तनुः विभुः " इति तद्ध्यान-विधौ । आरण्य-पर्वणि—

[2] " सुष्वाप भगवान् विष्णुः अप्-शय्याम् एक एव हि ।।
नागस्य भोगे महति शेषस्य अमित-तेजसः ।। "

वैष्णवे—" भोगि-शय्यागतः शेते त्रैलोक्य-ग्रास-बृंहितः " इति ।। (195)

Padmanabah

195. **Bhujagottamah**—The Master of the Serpent.

In the names Padmanabhah and Amaraprabhuh (48 and 49) mention was made of Padmanabha who is Aniruddha, the last of the Vyuhas (or Emanations). Here by the name Bhujagottamah that Padmanabha is being referred to who is the first among the manifestations of Bhagavan. He is uttama (the master) of Bhujaga (the serpent Adisesha); i.e. He who sleeps on the couch which is the body of Ananta (the Serpent). The rule is laid down for His meditation as "The great Lord possessed of a body of celestial consciousness lying on the Ananta-couch in mind."

In Aranya-Parva (Mahabharata):-

"Bhagavan Vishnu slept all alone on the waters on the vast body of (Ananta) the Serpent who is possessed of limitless splendour."

नि.—195. प्रादुर्भावेषु प्रथमः पद्मनाभः अथ तु उच्यते ।
भुजगस्य उत्तमः शेषी भुजगोत्तमः उच्यते ।।

[1] ध्यान. [2] भार. व.

In the **Vishnu Purana**—"Bhagavan sleeps on the couch viz. the Serpent having become great by swallowing the three worlds." (195)

196. हिरण्यनाभः स एव ।। (196)

196. **Hiranya-naabhah**—He who is possessed of a lovely navel.

He is Padmanabha. (169)

197. सुतपाः च । तपो ज्ञानं, संहृत-साक्षि । तद्ध्याने—

[1] " दिव्यबोधतनुः विभुः " इति ।। (197)

197. **Sutapaah**—He who is possessed of Supreme knowledge.

'Tapah' signifies knowledge which is an eye-witness of all that has been absorbed in Him.

In the Mantra for his Meditation it is said—

"The great Lord possessed of divine consciousness." (197)

198 (48, 348) पद्मनाभः च पूर्ववत् । हिरण्यनाभत्व-पद्मनाभत्वे (196, 198) ब्राह्मोक्ते—

[2] " कदाचित् तस्य सुप्तस्य नाभ्यां कामादजायत ।
दिव्यम् अष्टदलं भूरि पङ्कजं पार्थिवं महत् ।
यस्य हेममयी दिव्या कर्णिका मेरुः उच्यते ।। " इति ।।
(198)

नि.—196. हिरण्यनाभः सौन्दर्य-नाभिः यस्य इति स स्मृतः ।
नि.—197. तपो बुद्धिः सैव तनुः सुतपाः यस्य स स्मृतः ।
नि.—198. पार्थिवं भूरि पद्मं तु नाभौ अष्टदलं महत् ।
यस्य हेममयी दिव्या कर्णिका मेरुः उच्यते ।
यस्य नाभौ तदुत्पत्तिः पद्मनाभः स उच्यते ।।

[1] वि. पु. [2]

198 (48, 348) **Padmanaabhah**—Lotus-navelled.

Padmanabha is as before (48). His state as Hiranyanabha and Padmanabha (196, 198) is described in **Brahma** (Purana)-

"In times of yore out of the navel of the Lord who was sleeping, there arose, by His will, a divine and big, eight-petalled lotus which was lovely and earthern. Its divine and golden peri-care is said to be Mount Meru." (198)

199 (70). तत्पद्मोद्भव - प्रभृतीनां प्रजानां पतिः—नायकः ।
नैमित्तिक-सृष्टि-प्रलय-विषयं च एतत् द्रष्टव्यम् ।। (199)

199. (70) **Prajaa-patih**—The Lord of beings.

He is the Lord of all beings including Brahma born of that lotus. This should be taken as pertaining to the creation and destruction that take place periodically. (199)

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ।। २२ ।।

200. अथ नृसिंहावतारः । अमृत्युः—मृत्युविरोधी । मृत्यु-मृत्युत्वात् ।। (200)

इति

श्रीहरितकुलतिलक - श्रीवत्सांकमिश्रसूनोः
श्रीरंगराज - दिव्याज्ञा-लब्ध - श्रीपराशरभट्ट - अपरनामधेयस्य
श्रीरंगनाथस्य कृतौ
श्रीविष्णुसहस्रनामविवरणे श्रीभगवद्गुणदर्पणे
द्वितीयं शतकम् समाप्तम् ।।

नि.—199. नैमित्तिके ये सृष्टाः प्रजा ब्रह्ममुखास्तथा ।
तेषां चैव पतिः स्वामी प्रजापतिः इह उच्यते ।।

नि.—200. नारसिंहम् अथ स्तौति सर्वमृत्यु - निवारणम् ।।

Amrityuh Sarva-drik Simhah
Sandhaataa Sandhimaan Sthirah !
Ajo Durmarshanah Saastaa
Visrutaatmaa Suraarihaa !! (22)

Nrisimha-Avatara)

200. **Amrityuh**—The foe of Mrityu (Death).

Here begins Nrisimha—Incarnation. He is the foe of Death since He is Death for the god of death. (200)

THUS ENDS

The commentary on the Second Hundred Names in Sri Bhagavad-Guna-Darpana

explaining the Thousand Names of Vishnu written by Sri Ranganatha

who is the shining star of Harita Race, who is the son of Sri Vatsanka Misra and

on whom was conferred the name of Parasara Bhatta by the divine command of Sri Rangaraja,

— o —

तृतीय-शतक-प्रारंभः

201 (577). स एव सर्वान्—अनुकूल-प्रतिकूल-तटस्थान् यथार्हं नियन्तुं पश्यति इति सर्वदृक्।

"दृशेश्च इति वक्तव्यम्" इति क्विन्। क्विन् प्रत्ययस्य कुः। स हि सर्वतोमुखः ॥ (201)

Third Hundred

201. (577) **Sarva-drik**—He who sees all.

Bhagavan alone sees all—whether they are well-disposed or hostile or indifferent towards Him—in order to rule over them and reward them according to their deserts. So He is **Sarva-drik**. He can also see on all sides.

"The affix 'kvin' is added to the root 'dris' (to see). 'ku' takes the place of the 'kvin' affix. (201)

202 (489). क एवम्? सिंहः—महानृसिंहसंहननः।

[1] "सिचे: संज्ञायाम्" इति को नुमहौ च ॥ (202)

202. **Simhah**—The lion.

Who is like this? SIMHAH. Bhagavan has assumed the great body of a man and a lion.

"After the root 'sich' comes the affix 'ka' when the word derived from it denotes the name of a thing. The 'cha' of the root is replaced by 'ha' and there is also the 'num' augment' (202)

नि.—201. अनुकूलान् तटस्थांश्च प्रतिकूलानपि स्वयम्।
नियन्तुं च यथायोग्यं यः पश्यति स सर्वदृक् ॥

नि.—202. रिपुद्विपानां निष्पेष-भीषण: सिंह उच्यते।

[1] उणादि पा. 5.62.

203. रिपुद्विप-निष्पेष - भीषणोऽपि संधाता—प्रणेयानां प्रह्लाद-प्रभृतीनां संश्लेषयिता ॥ (203)

203. **Sandhaataa**—He who makes His devotees join Him.

Though He is frightful when He, as a lion, crushes the elephant-like enemies, He makes Prahlada and others join Him who are devoted to Him. (203)

204. स च तैः सन्धिः नित्योऽस्य अस्ति इति संधिमान्। नित्ययोगे मतुप् ॥ (204)

204. **Sandhimaan**—He who has the company.

His association with the devotees is permanent and so He is called **Sandhimaan.**

The affix 'matup' has the sense of permanent connection. (204)

205. तत्सन्धाने तदपचार-दुर्विचाल्यत्वात् स्थिरः।

[1] "अजिर शिशिर" इत्यादिना किरच् प्रत्ययो आकार-लोपश्च निपात्यते।

"भद्रम्" इति हि तन्मन्त्रवर्णः ॥ (205)

205. **Sthirah**—He who is firm.

He is **Sthirah** (i.e.) firmly attached to His devotees and is not affected by their wrongs. The Mantra in His praise refers to Him as "Bhadram" i.e. gracious.

"The affix 'kirach' is added to the root 'Sthaa' (to stand) and the final vowel 'aa' in 'sthaa' is dropped." (205)

नि.—203. प्रह्लादाद्यैः सन्धाता संश्लेषकरणाच्च सः।

नि.—204. प्रह्लादाद्यैः नित्यसन्धिः यस्य स्यात् सन्धिमान् स्मृतः।

नि.—205. अपचारेऽपि अचाल्यत्वात् सन्धाने स्थिर उच्यते।

[1] उणादि. पा. 1.53

206 (96, 524). स्तंभ-संभवत्वेन इतरवत् न जायते इति अजः ।

[2] "अन्येष्वपि दृश्यते" इति डः ।

[3] "न जायते जनित्र्यां यत् अजस्तस्मात् अनेकजित्" इति ॥ (206)

206 (96, 524). **Ajah—The Birthless.**

He is **Aja** (birthless) since He emerged out of a pillar and was not born like others.

The affix 'da' is seen to come after the root 'jan' (to be born) with a past signification, though it be in preposition with other nouns.

"He is not born of a mother and so He is Aja. He is also he conqueror of all." (206)

207. प्रतीपैः दुष्करं मर्षणमस्य इति दुर्मर्षणः ।

[4] "रथांग - शंख - धातारं ब्रह्ममूर्ति सुभीषणम्" इति तद्ध्यानम् ॥ (207)

207. **Durmarshanah—The Unassailable.**

He is unassailable since it is impossible for His enemies to overcome Him.

"The Bearer of the Discus and the Conch, a Form of the Brahman and the Formidable"—This is His form to be meditated upon. (207)

नि.—206. स्तंभजत्वात् इतरवत् अजातत्वात् अजः स्मृतः ।

नि.—207. दुष्करं मर्षणं यस्य परैः दुर्मर्षणः स्मृतः ।

[2] अष्टा. 3.2.101 [3] [4]

208. एवं सर्वं-कण्टकं साधु शास्ति इति शास्ता । तृत्साधुकारिणि तृन् । [5] "तृन्तृचौ शंसिक्षदादिभ्यः संज्ञायां च अनिटौ," इति अनिट् । यथा—

[1] "निनाद-वित्रासित-दानवः",

"द्रवन्ति दैत्याः" इति ॥ (208)

208. **Saastaa—The Chastiser.**

Bhagavan is **Saastaa**, because He righteously punishes those who are like thorns (to good men).

"The 'trn' affix is added in the sense of doing an act justly."

"The affixes 'trn' and 'trch' are added after the roots 'sams', 'kshad' and others respectively when the word so formed is a name ; and the affixes do not take the intermediate 'i'. The root 'sass' (to govern) comes under this rule by the word 'aadi' in the Sutra."

"By whose roar the Danavas (the demons) became terrified."

"The Demons fled (away from Nrisimha)." (208)

209. विश्रुतात्मा—स एव सर्वदा सर्वत्र सर्वैः विस्मयेन श्रुत-सेंह-अपदान-स्वभावः । यथा—

[2] "अशेष-देवेश-नरेश्वर-ईश्वरैः" इत्यादि ॥ (209)

नि.—208. समस्तान् कण्टकान् शास्ति इत्यतः शास्ता इति कीर्त्यते ।

नि.—209. विस्मयेन श्रुतं देवैः सेंहं यस्य अपदानकम् ।
शीलं तैः विश्रुतात्मा सः महाकीर्तिप्रदो मनुः ॥

[5] उणादि पा. 2.93 [1] वि. ध. 43.23 [2] वि. ध. 43.27

209. **Visrutaatmaa**—He whose exploits are heard (with wonder).

He is that Bhagavan Whose exploits are heard with wonder by all, at all times and at all places."

"By the chiefs of gods and the rulers of men." (209)

210. स एव सुरारिं हिरण्यकशिपुम् उरोविदारं हतवान् इति सुरारिहा। यथा—

[3] "सत्सत्त्व-करजश्रेणी-दीप्तेन उभयपाणिना।
संयच्छते यथा सम्यक् भयानां सोऽभयं परम्॥"

इति तद्ध्याने॥ (210)

210. **Suraarihaa**—The Slayer of the enemy of gods.

He is Suraarihaa since it was He Who slew Hiranya-kasipu, the enemy of gods by rending asunder his chest.

"He affords complete protection from all fears (of the Samsara) with both His hands effulgent with rows of nails composed of pure Sattva-guna." This is the Mantra for meditation on Him. (210)

गुरुर्गुरुतमो धाम सत्यः सत्य-पराक्रमः।
निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः॥

211. अथ मत्स्यावतारः

अशेषविद्या-परमाचार्यकः गुरुः।

[1] "सः पूर्वेषामपि गुरुः" इति हैरण्य-गर्भाः।

नि.—210. हिरण्यकशिपोः हन्ता कीर्त्यते स सुरारिहा।
नि.—211. अथ मत्स्यावतारस्य प्रस्तावस्तु प्रतन्यते।
अशेषविद्याचार्यत्वात् स्मृतो गुरुतमो गुरुः॥

[3] [1] योगसू.

[2] "कुगोरुच्च" इति कुप्रत्ययः। उकारश्च अन्तादेशः। तस्यैव विशेषणं गुरुतमः, न स्वतन्त्र-नामत्वम् अस्य।

[3] "पूज्यश्च गुरुर्गरीयान्" इति॥

MATSYA AVATARA (FISH INCARNATION).

Guruh Guru-tamo Dhaama Satyah Satya-paraakramah I
Nimishah Animishah Sragvee Vaachaspatih Udaara-dheeh II (22)

211. **Guruh Guru-Tamah**—The foremost among the Preceptors.

Next begins the Matsya Avatara (Fish Incarnation). He is the great Preceptor Who confers a knowledge of all Things.

"He is the Preceptor of even the ancient." is what the Hairanya-garbhas say about Him.

"Thou art worthy of respect and art a teacher greater (than all)."

The word 'Guru' is derived from the root 'gr' (to sound). "The affix 'ku' comes after the root 'kri' (to do) and 'gr' (to sound). 'U' is substituted in the place of 'r', and 'ra' follows such 'u'."

Here the word 'Guru-tamah' is an adjective that qualifies the name 'Guru' and not a separate name by itself. (211)

212 (622). संहारनश्वर - चराचरबीजाधार - नौकर्णधारत्वेन तदाश्रयत्वात् धाम।
धाञः [4] "सर्वधातुभ्यो मनिन्" इति 'मनिन्' प्रत्ययः॥ (212)

नि.—212. चराचराधारतया धामेति परिचक्षते।

[2] उणादि पा. 1-24 [3] गीता 11.43 [4] उणादि पा. 4.144

212 (622). **Dhaama**—The place of Residence.

Bhagavan is called Dhama (the Resting Place) since He is the saviour like a helmsman who steers at the time of Deluge the boat carrying the seeds of all the transitory moving and non-moving objects.

The affix 'manin' is added to the root 'dhaajn' under the grammatical rule : "The affix 'manin' comes after all roots." (212)

213 (107, 873). मन्वादिषु तत्काल - समाश्रितेषु सत्सु साधुः इति सत्यः ।। (213)

213 (107, 873). **Satyah**—The Good.

He is Satya (the good) to good people like Manu and others who sought refuge in Him at that time. (213)

214. तेषु सत्यः—अकैतवः, पराक्रमः—वृत्तिः अस्य इति सत्यपराक्रमः ।। (214)

214. **Satya-Paraakramah**—He of truthful acts.

Bhagavan's actions towards Manu and others were always true and not deceptive. (214)

215. तद्विरोधिषु निमिषति—न कटाक्षयति इति निमिषः ।। (215)

215. **Nimishah**—He with His eyes closed.

Towards those who are the enemies of His devotees, He closes His eyes (i.e. He does not cast His benignant glances on them). So He is Nimishah. (215)

नि.—213. मन्वादिष्वपि साधुत्वात् सत्य इत्यभिधीयते ।

नि.—214. वृत्तिर्हि अकैतवा यस्य स स्यात् सत्यपराक्रमः ।।

नि.—215. विरोधिनः सतां योऽसौ नेक्षते निमिषश्च सः ।

216. कः एवम्? अनिमिषः । सत्सु न निमिषति—जागर्ति इति अनिमिषः दिव्य-मीनतनुः ।। (216)

216. **Animishah**—He with His eyes closed.

Who is like this? **Animishah**—He does not close His eyes and is ever awake towards the good. He is Animisha in the celestial Fish-Incarnation. (216)

217. तिर्यक्त्वेऽपि परत्व-सूचिनी वैजयन्ती स्रक् अस्य नित्य-योगिनी इति स्रग्वी ।

[1] "अस्मायामेधास्रजो विनिः" इति विनिः ।। (217)

217. **Sragvee**—Adorned with a garland.

Bhagavan is Sragvee (possessed of a garland). Though He is in the form of an animal moving horizontally (here, fish in the Matsya-avatara), He has the Vaijayanti Garland which is always associated with Him and which is indicative of supremacy.

(Vaijayanti—the necklace of Bhagavan Vishnu (composed of five gems, viz, pearl, ruby, emerald, sapphire and diamond).

"After a stem ending in 'as', and after 'maayaa' and 'sraj' and 'medhaa' comes the affix 'vini'." (Sraj + Vini—sragvee). (217)

218 (579). स एव श्रीमन्मात्स्यपुराणेन वेदोपबृंहणात् वाचस्पतिः ।

[2] "षष्ठ्याः अलुक्; "षष्ठ्याः पतिपुत्र" इत्यादिना सत्वम् ।। (218)

नि.—216. सद्रक्षणे जागरूकः स्मृतो ह्यनिमिषश्च सः ।

नि.—217. परत्व-सूचिनी या च वैजयन्तीति कीर्तिता ।
तया स्रजा नित्ययोगात् स्रग्वी इति परिकीर्त्यते ।

नि.—218. वेदोपबृंहणात् वाचस्पतिः मात्स्यपुराणतः ।

[1] अष्टा. 5.2.121 [2] अष्टा. 8.3.53

218. (579). **Vaachaspatih—The Lord of Speech.**

Bhagavan is called Vaachaspati since it was He Who propounded the meaning of the Vedas through Srimad Matsya Purana.

The genitive case termination of 'vaachah' is not dropped. "For the visarga of the genitive, the letter 's' is substituted in the Vedas before 'pati', 'putra' and other words." (Vaachah + patih = Uaachas–patih). (218)

219. सर्वोपजीव्य-सार्वज्ञ्यात् उदारधीः ।। (219)

219. **Udaara-Dheeh—He of vast knowledge.**

By virtue of His omniscience Bhagavan can be relied upon for help by all. So He is Udaara-dheeh. (219)

अग्रणीर्ग्रामणीः श्रीमान् न्यायो नेता समीरणः ।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ।। २४ ।।

220. तेन प्रकारेण अग्रिमं पश्चिमं पदं, नयति इति अग्रणीः ।। (220)

Agraneeh Graamaneeh Sreemaan
Nyaayo Netaa Sameeranah I
Sahasra-moordhaa Visvaatmaa
Sahasraakshah Sahasra-paat II (24)

220. **Agraneeh—The Guide to a high place.**

Because of the quality mentioned above, Bhagavan conducts all to the highest place viz. Parama-pada. (220)

नि.—219. सर्वोपजीव्य-सार्वज्ञ्यात् उच्यते स उदारधीः ।
नि.—220. महोदारतया भक्तान् अग्रिमं पश्चिमं पदम् ।
नयति इति अग्रणीः प्रोक्तः भक्तमोक्षप्रदो मनुः ।।

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221. तत्र च नित्यसिद्धानां, ग्रामं—समाजं, नयति इति ग्रामणीः ।

[1] "सत्सूद्विष" इत्यादिना क्विप् । [2] "अग्रग्रामाभ्यां नयतेरिति वक्तव्यम्," इति णत्वम् ।। (221)

221. **Graamaneeh—He Who is the Leader of the hosts (of Angels).**

There Bhagavan leads the hosts of Ever-free Angels. So He is Graamaneeh.

"The affix 'kvip' comes after the following verbs when in composition with a word ending in a case-affix though it may be an Upasarga; the verbs are : 'sad', 'soo', 'dvish' 'ni' etc,". The 'n' of the root 'ni' becomes the cerebral 'n' by the rule—"The dental 'n' is substituted by the cerebral 'n' when it comes after 'agra' and 'graama', (221)

222 (22, 18.0) [3] "मत्स्यः कमललोचनः" इति स्पष्टपरविभूतिः श्रीमान् ।। (222)

222 (22, 180) **Sreemaan—He who is endowed with wealth.**

This name clearly indicates that He is in possession of the Transcendental Glory and overlordship. Vide—

"Matsya, the Lotus-eyed (in Matsya-avatara)." (222)

223. एवम् अभ्रेषहेतुः युक्तकारी इति न्यायः ।
[4] "परिन्योर्नीणोः" इत्यादिना घञ् ।। (223)

नि.—221. ग्रामं समाजं सूरीणां नयति ग्रामणीः च सः ।
नि.—222. मत्स्यरूपावतारेऽपि श्रीमान् कमल-नेत्रतः ।
नि.—223. न्यायो हि युक्त-कारित्वात् भक्तेषु एष विशेषतः ।

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[1] अष्टा. 3.2.61 [2] अष्टा. 8.4.39 वार्तिक [3]
[4] अष्टा. 3.3.37

223. **Nyaayah—The Just.**

He does what is just and proper and sees that nothing happens to the devotees which will be unwelcome or faulty. So He is Nyaaya.

"The affix 'ghajn' comes after the roots 'ni' (to lead) and 'ee' (to go) when the prepositions 'pari' and 'ni' are respectively in composition with them and[1] when the words so formed respectively mean a game and propriety or law." (223)

224. नियुक्तं करोति इति नेता—निर्वाहशीलः। न्याय्यं हि निमज्ज्य निस्तारणं महात्मनाम् ॥ (224)

224. **Netaa—He who carries out the commands (of the devotees.**

He is Netaa since He is always in the habit of managing the affairs of His devotees. It is indeed quite proper that He dives deep into the sea and brings about the redemption of great souls. (224)

225. एवमिष्टचेष्टः समीरणः। "ईर गतौ कंपने च" [1] "चलनशब्दार्थात् अकर्मकाद्युच्" । एवं पवनादयोऽपि (292) । उक्तार्थेषु

"कृत्वा मीनमयीं सद्यः प्रविवेश रसातलम् ।
वेदमूर्तिस्ततो वेदान् आनिन्ये ब्रह्मणोऽन्तिकम् ॥"
"ज्ञानादि-गुण-बृन्देन पक्षभूतेन भूषितम् ।
स्वोत्थ-ब्रह्म-मदं शृङ्ग-निस्सृतेन विराजितम् ॥"
"कल्पावसान-समये वहन्तं चैव चिन्तयेत् ।
नौरूपां विततां क्षोणीं प्रजापति-गुणान्विताम् ॥"

नि.—224. भक्तैः नियुक्तं यत् कर्म नेता तत्करणादपि ।
नि.—225. भक्तेष्टचेष्टाशीलत्वात् समीरण उदाहृतः ।

[1] अष्टा. 3.2.148

"मुक्ताफल-निभेनैव वपुषा निर्मलेन च ।
अनिमीलित-नेत्रश्च मीनात्मा यतवाक् तथा ॥" (225)

225. **Sameeranah—He whose actions are delectable.**

In this way His activities are to His own liking and to that of His devotees; hence He is called Sameerana.

The word 'Sameerana' is derived from the root 'eer' which means 'to move' or 'to shake'. The affix 'yuch' comes in the sense of the agent having such a habit etc. after intransitive verbs denoting motion or sound ('chalana-moving; 'eer'-going, or shaking). Pavana (292) and other words also are formed by this rule.

Here are some verses from the Scriptures as the authority for what has been said before :

"Bhagavan took the form of a Fish and at once proceeded to the Rasaatala-loka (the Nether-world). He, the embodiment of the Vedas, brought from there the Vedas, to the place of Brahma.

Matsya-avatara (Fish Incarnation) should be meditated upon as follows :

"He is adorned by knowledge and other numerous qualities in the form of fins and shines with a proboscis shooting out like a horn. He has the intoxication of the Supreme Brahman rising out of Himself.

"He has a body which is spotless like the white pearls and which carries at the end of the Kalpas (aeons) the vast Earth which is in the form of a boat and which has in it groups of Prajapatis (Secondary creators). And He has the form of a fish with unwinking eyes and closed mouth." (225)

अथ एतद्विद्यावतारोज्जीवितासु पुरुषसूक्ताद्यासु परविद्यासु यथा प्रतिपाद्यते, तथा अनुरूपाणि नामानि सहस्रमूर्धादीनि ।

NAMES REMINISCENT OF THE PURUSHA SUKTA AND UPANISHADIC VIDYAS.

Next 'Sahasra-moordha' (The Thousand-headed) and other names of Bhagavan which are quite in consonance with the forms mentioned in the Para-vidyas) and described in the Purusha-sukta and other Vedic texts—all of which (texts) have been resuscitated by the Incarnation, viz, Matsya-avatara, which is an embodiment of Knowledge.

226. **Sahasra-moordhaa**—The Thousand-headed.
227. **Visvaatmaa**—The All-pervading Deity.
228. **Sahasraakshah**—The Thousand-eyed.
229. **Sahasra-paat**—The Thousand-footed.

226. सहस्र-मूर्धा—मूर्धा - अक्षि - पादाः ज्ञान-कर्म - उपकरण-उपलक्षणार्थाः । सहस्र-शब्दश्च तेषाम् असंख्येयत्व-परः;

[1] "विश्वतश्चक्षुः उत विश्वतोमुख."

[2] "सर्वतः पाणिपादं तत्" इत्यादि-ज्ञापकात् । तैश्च तत्कार्यं - ज्ञान-क्रिया - सामर्थ्यानन्त्यं लक्ष्यते इति अभियुक्ताः; औचित्यात्, बहुशास्त्र-संगतेश्च ।

226. **Sahasra-moordhaa**—The heads, eyes and feet mentioned in these names are to be interpreted as including all organs of knowledge and action as being implicit. The word 'Thousand' signifies that they are innumerable (and not only one thousand). That this is the meaning can be understood from the Vedic texts :

"He has eyes on all sides."

"Brahman is possessed of hands and feet everywhere."

नि.—226. सहस्रशब्दो हि आनन्त्य-लक्षकः समुदाहृतः ।
सहस्रमूर्धा सोऽनन्त-शिरस्कः कीर्त्यते ततः ।
सहस्रमूर्धा स स्याद्वा पुंसूक्ताद्युक्त-नामवान् ।।

[1] तै. ना. 1.12 [2] गीता 13.13

Learned scholars worthy of respect have declared that these words (eyes and hands and feet on all sides) signify that Bhagavan is endowed with infinite capacity to know and act, which are the functions of those organs. Such an interpretation is not only appropriate, but also is in agreement with many Sastraic texts.

227. आभ्यां ज्ञान - शकनाभ्यां विश्व-व्यापनात् विश्वात्मा । यथा—

[3] "स भूमिं विश्वतो वृत्वा,"

[4] "येनैष भूतस्तिष्ठत्यन्तरात्मा",

[5] "येन सर्वमिदं प्रोतम्"

[6] "अहमात्मा गुडाकेश ! सर्वभूत......" इत्यादि ।। (226-229)

227. He is Visvaatmaa, because He pervades the entire Universe by His knowledge and strength. Vide—

"He pervades the Earth in all its entirety."

"By virtue of which He stands as the Inner Soul of all."

"By Whom all this is pervaded."

"Gudakesa ! (Arjuna!) I am the Atma that resides in (the heart of) all beings." (226—229)

आवर्तनो निवृत्तात्मा संवृतः संप्रमर्दनः ।
अहः संवर्तको वह्निः अनिलो धरणीधरः ।। २५ ।।

नि.—227. आभ्यां च ज्ञानकर्मभ्यां विश्वात्मा व्यापनात् स्मृतः ।
नि.—228. अक्षिपादपदे ज्ञान-कर्मेन्द्रियनिदर्शके ।
नि.—229. तेन अनन्त-ज्ञानकर्मा सहस्राक्षः सहस्रपात् ।।
नि.—230. संसाराध्व-घटीयन्त्रे परिवर्तन-शीलतः ।
चक्रवच्च विशेषेण हि आवर्तनः इति ईरितः ।।

[3] पु. सू. [4] तै. ना. [5] तै. ना. 50 [6] गीता 10.20

230. संसार-घटीयन्त्र-परिवर्तनात् आवर्तनः । यथा—

[1] "तेनेदं भ्राम्यते ब्रह्मचक्रम्",

[2] "भ्रामयन् सर्वभूतानि",

[3] "कालचक्रं जगच्चक्रं युगचक्रं च केशवः ।
आत्मयोगेन भगवान् परिवर्तयतेऽनिशम् ।।" इत्यादि ।

[4] "तस्माद्विराट् अजायत" इत्यादिनाऽपि इदमेव उच्यते ।।
(230)

Aavartano Nivrittaatmaa
Samvritah Sampramardanah ।
Ahas-samvartako Vahnih
Anilo Dharanee-dharah ।। (25)

230. **Aavartanah—**He Who turns (the wheel of Samsara).

Since He whirls the wheel of Samsara (material world) which is also like also a see-saw for raising water from a well, He is called Aavartana. Vide—

"By Him is rotated this great wheel of Samsara."

"Revolving all beings (as though mounted on a machine)."

"Bhagavan Kesava is incessantly rotating by His Yogic powers the wheel of time, the wheel of the Universe and the wheel of the aeons (Yugas)."

"From Him was born the Viraat (Brahma, the cosmic purusha)."

The same idea is corroborated by these and other texts.
(230)

231 (454, 604, 780). ततः संसार-विभूतेः त्रिपाद्विभूतिकत्वेन निवृत्तम्—उद्गतं, स्वरूपं यस्य सः निवृत्तात्मा ।

नि.—231. त्रिपाद्विभूतिकत्वेन भवपादविभूतितः ।
उद्गतात्मस्वरूपत्वात् निवृत्तात्मा इति च कथ्यते ।।

[1] भार. [2] गीता. 18.61 [3] भार. उ. 67.12
[4] पु. सू. 5

[5] "त्रिपादूर्ध्वं उदैत्पुरुष;",

[6] "परात् परं यन्महतो महान्तम्" इत्यादि ।। (231)

231. (454, 604, 780) **Nivrittaatmaa—**He whose Nature rises above (other things).

He has a personality which is superior, because He is the Master of the Transcendental Glory which is thrice the glory of the material world. Vide—

"The Purusha stands eminent in the Parama-pada which is thrice (the material world)."

"He is greater than the greatest, more exalted than the most exalted."
(231)

232. तस्याम् अवस्थायां [1] "तमसः परस्तात्" इति तामसानां मूढानां गूढत्वात् संवृतः ।। (232)

232. **Samvritah—**He who remains hidden.

In that state He is invisible to the unenlightened in whom the Tamo-guna predominates. So He is Samvritah. Vide—

"Beyond darkness does He remain" (232)

233. संवरणं तमः स्वविद्यया संप्रमर्दयति इति संप्रमर्दनः ।

[2] "तमेवं विद्वान् अमृत इह भवति",

[3] "य एवं विदुः अमृतास्ते भवन्ति
अथेतरे दुःखमेवापियन्ति" इति ।। (233)

नि.—232. तामसानां तु मूढानां गूढत्वात् संवृतः स्मृतः ।
नि.—233. तमसो विद्यया सम्यक् मर्दनात् संप्रमर्दनः ।

[5] पु. सू. 4 [6] ते. ना. 1.5
[1] पु. सू. 20 [2] पु. सू. 20 [3] बृ. 4.4.14

233. **Sampramardanah—The Dispeller.**

"He is Sampramardana, because He dispels the enveloping darkness by (the light of) His knowledge."

"He who realises (i.e. meditates on) Him (Parama-purusha) thus, becomes immortal here."

"Those who know Him thus become immortal whereas others (that do not know Him) go in for misery." (233)

234. अहरुपलक्षित-काल-परिवृत्तिहेतुः अहःसंवर्तकः । ण्वुल् ।

[4] " युवोरनाकौ " ।

[5] " सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ",

[6] " कालचक्रम् ",

[7] " कालस्य हि च " इति ॥

234. **Ahas-Samvartakah**—He who turns the day.

He is the cause for the revolution of the day (and other divisions of Time).

The affix 'nvul' has been added. "For 'yu' and 'vu' (nasalised) in an affix, ('yu' and 'nvul') are substituted respectively 'ana' and 'aka'. (Sam+vrit+nvul—samvrit+aka—Samvartaka.)

"All moments (i.e. beings governed by the time element) were born out of the Radiant Purusha."

"The wheel of time (He rotates)."

"Bhagavan alone controls Time etc."

नि.—234. अहर्लक्षितकालस्य परिवृत्तेश्च साधनम् ।
अहःसंवर्तक इति प्राहुः वेदान्त-पारगाः ॥

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[4] अष्टा. 7.1.1 [5] तै. ना. 1.8
[6] भार. उ. 67.13 [7] भार. उ. 67.13

कालो हि भूत-भवद्-भविष्यद्रूपेण परापर-प्रत्यय-हेतुः नित्यं भगवत्क्रीडनकम् । स हि तं षड्विध-विकार-कारिणं प्रकृति-पुरुष-संयोजन-वियोजनं नियच्छति ।

Time is always a toy for Bhagavan. By its divisions into past, present and future, it is responsible for the knowlege of an object as old or young. He controls it which brings about the union or separation of Prakriti and Purusha (Matter and Soul). It is also the cause of the six kinds of transmutations of Prakriti (viz. birth, existence, change, growth, decay and finally death).

तम् एके व्यवस्थितां प्रकृतेः परिणामपरंपरामाहुः; अपरे परमेश्वर-चेष्टा-समष्टिम्; अन्ये स्वतन्त्रम् :

Some say that Time is only the series of the transmutations of Prakriti (Matter) in a fixed order. Others opine that it is the sum-total of the activities of Paramesvara. Yet others are of the view that Time is an independent entity.

श्रीपौष्करे कथंचिन्नेयम् उदाहरणम्—

[1] " अध्यात्मं काल-तत्त्वीयम् अधिदैवतम् अस्य वै ।
प्रभवाप्यय-मूर्तिः वै विश्वात्मा परमेश्वरः ॥
अधिभूतं परिज्ञेयं त्रैलोक्यं भूतपूर्वकम् ।
कालश्च अव्यक्त-तत्त्वस्य हि अध्यात्मत्वेन वर्तते ॥
अधिदैवतम् इज्या च सद्भोगम् अधिभूतता ॥ " इति ॥
(234)

The passage in the **Paushkara Samhita** should be suitably interpreted. (Here is the passage.)

"Adhyaatma refers to Time, the Reality. Adhi-daivam is Paramatma, who is the Inner Soul of the Universe and Whose form is the cause of its creation and destruction. Adhi-bhoota

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[1] पौष्कर.

should be understood as the three worlds composed of the five elements (Pancha-bhoota).

Time in this world of Avyakta-tattva is in the form of Adhyaatma. Adhi-daivam is 'Ijyaa' (worship). Adhi-bhuta is true enjoyment." (234)

235. देशरूपेण विश्वं वहति इति वह्निः ।

[2] "वहिश्रिश्रुयुद्रुग्लाहात्वरिभ्यो नित्" इति निप्रत्ययः। प्रथमश्च देशः परमाकाशः। आपेक्षिको अन्यः गगन-दिगादिः तत्कोणे। यथा—

[3] "अस्य अमृतं दिवि",

[4] "स्वे महिम्नि स्थितम्",

[5] "पादोऽस्येहा भवात् पुनः" इत्यादि।

देशो हि नाम इह इदम् इत्याद्यवगति-हेतुः। स च तद्द्त्त एव बद्ध-मुक्त-नित्येभ्यः ॥ (235)

235. **Vahnih**—The Bearer.

Since Bhagavan bears the Universe in the form of space, He is called Vahnih. The word 'vahni' is formed by the following grammatical rule: "The affix 'nit' comes after the roots 'vah', 'sri', 'yu' 'dru', 'glai', haa' and 'tvar'. (Vah+ni= Vahnih).

The foremost space is Parama-akasa (the Supreme Abode). Others like the sky, directions etc. are space only relatively and they are but a tiny corner in that foremost space. Vide—

नि.—235. विश्वस्य देशरूपेण वहनात् वह्निः उच्यते।

[2] उणादि पा. 4.51 [3] पु. सू. 23 [4] वि. ध. 72.2
[5] पु. सू. 4

"The eternal (three parts of the Purusha viz. Narayana) are in the Heavens (Paramapada)."

"That rests on its own greatness."

"After (Vasudeva and other forms) the fourth part (viz. Ani-ruddha by name) came out in this world."

That thing is called space which is the cause of the comprehension of an object as 'this' and 'here'. And that is the gift of Bhagavan to all—the souls in bondage, the released souls, and the Ever-free souls (Nityas) (235)

236 (818) एवम् एषाम् अननात्—उज्जीवनात् अनिलः।

[1] "सलिकल्यनि" इत्यादिना इलच्। अस्य कलैव प्रसिद्धो अनिलः।

[2] "प्राणात् वायुः अजायत",

[3] "को हि एव अन्यात् कः प्राण्यात्?" इति ॥ (236)

236 (818) **Anilah**—The Giver of life-breath.

Bhagavan is called Anila since he alone bestows the life-breath on all. The well-known wind is only a tiny fraction of this Anila viz. Bhagavan.

"The wind was born out of His breath."

"Who ever can breathe and who ever can live if the Akasa (viz. Paramatma) were not there?"

"The affix 'ilach' comes after the roots 'sal', 'kal' and 'an' (to live). (An+ilach=anilah). (236)

नि.—238. बद्धादेः अननात् योऽसौ अनिलः परिकीर्तितः।

[1] उणादिपा. 1.54 [2] पु. सू. 14 [3] तै. ना. 7

237. अन्यदपि धारकं धारयति इति धरणीधरः ।

[1] " स दाधार पृथिवीम् द्याम् उतेमाम् ",

[2] " उद्धृताऽसि वराहेण ",

[3] "–पृथिवीं च अन्तरिक्षं च द्यां चैव पुरुषोत्तमः ।
मनसैव विसृष्टात्मा नयति आत्मवशं वशी ।। " इत्यादि ।। (237)

237 **Dharanee-Dharah**—The bearer of the Earth.

He bears all (like Adisesha, Bhoomi etc). who bear others. Vide:—

"He bore the Earth and the Heaven."

"Thou hast been lifted up by Varaha, (O Earth!)"

"Purushottama, by His will, created the Earth, the Inter-space and the Heaven; being the Supreme Ruler, He keeps them all under His control." And other texts like these. (237)

सुप्रसादः प्रसन्नात्मा विश्वसृट् विश्वभुक् विभुः ।
सत्कर्ता सत्कृतः साधुः जह्नुः नारायणो नरः ।। २६ ।।

238. स एवं संविधाय संमुखेषु सुप्रसादः ।

[4] " तमक्रतुं पश्यति वीतशोको धातुः प्रसादात् ",

[5] " प्रसाद-परमौ नाथौ मम गेहम् उपागतौ " इत्यादि ।। (238)

Suprasaadah Prasannaatmaa
Visva-srit Visva-bhug vibhuh I
Sat-karthaa Satkritah
Saadhuh Jahnuh Naaraayano Narah II (26)

नि.—237. भूत-धात्र्याश्च धरणेः धारणात् धरणीधरः ।

[1] तै॰ का॰ 4.1.8 [2] तै. ना. 1
[3] भार. उ. 67.5 [4] श्वे. 3.20 [5] वि. पु. 5.19.20

238 **Suprasaadah**—The Conferror of favours.

He is called Suprasaadah since He does all good as stated above to His devotees who are well-disposed towards Him. Vide—

"By the Grace of the Creator who is immensely great and who is not tainted by evil, the devotee becomes free from all sorrows and sees Him."

"The two Lords (Balarama and Krishna), who shower immense favour, have come to my hut"—(said the garland-maker)." (238)

239. तत्कारणं प्रसन्नात्मा—स्वत एव अवाप्त-कामतया रागाद्यनुपप्लुत-मनाः । यथा—

[1] " अविजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः " इति,

[2] " शान्तिसमृद्धम् अमृतम् " इति च ।
अपूर्णः कृपणो हि दुराराधः ।। (239)

239 **Prasannaatmaa**—The Clear-minded.

The reason for being Suprasaada is shown by this name—Prasannaatmaa. Bhagavan has got all things desirable by Himself, and therefore His mind is not affected by desire and other things. Vide—

"He is without hunger for food and thirst for drink, and His desires are true and His will also is true."

"He is peace in its entirety and is nectar."

"That person cannot at all be pleased who is in wants and who is a miser." (239)

नि.—238. प्रसादपरमत्वाच्च सुप्रसादः प्रकीर्तितः ।
नि.—239. अवाप्त-सर्वकामत्वात् रागादि-रहितं मनः ।
यस्यास्ति स प्रसन्नात्मा चित्ततुष्टिप्रदो मनुः ।

[1] छा. 8.1.5 [2] तै. शी. 6

240. गुणदोषम् अनपेक्ष्य दाक्षिण्यात् विश्वं सृजति इति विश्वसृट् ॥ (240)

240 **Visvasrit**—The Creator of the Universe.

Bhagavan creates the Universe out of kindness unmindful of its merits or defects. (240)

241. तथैव व्याप्य भुनक्ति—पालयति इति विश्वभुग्विभुः। एकं नाम। यथा—

[1] "सर्वाणि रूपाणि विचित्य धीरः
नामानि कृत्वा अभिवदन् यदास्ते" इति ॥ (241)

241. **Visvabhug-Vibhuh**—He who pervades all things and protects them.

Thus Bhagavan pervades the Universe and protects it. (Bhunakti—Paalayati (protects.) This is one name (and not two). Vide—

"The Omniscient Bhagaven creates the bodies, gives them names, and utters them." (241)

242. एवं सर्वो यो दण्डापूपिकया सतः सत्कर्ता। यथा—

[2] "सज्जन-प्रतिपूजकः" इति ॥ (242)

242. **Satkartaa**—He who honours the good.

He honours those who are good as a matter of course since it is His habit to do good to even ordinary people who pay no attention to him. This is in accordance with the maxim known as 'Danda-apoopika'.

नि.—240. विश्वं जगत् सृजति यो विश्वसृट् स प्रकीर्तितः।
नि.—241. स सृष्टं व्याप्य वै भुञ्जन् पालयन् विश्वभुग्विभुः।
नि.—242. सत्कर्ता च स विज्ञेयः सज्जनप्रतिपूजकः।

[1] पु. सू. 16 [2] राम.

(**Danda-apoopika-nyaya**—The maxim of the stick and the cakes. Some cakes are kept in the kitchen at night and to drive away the rats, a stick also is kept beside them. When one comes and reports in the morning that the stick has been eaten away by the rats at night, we are naturally led to expect that the cakes also should have been eaten away by the rats as a matter of course. since both of them have been kept together.)

About Bhagavan it is stated :

"He worships those in return who are good (to Him)." (242)

243. तैः सत्कृतः। स हि तच्छ्रद्धार्पितेन स्वल्पेनापि स्वमहिमानुगुणेन इव अप्रतिपन्न-प्रत्युपकारकः परितुष्यति।

[1] "अहो! ह्येकान्तिनः सर्वान् प्रीणाति भगवान् हरिः।
विधि-प्रयुक्तां पूजां च गृह्णाति शिरसा स्वयम्।"
[2] "शबर्या पूजितः सम्यक्"
[3] "मालाकारेण पूजितः" इति ॥ (243)

243. **Satkritah**—He who is worshipped.

Bhagavan is worshipped by the good. He is immensely pleased with even the little that is offerred to Him by them with devotion as though it is something great and suited to His greatness, and feels that there is nothing that He can do for them in return. Vide—

"It is really wonderful. Bhagavan Hari pleases all those who are exclusively devoted to Him; and He Himself receives with His head the worship offered by them to Him in accordance with the Sastras."

"By Sabari (the forest-woman), He (Rama) was worshipped well." (243)

नि.—243. अर्चादिभिः सज्जनैः यः पूजितः सत्कृतः स्मृतः।

[1] सात्वत सं. [2] राम. बा. 1,58 [3] वि. पु. 5.11.29

244. तदपेक्षित-दूत्य-सारथ्यादि साधयति इति साधुः ।

[1] "कृवापाजि" इत्यादिना साधेरुण् । (244)

244. **Saadhuh**—He who carries out (what they say).

Bhagavan is **Saadhu** since He carries out whatever they want Him to do, for example going as a messenger, acting as a charioteer etc.

"The affix 'un' comes after the roots 'kri', 'Vaa', 'paa', 'ji' and 'saadh' (to accomplish). Saadh +u= Saadhuh (the literal) meaning of which is 'one who accomplishes the work of another. (244)

245. अभक्तेषु आत्म-माहात्म्यम् अपह्नुते इति जह्नुः इति नैरुक्ताः । उद्योगे यथा—

[2] "चक्रं तद्वासुदेवस्य मायया वर्तते विभोः ।
सापह्नवं पाण्डवेषु चेष्टते राजसत्तम :।" इति ।। (245)

245. **Jahnuh**—The Concealer.

The word 'Jahnu' has been derived from the root 'haa' (to forsake.) He is 'Jahnu' because He conceals His greatness from the non-devotees. This is the interpretation given by the Etymologists. In Udyoga Parva it is said :

"That Discus of the omni-present Vasudeva acts by His will for the benefit of the Pandavas being invisible (to the eyes of others), O Great King !" (245)

नि.—244. सेवां सारथ्यदूत्याद्यां साधुः साधयतीति सः ।

नि.—245. अभक्तेष्वात्म-माहात्म्य-निह्नुतेर्जह्नुरुच्यते ।

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[6] उणादि पाद 1-1 [2] भार. उ. 6.7.2

246. एवम् एभिः अशेषैः विशिष्य उपनिषत्सु

[1] "नारायणाय विद्महे",

[2] "नारायण परं ब्रह्म",

[3] "एको ह वै नारायण आसीत्",

[4] "अथ पुनरेव नारायणः",

[5] "चक्षुश्च द्रष्टव्यं च नारायणः",

[6] "अथ दिव्यो देव एको नारायणः" इति प्रतिशाखं परस्य वस्तुनो मूर्त्यन्तर-व्यावर्तकतया निर्दिष्टम् असाधारणं नाम आह—नारायणः । श्रौत-निरुक्तम्—

[7] "यच्च किञ्चित्" इति ।

अन्यत् अषडीक्षणत्वात् न आचक्ष्महे ।। (246)

THE SIGNIFICANCE OF THE NAME NARAYANA

246. **Naaraayanah**—The Support of the hosts of souls.

Sage Vyasa next gives the special name of the Paramatma, Narayana, who has been spoken of by the various names mentioned hitherto and also particularly by the Upanishads in every one of the various branches of the Vedas. This name signifies the Paramatma (the Supreme Being) as distinguished from His own other forms (i.e. Incarnations). Here are some Vedic texts :

"We meditate on Narayana."

"Narayana is the Supreme Brahman."

"Verily only one viz. Narayana was there."

"Then again there was the same Narayana."

नि.—246. अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्मृतः ।

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[1] तै. ना. 6.1.26 [2] तै. ना. 6.11 [3] महोप. 1 [4] महोप
[5] सुबा. 6 [6] सुबा. 6 [7] नारा. सू.

"Narayana is the eye and the object seen."

"Then there was the celestial Deity, Narayana."

The Veda itself gives the derivation of the name Narayana thus: "Whatever object there is in the Universe which is seen or heard, Narayana remains pervading all that, both inside and outside."

More than this we do not say since it is something that should not be seen by six eyes i.e. a secret that can be known only by four eyes, (two eyes of the teacher on the one hand and two of the pupil on the other). (246)

247. इदमेव गूढं व्याचष्टे नरः । अनश्वर-चिदचिद्विभूतिकः ॥ (247)

247. **Narah**—He who is imperishable.

The same (i.e. the word Narayana) is explained in a mystic way by this name **'Narah'** which means He has imperishable possessions, the sentient and the non-sentient (both of which are eternal by nature). (247)

असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृत् शुचिः ।
सिद्धार्थः सिद्धसंकल्पः सिद्धिदः सिद्धिसाधनः ॥ २७ ॥

248. तत्समूहाश्च असंख्येयः ॥ (248)

Asankhyeyah Aprameyaatmaa
Visishtah Sishta-krit Suchih I
Siddhaarthah Siddha-sankalpah
Siddhidah Siddhi-Saadhanah II (27)

248. **Asankhyeyah**—Innumerable.

He is Nara (the Innumerable), since the hosts of things mentioned above are also numberless. (248)

नि.—247. रः क्षयो यस्य न ह्यस्ति स नरः समुदाहृतः ।
नि.—248. अगण्य-नरसंघो यः सोऽसंख्येयः प्रकीर्तितः ।

249. तेषामसंख्येयानाम् एकैकशोऽपि अप्रमेयानाम् अनवधिकानाम् अन्तर्बहिश्च व्यापनात् अप्रमेयात्मा ॥ (249)

249. **Aprameyaatmaa**—He of immeasurable nature.

Bhagavan is Aprameyaatmaa, because He pervades inside and outside the numberless things which are limitless and are too numerous to be grasped one by one. (249)

250. स्वत एव तदनपेक्ष-वैलक्षण्यत्वात् विशिष्टः ॥ (250)

250. **Visishtah**—He Who is Superior.

He is of an exalted nature by Himself and has not to depend on any one else. (250)

251. अपि तु स्वसंबन्धेन तान् स्वानुगुण-कल्याणान् कुर्वन्

252, (157). अनाधेय-दीप्तः शिष्टकृत् शुचिः ॥ (251, 252)

251 **Sishta-krit**—He Who makes all persons eminent.

252, (157). **Suchih**—He Who is pure.

By His contact with others, Bhagavan makes them become endowed with auspicious qualities and fit to be with Him. He has an effulgence which is natural to Him and not bestowed on Him by others.

(Bhattar comments on these two names together and not one after another as in the case of other names.) (251, 252)

नि.—249. एकैकशोऽप्रमेया या ह्यसंख्याता विभूतयः ।
तासां चैव अप्रमेयात्मा व्यापनात् बहिरन्ततः ।
नि.—250. विलक्षणो विशिष्टो यो सर्वान् तान् अनपेक्ष्य सः ।
नि.—251 252. स्वानुकूल-शुभान् कुर्वन् स्वसंबन्धेन तान् स्वयम् ।
अनाधेय-महादीप्तिः शिष्टकृत् शुचिः उच्यते ॥

253. अथ यथोक्तोपपादनम् । सिद्धार्थः, स्वत एव अवाप्त-कामत्वात् ॥ (253)

253. **Siddhaarthah**—He Who is in possession of all desirable things,

This name 'Siddhaartha' substantiates all that has been said about Him before and says that all things desirable are already with Him. (253)

254. तदुपरि सिद्ध-संकल्पः च । स्वातन्त्र्येण प्रयुक्ततया स्वेच्छया साधित-सर्वार्थः इत्यर्थः ॥

[1] "सत्यकामः सत्यसंकल्पः" इति ॥ (254)

254. **Siddha-Sankalpah**—He of infallible will and determination.

Over and above what has been stated about Him, His wills are always true and unfailing. Since He is independent (and not under the control of another), when He wishes to get anything, He attains it without fail at once. Vide—

"He Whose wishes are true (i. e. always realised), and Whose wills are ever true (i. e. unfailingly accomplished). (254)

255. अणिम-गरिमाद्याः सिद्धीः साधकेभ्यो ददाति इति सिद्धिदः ॥ (255)

255 **Siddhidah**—The bestower of Siddhis or superhuman powers.

नि.—253. सिद्धाः प्राप्ताः यस्य सर्वे ह्यर्थाः सिद्धार्थ ईरितः ।
अवाप्त-सर्वकामो वा सिद्धार्थ इति कथ्यते ॥
नि.—254 सत्य-संकल्पवत्त्वाच्च सिद्धसंकल्प ईरितः ।
नि.—255. सिद्धिदः साधकेभ्यो यो ह्यणिमाद्यष्टसिद्धिदः ।

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[1] छा. 8.1.5

He confers superhuman power on those who strive for them by resorting to Him—powers like 'animaa' (power of acquiring the size of an atom), 'garimaa' (power of acquiring weight, immeasurable size), etc.

The siddhis are eight in number; 'animaa'—power of assuming the size of an atom; 'mahimaa'—power of assuming an immeasurable size; 'laghimaa'—power to become very light; 'garimaa'—power to become very heavy; 'praapti'—the power of obtaining anything; 'praakaamyam'—irresistible will; 'Isitaa'-superiority; 'vasitaa'—subjugation.) (255)

256. यस्य साधनमपि [1] "ये तु धर्म्यामृतम्" इति न्यायेन अनुष्ठान-वेलायामपि प्रियंकरत्वात् सिद्धिरूपम्, सः सिद्धिसाधनः ॥ (256)

256. **Siddhi-Saadhanah**—He Who makes the means also (as pleasant as) the goal.

Bhagavan is Siddhi-saadhana, because He makes the means (meditation on Him) also pleasant in its process like the fruit itself. This is in line with the statement in the Gita :

"Those who adopt this (discipline of devotion) which is in accordance with virtuous conduct and which is sweet like nectar, are exceedingly dear to me." (256)

वृषाही वृषभो विष्णुः वृषपर्वा वृषोदरः ।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥ २८ ॥

257. निखिल-मंगलांकुर-अर्पण-दिनत्वात् वृषरूपं धर्मरूपम् अहः अस्य प्रथमाभिगमन-दिवसं वृषाही ।

नि.—256. सत्सिध्देश्चापि हेतुत्वात् सिद्धिसाधन ईरितः ।
नि.—257. वृषो हि धर्मस्तद्रूपम् अहर्यस्य दिनं स्मृतम् ।
प्रथमाभिगमाहाख्यं वृषाही स प्रकीर्तितः ॥

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[1] गीता 12.20.

[1] "राजाहस्सखिभ्यष्टच्" । तदस्य अस्तीति वृषाही । यथा—

[2] "अद्य मे सफलं जन्म सुप्रभाता च मे निशा ।
यदुन्निद्राब्जपत्राक्षं विष्णोः द्रक्ष्याम्यहं मुखम् ।।"

[3] "ता निशास्ते च दिवसाः" इत्यादि ।

[4] "यदा ह्येवैष एतस्मिन्नदृश्ये.........अथ
सोऽभयं गतो भवति" इति च ।। (257)

Vrishaahee Vrishabho Vishnuh
Vrisha-parvaa Vrishodarah !
Vardhano Vardhamaanah cha
Viviktah Sruti-saagarah !! (28)

257. Vrishaahee—He Who has the day which is Dharma (auspicious).

He is called Vrishaahee, because the day on which a devotee first approaches the Lord, is itself a day of virtue (vrisha—means dharma) since it is the day on which the inauguration is made for the flow of all auspiciousness.

"The affix 'tach' is added to the words 'raajan', 'ahan' and 'sakhin' when standing at the end of a Tatpurusha Compound." The name Vrishaahee signifies that He has such a day of Vrisha to be given to us.

Vide:—

"Today I am going to see the face of Vishnu which has eyes lovely like full-blown lotuses. Therefore my birth has become fruitful this day and this is an auspicious dawn for my night."

"Nights they were (when I had no vision of Bhagavan) and days are these (when I am beside Him)."

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[1] [2] वि. पु. 5.17.3 [3] [4] तै. आ. 2.7

"When a person takes his stand in God who is Adrisya (invisible or Inscrutable), then he becomes bereft of fear (i.e. Samsara). (257)

258. एवम् अभिगच्छतो भवदग्धान् वर्षति इति वृषभः ।

[1] "ऋषिवृषिभ्यां कित्" वृषेरभच्प्रत्ययः किद्वद्भावश्च ।। (258)

258. Vrishabhah—He Who showers (His grace).

He pours forth His grace on those who approach Him and who are scorched by the fire of Samsara.

"The affix 'abhach' comes after the roots 'rish' (to go) and 'vrish' (to sprinkle), and it is treated as having 'kith'." (258)

259 (2, 663) एवं वर्षन् वेवेष्टि इति विष्णुः । विष्लृ व्याप्तौ [2] "विषेः किच्च" इति णुः ।

तैस्तैः उपकारैः अधिकेन भगवता न्यूनानां स्वव्यतिरिक्तानाम् अविनाभावः तार्किक-प्रसिद्धः अत्र व्याप्तिः अभिमता ।

[3] "न तदस्ति विना यत् स्यात् मया भूतं चराचरम्" इति ।। (259)

259.(2, 663). Vishnuh—The Pervader.

He is Vishnu since He pervades (all things) showering (His grace). The word 'Vishnu' is derived from the root 'vishl' (to pervade). It takes the suffix 'nu' as well as 'kith'.

नि.—258. अभिगच्छद्भक्तजनान् सुधावर्षणतोऽन्वहम् ।
वृषभश्च समाख्यातः सिञ्चन् भयहरो मनुः ।।

नि.—259. विष्णुः स्यात् अविनाभावात् व्याप्यव्यापक-भावतः ।

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[1] उणादि पा. 3-123 [2] उणादि पा. 3.39. [3] गीता. 10.39

Here the 'Vyaapti' (pervasion) is to be taken as 'signifying the 'vyaapti' of the school of Tarka (Indian Logic). According to that school 'vyaapti' is concordance as in the case of fire and smoke. Wherever there is smoke, there is fire. But fire is greater, because it exists in places where there is no smoke e.g. a red-hot ball of iron. In the same way there is inseparable connection between Bhagavan and others, but He is greater by virtue of the diverse kinds of help He renders to all who are of a lower order. Vide :

"There is no object, moving or non-moving, which can exist without Me." (259)

260. वृषाः—वर्णाश्रमधर्माः । ते तदारोहणपर्वाणि इति वृषपर्वा ।। (260)

260. **Vrisha-Parvaa**—He who has Dharma as steps (for His attainment).

Vrishas are the various dharmas that pertain to the different Varnas and Ashramas (castes and stages of life). They are like the steps of a ladder to reach Him. So He is Vrisha-parvaa. (260)

261. आराधकानां यथालब्ध-हविरादिभिः सुपूरत्वेन सर्वार्तास्पदत्वेन धार्मिकोदरत्वात् वृषोदरः ।। (261)

261. **Vrishodarah**—He Who has a righteous belly.

Bhagavan has Dharma itself for His belly which can be easily filled by the oblations acquired and offered by His worshippers ; or He is Vrishodara since He keeps those in distress in His belly and protects them, when they resort to Him. (261)

नि.—260. वृषा वर्णाश्रमा धर्माः पर्वाण्यारोहणे तु ते ।
यस्य सन्ति सदा सौख्यं वृषपर्वा प्रकीर्तितः ।।

नि.—261. भक्तैः उपाहृतां पूजाम् उपहारांश्च धर्मतः ।
कृत्वोदरे यो ज्वलति स वृषोदरः उच्यते ।।

262. मातृवत् तान् उदरे कृत्वा वर्धयति इति वर्धनः ।। (262)

262. **Vardhanah**—He Who nourishes.

He is called Vardhana, because like a mother, He keeps them in His womb and nourishes them. (262)

263. तान् वर्धयन् स्वयमपि वर्धते इति वा, एवं प्रायैः अपर्यवस्यत्-समृद्धिः इति वा वर्धमानः ।। (263)

263. **Vardhamaanah**—He Who grows.

He is Vardhamaana : He grows as He makes others grow. Or His growth does not stop with such help only. He makes all more and more prosperous. (263)

264. एवं सर्व-लोकोत्तरस्वैकान्त-वृत्तान्तत्वात् विविक्तः ।।(264)

264. **Viviktah**—He Who is unique.

All His activities are extra-ordinary and are superior to those of others in the world. So He is called Vivikta. (264)

265. एवंप्रकारगुण-प्रवणानां श्रुतीनां सागर इव सरिदोघानां परमा पर्यवसान-भूमिः इति श्रुतिसागरः ।

[1] "नारायणपरा वेदाः"

[2] "वेदैश्च सर्वैः अहमेव वेद्यः" इति ।। (265)

नि.—262. मातृवत् जठरे कृत्वा भक्तान् वर्धयति स्वयम् ।
वर्धनः प्रोच्यते नित्यम् सप्तार्णो वृद्धिदो मनुः ।।

नि.—263. वर्धयन् तान् स्वयमपि वर्धमानश्च वर्धनः ।

नि.—264. लोकोत्तरादिवृत्तान्तात् स्वैकान्तात् गुणबृंहितात् ।
विविक्त इति विख्यातः पावनत्वप्रदो मनुः ।।

नि.—265. नदीनां सागर इव स्वगुणोक्तिविधाजुषाम् ।
श्रुतीनाम् अवसानत्वात् कथ्यते श्रुतिसागरः ।।

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[1] भाग. 2,5.15 [2] गीता 15.15

265. **Sruti-Saagarah**—He Who is the sea for the Vedas

He is the final receptacle for all the Vedas which are replete with His qualities, delineated above and which end in Him even as the ocean is the last resort of the waters of the flowing rivers. Vide;

"The Vedas speak only about Narayana."

"I am the only one that is to be realised by all the Vedas"—This is what Krishna says in the Gita. (265)

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥ २९ ॥

266. प्रपन्न-भर-धुर्य-शोभनभुजः सुभुजः ॥ (266)

Subhujo Durdharo Vaagmee
Mahendro Vasudo Vasuh I
Naikaroopo Brihad-roopah
Sipi-vishtah Prakaasanah II (28)

266. **Subhujah**—He of lofty arms.

Bhagavan has auspicious arms which are ever bent upon shouldering the burden of those that seek refuge in Him. (266)

267. तादृग्भुजबलेन संवर्त-समुद्रवेगो बालक्रीडा-सैकत-सेतुभिरिव परैः दुर्वारवेगो दुर्धरः । [3] "ईषद्दुःसुषु" इत्यादिना खल् । एवं दुर्लभः (783) दुर्गमः (784) इत्यादयोऽपि ॥ (267)

नि.—266. प्रपन्न-भरणे धुर्यभुजो यः सुभुजस्तु सः ।

नि.—267. परैः दुर्वारवेगो यः दुर्धरः स च कथ्यते ।

[3] अष्टा. 3.3.126

267. **Durdharah**—The Irresistible.

By virtue of the strength of such arms, Bhagavan is endowed with such an irresistible power like the force of the gushing waters of the great sea at the time of Deluge which cannot be resisted by the bridge of sand built by children for sport.

"In the sense of hard and difficult, or light and easy, the affix 'khal' is added to a verb when 'iishad', 'dur' and 'su' are combined with it as an 'upapada' (particle). The names 'Durlabhah' (783) and 'Durgamah' (784) are formed similarly. (267)

268. तथा प्रशस्यतया वाक् अस्य अस्तीति वाग्मी । प्रशंसायां [1] "वाचो ग्मिनिः ।" प्रशस्यत्वं च वेदात्मकत्वात् जित्वर-मधुर-गंभीर-प्रिय-हितत्वाच्च । यथा—

[2] "वाग्विवृताश्च वेदाः"

[3] "उत्तरोत्तरयुक्तो च वक्ता वाचस्पतिर्यथा" ।

[4] "भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्"

[5] "बुद्धिमान् मधुराभाषी पूर्वभाषी प्रियंवदः"

[6] "ईरयन्तं भारतीं भारतानाम्
अर्चनीयां शङ्करीं सृञ्जयानाम् ।
बुभूषद्भिः ग्रहणीयामनिन्द्यां
परासूनाम् अग्रहणीयरूपाम् ॥"

[7] "अमोघ-मेघस्वनः काले प्रगृह्य विपुलं भुजम् ।
अजर्मकृतम् अत्रस्तम् अनिरस्तम् असंकुलम् ॥
राजीव-नेत्रो राजानं हेतुमद्वाक्यम् अब्रवीत् ॥" इत्यादि ॥ (268)

नि.—268. वेदलक्षण-वक्तृत्वात् वाग्मी प्रियहितोक्तितः ।

[1] अष्टा. 5,2.124 [2] [3] रामा. अ. 1.17 [4] गीता 10.18
[5] राम. अ. 1.13 [6] [7]

268. **Vaagmee**—He Who is the worthy object of words of praise.

He is Vaagmee since He has words (the Vedas) which are highly worthy of praise. The affix 'gmini' comes after the word 'vaach' in the sense of 'matup' (i.e. possession). The praise-worthiness here is due to the fact that He is proficient in words and is the embodiment of the Vedas which bring Him success (in argument), and which are sweet, majestic, kind and beneficent. Vide;

"The Vedas are but words expressed (by Him)."

"HE (Rama) is proficient in giving ready replies to arguments put forward (by others), and in this He is like Brihaspati, (the Lord of speech)."

"Speak again; for I am not satiated by hearing such words of nectar."

"Rama is wise and speaks sweet words; He is the first to speak and also speaks kind words."

"He narrates the episode of the Bharatas and the Srinjayas which is praise-worthy, which confers happiness, which is commendable, which is comprehensible to those desirous of Release, and incomprehensible to the lifeless (who are ill-disposed)."

"The Lotus-eyed Lord (Krishna) took hold of the long hand of the king and spoke in a voice like the thunder of a timely showering cloud, words which were serious, but not frightening, which were agreeable and clear." And so on. (268)

269. एवं सर्वतोमुखं प्रसृतत्वात् पूज्य - परमैश्वर्य:—महेन्द्रः ।
"इदि परमैश्वर्ये"; [1] "ऋज्रेन्द्राग्र" इत्यादिना रन्प्रत्ययान्तो निपातितः ॥ (269)

नि.—269. परमैश्वर्यवत्त्वेन महेन्द्र इति गद्यते ।

[1] उणादि. पा. 2.28

269. **Mahendrah**—He of great wealth.

Since Bhagavan pervades thus on all sides, He has supreme overlordship which is worthy of respect and He is called Mahendra.

The word Indra is derived from the root 'idi' (to own great wealth). "The words 'rijra', 'indra' etc. are irregularly formed with the affix 'ra'. (idi+ra = Indra). (269)

270. एवं सत्यपि अनभिभवनीये महेन्द्रत्वेन महत्त्वे, लघुभ्यो धनायद्भ्यो धनं ददाति इति वसुदः । यथा—,

[1] "देवेन्द्रः त्रिभुवनमर्थम् एक पिंगः" इत्यादि ॥ (270)

270. **Vasudah**—The Wealth-giver.

Even though Bhagavan has supreme overlordship, which is unassailable by virtue of His being the Mahendra (the great Lord of wealth), He bestows the wealth on the needy even though they are insignificant people. Vide:

"The supreme Deity confers the three worlds and Kubera the riches". (270)

271 (105, 701). [2] "वासुदेवः सर्वम्" इति प्रकारेण गरीयसां स्वयमेव धनम् इति वसुः ॥ (271)

271 (105, 701). **Vasuh**—Wealth.

He is Vasu since He is Himself the wealth for great men as stated in the Gita:

"Vaudeva is everything." (271)

नि.—270. वसुदो धनदानाच्च धनायद्भ्यो विशेषतः ।

नि.—271. सर्वस्य हरिरूपत्वात् धनं यस्मात् वसुः ततः ।

[1] [2] गीता 7.19

272. अथ यथोक्त-महिमोचित-वैश्वरूप्यम् । तत्तत्सर्व-प्रतीति-योग्यरूपो नैकरूपः । "नभ्राण्णपात्" इत्यत्र नभ्राड्ग्रहणस्य प्रदर्शनार्थत्वात् नञ्समासस्य महाविभाषया विकल्पितत्वाद्वा 'न' लोपाभावः । एवं नैकमायः (303) इत्यादयः ।

"विश्वरूपाय" इति मन्त्रवर्णात्,

2 "पश्यामि त्वां सर्वतोऽनन्तरूपम्" इति ॥ (272)

THE COSMIC FORM OF VISHNU

272. **Naika-Roopah—He of multifarious forms.**

Next the Cosmic nature of Bhagavan is dealt with which is in consonance with the greatness delineated above;

Bhagavan is in diverse forms as a result of which it is quite appropriate to His being cognised as all those things themselves.

"The negative particle 'na' remains unchanged in 'nabhraaj' 'napaat[1] and other words". The words given in this rule are only by way of an example and so the word 'Naikaroopa' also may be included in that list. Or it may come under the rule that the negative particle has two alternative forms, one as 'na' and the other as 'a'. Here 'na' remains in the same form. The word 'Naika-maaya' (303) also comes under this rule.

The Mantra for His meditation is "Unto Him of multifarious forms."

"I see Thee everywhere with Thy endless forms". (272)

नि.—272. यस्सदा बहुरूपश्च नैकरूपः स कीर्तितः ।
सत्सज्जन-ज्ञान-योग्यं रूपं यस्य विशेषतः ।
नैकरूपः समुद्दिष्टः सर्वप्रत्ययगोचरः ॥

1 अष्ट. 6.3.75 2 गीता 11.16

273. एषु एकैकमेव दिग्व्योमावकाशं व्याप्नुवत् बृहत् रूपमस्य इति बृहद्रूपः । यथा—

1 "द्यावा-पृथिव्योः इदम् अन्तरं हि
व्याप्तं त्वया एकेन दिशश्च सर्वाः" इति ॥ (273)

273. **Brihad-Roopah—He of an immense form.**

Every one of these forms of His is so big as to prevade the space in all the quarters and the sky. So He is Brihad-roopa. Vide:

"By Thee alone is pervaded the interspace between the Earth and the Heaven as well as all the directions." (273)

274. शिपयः—रश्मयः, तान् संप्रविष्टः—व्याप्तवान् इति शिपिविष्टः । यास्कः—

2 "शिपयो रश्मयः उच्यन्ते, तैः आविष्टः" इति ।
एतत्प्रायम् आर्षम्

3 "शिपिविष्टेति यच्चास्य पीतं रोम च यद्भवेत् ।
तेनापि विष्टं यत् किंचित् शिपिविष्टं हि तत्स्मृतम् ॥"

उद्योगे—

4 "रोमकूपेषु च तथा सूर्यस्येव मरीचयः" इति ।
5 "तेजोभिरापूर्य जगत् समग्रं
भासस्तव उग्राः प्रतपन्ति विष्णो!" इति ॥ (274)

नि.—273. व्याप्नुवत् यस्य रूपं तु बृहद्रूपः स कीर्तितः ।
नि.—274. शिपयो रश्मयः प्रोक्ताः व्याप्य तेष्वपि वर्तनात् ।
शिपिविष्टः समाख्यातः सूर्येन्दु-अग्न्यादि-रूपवत् ॥

1 गीता 11.20 2 यास्कः 3 भार. शा. 343.41
4 भार. उ. 5 गीता 11.30

274. **Sipi-Vishtah**—He Who pervades the rays.

'Sipi' means rays and 'vishtah' means 'has entered'. He has pervaded all the rays.

Yaska in his Nirukta says: "Sipayah are said to signify the 'rays', and they have entered into Him."

There is also a similar interpretation by the ancients:

"The meaning of the word 'Sipi-vishta' is: He 'has tawny hairs on His body; with that body He has pervaded all other things. So He is 'Sipi-vishta'".

In the Udyoga Parva (Mahabharata):

"That is 'Sipi-vishta' which enters into the pores of the body like the rays of the sun."

"Thy powerful rays are filling the whole Universe and are burning it." (274)

275. इदमेव दिव्यं रूपं दिदृक्षुभ्यः अर्जुनादिभ्यः असौ प्रकाशयति—प्रकाशनः । यथा —

[1] " दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् "

[2] " सुदुर्दर्शम् इदं रूपं दृष्टवान् असि यन्मम " इति ।। (275)

275. **Prakaasanah**—He Who shows.

Bhagavan shows this celestial form to Arjuna and others who long to see it. So He is called Prakaasana. Vide:

"I shall give you a divine eye: See the sovereign powers I am endowed with."

"This form of Mine you have seen which is very difficult to see." (275)

नि.—275. *दिव्यरूपं दिदृक्षुभ्यः पार्थादिभ्यो विशेषतः ।
रूपं प्रकाशयति यः स प्रकाशन ईरितः ।।

* विश्वरूपं-पा. [1] गीता 11.8 [2] गीता 11.52

ओजस्तेजो-द्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रः चन्द्रांशुः भास्करद्युतिः ।। ३० ।।

276. ओजः—बलम्; तेजः—पराभिभवन-सामर्थ्यं, कीर्तिः वा; द्युतिः—औज्ज्वल्यम् । तानि धरतीति ओजस्तेजो-द्युतिधरः सः एव । एकं नाम ।

[3] " यथा प्रदीप्तं ज्वलनं पतङ्गाः
विशन्ति नाशाय समृद्ध-वेगाः ",

[4] " स्थाने हृषीकेश! तव प्रकीर्त्या ",

[5] " दिवि सूर्य-सहस्रस्य भवेत् युगपदुत्थिता " इत्यादि ।।

(276)

Ojas-tejo-dyuti-dharah
Prakaasaatmaa Prataapanah |
Ruddhah Spashtaaksharah Mantrah
Chandraamsuh Bhaaskara-dyuthih (30)

276. **Ojas-tejo-dyuti-dharah**—He Who is endowed with strength, vigour and brilliance.

'Ojas' signifies strength; 'Tejas' means reputation or power to overcome enemies; and 'Dyuti' is effulgence. Since Bhagavan alone has all these, He is 'Ojas-tejo-dyuti-dharah'. This is one name.

"Just as moths with accelerated speed enter a blazing fire for their own destruction, (so too these men enter Thy mouth with great velocity for their destruction)."

नि.—276. असाधारण-सामर्थ्यं बलम् ओजः प्रचक्षते ।
पराभिभव-सामर्थ्यं तेजश्च परिपठ्यते ।।
कीर्तिः वा द्युतिः औज्ज्वल्यं तानि धत्ते च यः सदा ।
ओजस्तेजोद्युतिधरो हि एकनामा प्रकीर्तितः ।।

[3] गीता 11.29 [4] गीता 11.36 [5] गीता 11.12

"O Hrishikesa ! (Krishna !) Quite properly does the world rejoice at Thy reputation (and is drawn towards Thee)."

"If the effulgence of a thousand Suns were to rise up simultaneously in the sky, (then it would be somewhat like the splendour of that Mighty One (Sri Krishna)" (Sanjaya said.) And so on. (276)

277. मूर्खैरपि संप्रतिपन्न-पर-प्रभावः—प्रकाशात्मा। यथा धृतराष्ट्रः—

[1] "त्वमेव पुण्डरीकाक्ष! सर्वस्य जगतः प्रभुः।
तस्मात् मे यादवश्रेष्ठ! प्रसादं कर्तुमर्हसि ॥" इति ॥
(277)

277. **Prakaasaatmaa**—He of a nature that is well-known to all.

His supreme power is admitted even by fools. So He is Prakaasaatmaa. Dhrita-rashtra also says the same :

"O Lotus-eyed Lord ! Thou art the master of the entire Universe. Therefore Thou shouldst take pity on me, O the Chief of the Yadavas !" (277)

278. [2] "भासस्तव उग्राः प्रतपन्ति" इति प्रतापनः ॥ (278)

278. **Prataapanah**—He Who scorches. (278)

279. एवम् कूलम् उद्वहत्–पार्वणार्णवः इव ऋद्धः। यथा उद्योगे—

नि.—277. मूर्खैरपि सदा सम्यक् प्रतिपन्न-स्वभाववान्।
यः स स्यात् तु प्रकाशात्मा।
नि.—278. तीक्ष्णभाव: प्रतापन: ॥
नि.—279. पार्वणो जलधिः यद्वत् वृद्धिमान् ऋद्धः उच्यते।

[1] भार. उ. [2] गीता 11.30

[1] "ततः स पुरुषव्याघ्रः संजगाद पुनः स्वयम्।
तां दिव्याम् अद्भुतां चित्राम् ऋद्धिमत्ताम् अरिन्दम! ॥"
(279)

279 (353). **Riddhah**—He Who is plentiful and magnificent.

Bhagavan is Riddha (plentiful) like the ocean on a full-moon day which submerges even the shore (with its rising waves).

In the Udyoga Parva it is said :

"Then that foremost person among all men spoke again words that were divine and wonderful, artistic and magnificent." (279)

280. अनया ऋद्ध्या प्रतिपाद्यया स्पष्टीकृत-वेदाक्षरः इति स्पष्टाक्षरः ॥
(280)

280. **Spashta-Aksharah**—He of clear words.

The letters of the words (and words) of the Vedas have been made clear by virtue of this magnificence which is the topic of those Vedas. (280)

281. "तन्मन्तारं त्रायते इति मन्त्रः" इति नैरुक्ताः। ब्राह्मे दुष्टविद्रावणस्तोत्रे—

[2] "प्राण-प्रयाणे कः स्मर्तुं शक्तः स्यात् मधुसूदन!" इति पृच्छन्तं नारदं प्रति भगवान्—

[2] "तृष्णा-तोय-समाकीर्णात् घोरात् संसार-सागरात्।
अपारात् पारमाप्नोति यो मां स्मरति नित्यशः ॥"

नि.—280. स्पष्टीकृताश्च वेदार्णाः यस्मात् स्पष्टाक्षरः ततः।
नि.—281. मन्तारं त्रायते इति मन्त्रश्चाप्य भिधीयते।

[1] भार. उ. [2] ब्राह्म.

[1] " स्थिते मनसि सुस्वस्थे शरीरे सति यो नरः ।
धातु-साम्ये स्थिते स्मर्ता विश्वरूपं च माम् अजम् ।।
ततस्तं म्रियमाणं तु काष्ठपाषाण-सन्निभम् ।
अहं स्मरामि मद्भक्तं नयामि परमां गतिम् ।। इति ।।
(281)

281. **Mantrah**—The mystic word.

The etymologists interpret the word thus: "Tan-mantaaram traayate iti Mantrah"—Mantra is that which protects him who meditates on it."

In the Brahma Purana in the context of the praise of Bhagavan to drive away the wicked, Sage Narada puts the following question to Bhagavan: "O Madhusudana! Who can remember Thee at that time when his life departs?" The reply of Bhagavan is:

"He, who thinks of me always, will certainly cross this vast and frightful sea of Samsara which is filled with the waters of greed and avarice."

(The Varaha-charama sloka also says)—

"The man who, when his mind is in its normal condition, when the body is not shattered, and when the elementary constituents of the body (dhaatus) are in perfect equipoise, meditates on me who have the world as My body and who am not subject to births due to Karma—when that man lies like a log of wood or a piece of stone in his dying moments, I think of (him) My devotee and lead him to attain the Supreme Abode. (281)

282. तेषां मन्तृणां क्लमहर-आह्लादन-तेजस्त्वात् चन्द्रांशुः ।।
"चदि आह्लादने ।"

नि.—282. क्लमहारि-महाह्लाद-तेजस्करतयाऽपि च ।
मन्तृणामेव चंद्रांशुः आह्लाद-फलदो मनुः ।।

[1] वाराह.

[1] "स्फायितञ्चि" इत्यादिना रक् । चन्द्रः ।
यथा—
[2] "ते तं सोममिव उद्यन्तम् दृष्ट्वा" इत्यादि ।। (282)

282. **Chandra-Amsuh**—He Who is possessed of effulgent rays like those of the moon.

Bhagavan possesses an effulgence which dispels the distress of the meditators and fills them with joy. So He is called 'Chandraamsu'. Vide:

"The sages in the forest saw Rama who was like the rising moon." And so on.

The word 'chandra' is derived from the root 'chad' (to delight). 'The affix 'rak' comes after (thirty-two) roots beginning with 'spaayi', 'tanchi', and 'chadi'. 'Chandra' is formed according to this rule. (282)

283. परेषां परिभावुक-प्रभावत्वात् भास्कर-द्युतिः ।
यथा—
[3] "रक्षांसि भीतानि दिशो द्रवन्ति" इति,
[4] "शर-जालांशुमान् शूरः कपे! राम-दिवाकरः ।
शत्रु-रक्षोमयं तोयम् उपशोषं नयिष्यति ।।" इति च ।
उभयत्र—
[5] "एवम् एषोऽसुराणां च सुराणां चैव सर्वशः ।
भयाभयकरः कृष्णः सर्वलोकेश्वरः प्रभुः ।।" इति ।। (283)

नि.—283. परप्रभावाभिभव-लक्षण-द्युतिमान् च सः ।
स भास्कर-द्युतिः प्रोक्तः नेत्र-वैमल्यदो मनुः ।।

[1] उणादि पा. 2.13 [2] राम. आ. 1.11 [3] गीता. 11.36
[4] राम. सु. 37.18 [5] भार. स. 62.27

283. **Bhaaskara-Dyutih**—He Who has the refulgence of the sun.

Bhagavan is endowed with a brilliance which easily throws others in the shade. So He is **Bhaaskara-dyuti.** Vide:

"The frightened Rakshasas melt away in all directions."

"O Monkey (Hanuman)! The sun-like Rama, who is valiant and who has heaps of ray-like arrows, will certainly dry up the water viz. the inimical Rakshasas."

Here is a sloka which describes Bhagavan both as the formidable sun and the delightful moon:

"This Lord Sri Krishna, who is the Ruler of all the worlds, is thus a source of terror to the Asuras and of protection to the gods on all sides." (283)

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः।
औषधं जगतः सेतुः सत्य-धर्म-पराक्रमः ॥ ३१ ॥

284. सर्वतापहृर-आप्यायन - मृतसंजीवन-अमृतमयांशुः चन्द्रोऽपि तन्मनः-शैत्यादिगुण-उपस्नेहात् तथा उद्भवति इति अमृतांशूद्भवः।

। "चन्द्रमा मनसो जातः" इति ॥ (284)

Amritaamsoodbhavah Bhaanuh
Sasa-binduh Suresvarah ।
Aushadham Jagatah Setuh
Satya-dharma-paraakramah ॥ (31)

284. **Amrita-Amsu-Udbhavah**—The Source of the nectar-rayed moon.

The moon has got rays of nectar which dispel all heat which nourish the plants and which bring back to life even the

नि.—284. सर्वताप-हरस्यैव मृत-संजीवनस्य च।
अमृतांशोर्हि तज्जत्वात् अमृतांशूद्भवः स्मृतः ॥

। पु. सू.

dead. The moon has acquired this quality because of her close contact with the mind of Bhagavan which has coolness and other lovable qualities.

The Vedic Mantra says: "The moon was born out of the mind of Maha-purusha (i. e. Bhagavan Narayana)." (284)

285. अतिभास्वरेण सहस्रांशुनाऽपि उपजीव्यतेजाः भाति इति भानुः।

। "यस्यादित्यो भाम् उपयुज्य भाति" इति ॥ (285)

285. **Bhaanuh**—The lustrous Sun.

Bhagavan is Bhaanu, because He has an effulgence by acquiring which even the thousand-rayed bright sun shines.

"The sun has taken the effulgence of Bhagavan and shines" (285)

286. एवं च शश-बिन्दुः। "शश प्लुतगतौ"। शशानां—कुटिलगतीनां, बिन्दुः—अपलपिता। बिदि अवयवे।

"बिन्दुरिच्छुः" इति उप्रत्ययान्तो निपातितः ॥ (286)

286. **Sasa-Binduh**—He Who disowns the evil-minded.

Similarly He is Sasa-binduh. He disowns those who go in the wrong path.

The word 'Sasa' is derived from the root 'sasa' (to jump or swerve from the right path); and 'bindu' from 'bidi' (to disown). The words 'bindu' and 'icchu' have been irregularly formed and end with the affix 'u'. (286)

नि.—285. रवेः तेजस्करत्वाच्च भानुः इत्यभिधीयते।

नि.—286. शशः प्लुतगतिः प्रोक्तः बिन्दुः तस्य निवर्तकः।
कौटिल्य-गीत-विध्वंसी शशबिन्दुः उदाहृतः ॥

।

287. तथा ऋजु-गतीनां निर्वाहकः सुरेश्वरः ।

[1] "सर्वं जिह्मं मृत्युपदम् आर्जवं ब्रह्मणः पदम्" इतिवत् ॥ (287)

287. **Suresvarah**—The Lord of the gods.

Similarly Bhagavan is the Lord of those who go in the right path. This is in consonance with the saying:

"Whatever is crooked (in conduct) leads to death (samsara); whatever is straight leads to the attainment of Brahman." (287)

288. भव-तीव्र-विषापह-प्रभावत्वात् औषधम् । यथा—

[2] "देवा देवर्षयश्चैव यं विदुः दुःख-भेषजम्"

[3] "एकाग्रता-मूल्य-बलेन लभ्यं
भवौषधं त्वं भगवन्! किलैकः" इत्यादि ॥ (288)

288. **Aushadham**—The Medicine.

By virtue of His power to remove the great poison viz, Samsara, Bhagavan is called 'Aushadham'. Vide:

"The gods and the celestial sages know Him to be the remedy for distress."

"O Bhagavan! Thou alone art verily the recipe for the Samsara, which (recipe) can be obtained by the high price of the concentration of the mind on Thee." (288)

नि.—287. धर्ता ऋजुगतीनां यः स सुरेश्वर इतीरितः ।

नि.—288. भवतीव्रविषं हर्ता हि औषधं यः स उच्यते ।

[1] भार. शा. 79.22 [2] [3]

289. एवं सदसद्वर्ग-संकर-विरोधित्वेन जगतः सेतुः ।

[1] "षिञ् बन्धने" । "सितनिगमि" इत्यादिना तुन् ।
यथा—

[2] "एष सेतुः विधरण एषां लोकानाम् असंभेदाय"
इति । अतः खलु कर्मसु अकृताभ्यागम-कृतविप्रणाशयोः अप्रसक्तिः ।

[3] "यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् ।
तथा पूर्वकृतं कर्म कर्तारम् अनुविन्दति ॥"

[4] "शुभकृत् शुभम् आप्नोति पापकृत् पापम् अश्नुते ॥ इति ॥
(289)

289. **Jagatah Setuh**—The barrier of the Universe.

Bhagavan is called 'Jagatah setuh', because He is the barrier which keeps apart the mixing up of the good and the bad. Vide:

"He is the bridge that supports all the worlds so that they may not get into confusion."

It is because of this there is no occasion for the attainment of fruit for actions not begun or for the non-attainment of fruits for actions completed.

"Just as the calf recognises and reaches its mother in the midst of a thousand cows, similarly, the effect of an act committed previously by a person goes to him."

"The doer of good deeds obtains happiness, whereas the doer of sinful acts obtains sin and suffers from it." (289)

नि.—289. निरोधात् जगतः सेतुः सदसद्वर्ग-संगतेः ।

[1] उणादि. पा. 1.69
[2] बृ. 6.4.22 [3] [4] राम. सु. 114.25

290. एवंविधाः धर्माः—कल्याणगुणाः, पराक्रमाः—चेष्टितानि च, सत्याः—अवितथाः यस्य सः सत्यधर्मपराक्रमः। तथा हि गुणचेष्टितानि प्रक्रम्य—

[1] "सर्वमेतत् ऋतं मन्ये यन्मां वदसि केशव!" इति अर्जुनः।

[2] "विष्णुः सत्यपराक्रमः",

[3] "मं वाकेषु अनुवाकेषु च निषत्सु उपनिषत्सु च।
गृणन्ति सत्य-कर्माणं सत्यं सत्येषु सामसु॥" इति च॥ (290)

290. **Satya-Dharma-Paraakramah**—He Whose qualities and valour are true.

Here **'Dharma'** signifies the auspicious qualities of Bhagavan, and **'paraakrama'** His exploits. All of them are always true and never go in vain. So He is **Satya-dharma-paraakramah.**

Beginning to speak of the qualities and acts of Krishna, Arjuna says in the Gita: "O Krishna! I consider all that you tell me to be true."

"Vishnu has prowess that is true and unfailing."

"In Vaakas and Anuvaakas, Nishads and Upanishads, as well as in the true Sama Hymns, they declare that His acts are ever true, and He is Truth itself."

(The Vaaka, Anuvaaka etc. refer to the different sections and chapters of the Veda.) (290)

नि.—290. सत्या ह्यवितथा धर्माः गुणाः यस्य पराक्रमः।
चेष्टितानि च सन्ति इति सत्यधर्मपराक्रमः॥

[1] गीता 10.14 [2] राम. यु. 114.16 [3]

भूतभव्यभवन्नाथः पवनः पावनोऽनलः।
कामहा कामकृत् कान्तः कामः कामप्रदः प्रभुः॥ ३२॥

291. एवंप्रायं स्वाम्यम् ऐश्वर्यं वा न केवलम् अद्य, किं तु त्रिकालेषु इति भूत-भव्य-भवन्नाथः। यथा—

[1] "भूत-भव्य-भवन्नाथः केशवः केशिसूदनः।
प्राकारः सर्ववृष्णीनाम् आपत्सु अभयदोऽरिहा॥" इति॥ (291)

Bhoota-bhavya-bhavan-naathah
Pavanah Paavanah Analah !
Kaamahaa Kaama-krit Kaantah
Kaamah Kaama-pradah Prabhuh !! (32)

291. **Bhoota-bhavya-bhavat-prabhuh**—The Lord of all in the past, future and present.

He is the master and overlord of all things not only in the present, but at all times—past, present and future. Vide:

"Kesava, the Slayer of Kesi (the Asura) and the Lord of the past, present and future, is the refuge for all the Vrishnis (the cow-herds of Brindavan), their Protector in times of danger, and also the destroyer of their enemies" (291)

292. एवं सर्वदा सर्वत्र स्वभावादेव पुनाति इति पवनः।
पविः गत्यर्थः। एतद्गन्धेन गन्धवाहस्यापि सतत-गतित्वम्॥ (292)

नि.—291. ऐश्वर्यं स्वाम्यम् अथवा त्रिषु कालेषु यस्य सः।
भूतभव्य-भवन्नाथः इत्युक्तः सद्भिरादरात्॥

नि.—292. यतः स्वयं तु सर्वत्र प्रवहत्येष नित्यशः।
प्रवाहः पवनः तस्मात् कथ्यते वेगदो मनुः॥

[1] भार. सभा. 31.11

292. **Pavanah**—He Who moves about (Wind).

Bhagavan is called **Pavana** since by nature He moves about in all places and at all times. The wind (the bearer of fragrance) is called 'satata-gati' (constant wanderer) because it has just a fraction of this quality of Bhagavan.

The word 'pavanah' is derived from the root 'pavi' (to move about). (292)

293 (817). तथा स्वसंबन्धिनो गंगादीन् जगत्पुनानान् प्रयोजयति इति पावनः। यथा अगस्त्यः—

[5] "पावनः सर्वलोकानां त्वमेव रघुनन्दन!" इत्यादि ।। (293)

293 (817). **Paavanah**—The Purifier.

He is Paavana since He makes the Ganga and the like that are connected with Him purify the world. Agastya says to Rama :

"O the Scion of tne Raghu race! Thou alone art the purifier of all the worlds." (293)

294 (916). एवं बहुमुखम् उपकृत्य च न अलं —न पर्याप्तम् अस्य अनुग्रहमहिमा इति अनलः। अतन्द्रो देवः। ईदृक्-शक्ति-शीकर-अनुवेधात् लौकिकानलस्यापि अनलत्वम्।

[1] "हविषा कृष्णवर्त्मेव भूय एव अभिवर्धते" इति ।। (294)

नि.—293. यः स्वसंबन्धिगंगादीन् पावयेत् लोकपावनान्।
स पावनः इति ख्यातः पावनत्वप्रदो मनुः ।।

नि.—294. अपर्याप्तो हि भक्तेभ्योऽपि उपकृत्य पुनः पुनः।
अनुग्रहं यः करोति सः अनलः परिकीर्तितः ।।

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[5] राम. उ. 32.9 [1] वि. पु. 4.10.3

294 (916). **Analah**—He Who is Insatiate.

Even though Bhagavan has thus done good in several ways, still He is insatiate. (Analah). Such is the greatness of His benevolence. He is the god who is never tired of doing good. The fire in the world is called 'anala' (insatiate) only because of the possession of a particle of this great quality of being insatiable (by fuel).

"Like the fire that grows by the sacrificial offerings, He grows more and more.". (294)

295. एवंप्रकार-स्वगुण-दर्शिनां विषयान्तर-विषय-स्पृहां हन्ति—कामहा।

[2] "न कामकलुषं चित्तं मम ते पादयोः स्थितम्" इति तद्दर्शिनः।

[3] "श्रोत्रियस्य च अकामहतस्य"

[4] "यदिच्छन्तो ब्रह्मचर्यं चरन्ति" इति च ।। (295)

295. **Kaamahaa**—The Destroyer of desires.

Bhagavan's name is Kaamahaa, because He destroys the desires for worldly pleasures of those who have realised the nature of His qualities as described above.

"My mind is free from the stain of desires. So it has secured a place at Thy feet." These are the words of those that have realised Him.

"One who is well-versed in the Vedas and not vitiated by desires (attains the Bliss of Brahman)."

"Desirous of attaining Whom (Bhagavan), they practise celibacy." (295)

नि.—295. पुंसां स्वदर्शिनां योऽसौ स्पृहां च विषयान्तरे।
हतवान् कामहा प्रोक्तः सर्वाशा-पूरको मनुः ।।

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[2] जितं ते [3] तै. आन. 8 [4] कठ. 2.15

296. अन्यदपि भोगमोक्षादिकं स्वयमेव काम्यं करोति इति कामकृत् ॥ (296)

296. **Kaama-krit**—The Creator of desirable things.

Moreover He creates objects fit to be enjoyed here, salvation etc. So He is Kaamakrit. (296)

297 (660). स्वयं सौन्दर्य-सौकुमार्यादि-रूप-गुणैः कान्तः । कमेः निष्ठायां [5] "अनुनासिकस्य क्विझलोः क्ङिति", इति दीर्घः ॥ (297)

297 (660). **Kaantah**—He Who is charming.

He is **Kaanta** (fascinating by the qualities of His body like loveliness and delicacy.

The word '**kaanta**' is the past participle of the root 'kam' (to desire). The penultimate letter 'a' of 'kam' is lengthened by the rule which says "The penultimate vowel of a root ending with a nasal becomes long when followed by the affix '**kvip**' and before an affix having an indicatory 'ka' or 'gn' which begins with a consonant other than a semi-vowel or nasal. (kam + ta = kaanta). (297)

298. शीलौदार्य-दयादिभिः आत्मगुणैश्च निकाम-कमनीयत्वात् कामः । एतद्गुण-बिन्दुना हि मदनोऽपि जगत् उन्मादयति ॥ (298)

298. **Kaamah**—The Lovable (or Manmatha).

Bhagavan is also extremely lovable by virtue of His innate qualities like amiability, generosity and compassion. By an iota of this quality, Manmatha, the god of love, maddens the whole world. (298)

नि.—296. स्वपादपद्मे रागादि-करणात् कामकृत् स्मृतः ।
नि.—297. सौन्दर्यादि-गुणैः कान्तः ।
नि.—298. कामो भृश-मनोहरः ।

[5] अष्टा. 6.4.15

299. स्वकामेभ्यः क्षुद्र-कामेभ्यः यथार्हं काम्यं प्रददाति इति कामप्रदः ।

[1] "प्रे दाज्ञः" इति कः । वसुप्रदः (698, 699) इत्यादयोऽपि । यथा—

[2] "एको बहूनां यो विदधाति कामान्" इति ॥ (299)

299. **Kaama-Pradah**—The grantor of wishes.

He grants, according to their desert, the desires of those who wish to have Him and also of those who are after trifles. Vide :

"The One Who fulfils the desires of the many."

"The affix 'ka' comes after a root having the form of 'daa' and 'jnaa' when taking the preposition 'pra' and in composition with a word In the Accusative case.

The name 'Vasupradah' (698 and 699) also has been similarly formed. (299)

300 (35). अनया नितान्त-कान्ततया सर्वहृदय - हरणे प्रभवति इति प्रभुः ।

[3] "रामः कमलपत्राक्षः सर्वसत्त्व-मनोहरः" इत्यादि ॥ (300)

इति
श्रीहरितकुलतिलक - श्रीवत्सांकमिश्रसूनोः
श्रीरंगराज-दिव्याज्ञा-लब्ध-श्रीपराशरभट्ट-अपरनामधेयस्य
श्रीरंगनाथस्य कृतौ
श्रीविष्णुसहस्रनामविवरणे श्रीभगवद्गुणदर्पणे
तृतीयं शतकम् समाप्तम् ॥

नि.—299. स्वकाम्य-क्षुद्रकाम्येभ्यो यथार्हं काम्यदानतः ।
कामप्रदः समाख्यातो ह्यष्टार्णो मनुरुत्तमः ॥
नि.—300. सर्वेषां चित्तहरणे प्रभुः प्रभवतीति यः ॥

[1] अष्टा 3.2.6 [2] कठ. 2.5 [3] राम. सु. 35.8

300 (35). Prabhuh—He Who is powerful.

By His extreme loveliness He has the the supreme power to attract the minds of all towards Himself. Vide :

"Rama, with His eyes lovely like the lotus-petals, draws towards Himself the minds of all beings." (300)

THUS ENDS

The commentary on the Third Hundred Names
in Sri Bhagavad-Guna-Darpana

explaining the Thousand Names of Vishnu
written by Sri Ranganatha

who is the shining star of Harita Race,
who is the son of Sri Vatsanka Misra and

on whom was conferred the name of Parasara Bhatta
by the divine command of Rangaraja,

— 0 —

चतुर्थ-शतक-प्रारंभः

वटपत्रशायी–अवतारः

युगादिकृत् युगावर्तो नैकमायो महाशनः ।
अदृश्योऽव्यक्तरूपश्च सहस्रजित् अनन्तजित् ।। ३३ ।।

301. अथ अमर्यादाश्चर्यत्वम् । तत्र न्यग्रोध - शाय्यवतारः उदाहरणम् । युगस्य अन्तेऽपि आदिं करोति इति युगादिकृत् । स खलु संवर्तेऽपि प्रलयात् अनुपप्लुतं जगत् प्रवर्तितवान् ।। (301)

Fourth Hundred

Yugaadi-krit Yugaavarto
Naika-maayo Mahaasanah !
Adrisyah Vyakta-roopascha
Sahasra-jit Ananta-jit !! (33)

Incarnation as the Child on the banyan-leaf

301. Yugaadi-Krit—The Creator at the beginning of a Yuga (aeon).

Next the limitless nature of Bhagavan is dealt with. Amongst His Incarnations that in which He reclines on the leaf of a banyan tree (Vata-patra-saayee Avatara) is given as an example. Even at the end of a Yuga, He makes the beginning of another—Yugaadi-krit. Even at the periodical dissolution of the Universe, He saved it from the distress of Deluge and began the Universe again. (301)

302. स्वधर्मव्यवस्थया कृतादियुगानां पौनःपुन्येन आवर्तनात् युगावर्तः ।। (302)

नि.—301. न्यग्रोधशायी भगवान् पुराण-पुरुषोत्तमः ।
करोति आदिं युगस्यान्ते स युगादिकृत् ईरितः ।।
नि.—302. धर्मव्यवस्थया स्वस्य युगाद्यावर्तनात् मुहुः ।
युगावर्तः समाख्यातः कालरूपधरो हरिः ।।

302. **Yugaavartah**—He Who revolves the aeons. He makes the Krita and other Yugas go round again and again associated with their respective dharmas. He is Yugaavarta. (302)

303. मुग्ध-शिशुरूप-अपरिमित-जगन्निगरण-निरालंबन-एकोदक-वटतल-शयनादि-अनेक-अतर्क्य-आश्चर्यः नैकमायः। न च मिथ्यावचनोऽयं 'माया' शब्दः, तथ्येऽपि प्रयोग-भूयस्त्वात्। तथा हि—

"मायां तु प्रकृतिं विद्यात्" इति अनेकार्थक्रिया-कारिण्यां प्रकृतौ;

[2] "माया वयुनं ज्ञानम्",

[3] "संख्याता देवमायया",

[4] "विश्वानि देव वयुनानि विद्वान्" इति च ज्ञाने;

[5] "तेन माया-सहस्रं तत् शंबरस्य आशुगामिना।
बालस्य रक्षता देहम् ऐकैकश्येन सूदितम्॥"
इति तत्त्वज्ञानाबाध्ये अस्त्र-नाश्ये;

वाराहे मायाध्यायादिना,

[1] "मेघोदयः सागर-संनिवृत्तिः
इन्दोर्विभागः स्फुरितानि वायोः।
विद्युद्विभङ्गो गतिः उष्णरश्मेः
विष्णोर्विचित्राः प्रभवन्ति मायाः॥" इति

अभियुक्तैश्च महाश्चर्ये; आरण्य-पर्वणि मार्कण्डेयेन वटदल-शयनाद्या-श्चर्यम् उक्त्वा,

नि॰—303. मुग्धार्भकत्व-रूपेण जगन्निर्भरणादपि।
वटैकपत्र-शयनात् निरालंबजले मुहुः।
अनन्ताश्चर्य-संयुक्तो नैकमायस्तु स स्मृतः॥

[1] ऋवे. 4.9 [2] निरुक्तं [3] यजुरष्टके [4] ईशावास्य. 18
[5] वि. पु. 1.9.20

[1] "ततो मे पृथिवीपाल! विस्मयः सुमहान् अभूत्।
लोकं दृष्ट्वा समस्तं च........;
इत्युक्त्वाऽन्तर्हितः तात! स देवः परमाद्भुतः।
आश्चर्यं भरतश्रेष्ठ!"

इति तद्विषये निर्दोष-प्रत्यक्षसिद्धे बह्वाश्चर्य-पर्याय-प्रयोगश्च भूयिष्ठ उपलभ्यते॥ (303)

303. **Naika-Maayah**—He of multifarious wonders.

Bhagavan is Naikamayah by virtue of the innumerable, inscrutable and wonderful exploits of His like being an artless and charming infant, swallowing unlimited number of worlds and lying on the leaf of a banyan tree unsupported in the waters of the Ocean. The word 'maaya' here is not used in the sense of illusion; because its usage in the sense of 'truth' also is found in many places. Vide:

"Know that Maayaa is Prakriti". Here Prakriti signifies the Primordial Matter which is the source for the creation of many objects.

"Maayaa, Vayunam, jnaanam"—all signify knowledge.

"It is equated with Divine Knowledge".

"Thou knowest all the means for realising the fourfold ends of life." In all these places the word 'Maayaa' is used in the sense of knowledge. In Vishnu Purana it is used to signify a real substance that cannot be dispelled by correct knowledge and which is destroyed by means of arrows. Vide:

"Thousands of that Maayaa of Sambara Asura were destroyed one by one by the swift-moving discus (of Vishnu(which came to protect the body of the boy (Prahlada)", (If the word 'Maayaa' here means 'illusion', it could have been des

[1] भा

troyed only by correct knowledge and not by the discus as stated here).

In the Chapter on the Maayaa in the Varaha Purana 'Maayaa' is used in the sense of the wonderful exploits of Vishnu.

"The appearance of the cloud, the return of the waves of the ocean (after touching the shore), the waxing and waning of the moon, the blasts of wind, the flash of the lightning, the movement of the hot-rayed sun—all these are the various wonderful acts (Maayaas) of Vishnu."

Learned men have explained 'Maayaa' as 'great wonder'.

Sage Markandeya describes in the Aranya Parva (of Mahabharata) the marvellous act of Vishnu when he sees Him lying on the leaf of a banyan tree and says :

"O King ! I was struck with great wonder when I saw the entire world (in the belly of Vishnu)."………

"After speaking a few words thus, the highly wonderful God disappeared, O, the foremost of the Bharatas ! How marvellous it is !"

Thus with reference to the word 'Maayaa' there is an abundance of usage in well-known and faultless texts in the sense of 'highly wonderful'. (303)

304. निखिल-जगन्निगरणम् अस्य इति महाशनः । यथा—

[3] " यच्च किंचित् मया लोके दृष्टं स्थावर-जङ्गमम् ।
तदपश्यम् अहं सर्वं तस्य कुक्षौ महात्मनः ॥ " इति ॥

(304)

नि.—304. भुवनानां निगरणात् महाशन इति ईरितः ।

[1] [2] भार. व. 188.94 [3] भार. व. 188.122

304. **Mahaasanah**—He Who is a voracious eater.

He is Mahaasana, because He swallows the entire Universe. Vide—

"Whatever moving and non-moving objects were seen by me in the world, I saw all of them in the belly of that great Bhagavan."

(304)

305. अदृश्यः । [1] " ऋदुपधाच्चाऽक्लृपिचृतेः " इति क्यप् । अतर्क्य-वृत्तान्तः । यथा—

[2] " कथं नु अयं शिशुः शेते लोके नाशमुपागते ।
तपसा चिन्तयंश्चापि तं शिशुं नोपलक्षये ॥ " इति ॥

(305)

305. **Adrisyah**—He Who cannot be seen.

The actions of Bhagavan are really unscrutable. Vide :

"When the entire world has met with destruction, where and how does this infant lie? Even though I try to know this by the power of my austerities, I am not able to understand this infant."

"After verbs having a penultimate short 'ri' the affix 'kyap' is employed with the exception of the two roots 'klip' and 'chrit'."

(305)

306. अथ च अभिगच्छतो मार्कण्डेयादेः व्यक्तरूपः— सुग्रह-दिव्यविग्रहः । यथा—

नि.—305. अतर्क्य-वृत्तान्ततया जगतः प्रलयेऽपि यः ।
न लभ्यः चिन्त्यमानोऽपि सः अदृश्य इति कथ्यते ॥

नि.—306. महाजले संचरतो मार्कण्डेयस्य धीमतः ।
दृश्यो यो व्यक्तरूपत्वात् दिव्यविग्रहधारणात् ॥

[1] अष्टा. 3.1.110 [2] भार. व. 188.94

[1] " अतसीपुष्प-संकाशः श्रीवत्स-कृत-लक्षणः ।
साक्षात् लक्ष्म्या इव आवासः स सदा प्रतिभाति मे ।। "

[2] " तस्य ताम्रतलौ तात! चरणौ सुप्रतिष्ठितौ ।
सुजात-मृदु-रक्ताभिः अंगुलीभिः अलंकृतौ ।।
प्रणतेन मया मूर्ध्ना गृहीत्वा ह्यभिवन्दितौ ।।" इति ।।
(306)

306. Vyakta-Roopah—He of a manifest form.

His celestial form is easily visualised by the sages, "like Markandeya, who reverently approach Him. Vide :

"He, Who is like the Atasee flower (blue lily) in colour and Who is adorned by the mole, Srivatsa by name, appears to me always as the abode of Lakshmi."

"O Dear ! His two feet with red surface adorned by the lovely soft and red toes, were firmly placed on my head when I bowed with bent head and worshipped Him" (306)

307. सहस्र-युग-संख्यं कल्पान्तं शयानो जयति इति **सहस्रजित्** ।

[3] " यावत् युगानां विप्रर्षे! सहस्रं परिवर्तते ।
तावत् स्वपिमि......।। " इत्यादि । (307)

307. **Sahasra-jit**—The Conqueror of thousands (of aeons).

He is **Sahasra-jit** since He conquers Time lying till the end of a Kalpa which comprises thousands of aeons.

नि.—307. सहस्रयुग-संख्याकं सर्वकल्पान्तमेव हि ।
शयान एव जयति सहस्रजित् इति स्मृतः ।।

[1] भार. व. 188.96 [2] भार. व. 188.13
[3] भार. व. 189.41

"O Brahmarshi !. I sleep so long till a cycle of a thousand aeons revolves." (307)

308. परिमित - शिशु - रूपस्यापि अस्य कश्चित् कदाचित् कथंचिपि *महिमावधि-प्रकर्षो नास्तीति अनन्तजित् ।

[4] " अन्तः शरीरे तस्याहं वर्षाणाम् अधिकं शतम् ।
न हि पश्यामि तस्याहम् अन्तं देवस्य कर्हिचित् ।।
आसादयामि नैवान्तं तस्य राजन्! महात्मनः ।। " इति ।।
(308)

308. **Ananta-jit**—He Who shines with a boundless form.

Even though He may be in the form of an infant of limited size, there is no end to the extent of His greatness at any time in any manner.

"O King ! I was within His body for more than a hundred years, but I was not able to see the farthest limit of the body at any time, nor could I reach the end of the greatness of the Supreme form." (308)

**इष्टोऽविशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रोधकृत् कर्ता विश्वबाहुर्महीधरः ।। ३४ ।।**

309. एवम् उदरेण धृतैः मुख्यैरपि अविशेषेण जनयित्री इव वांछितः इति इष्टः ।। (309)

नि.—308. मितस्य शिशुरूपस्य कदाचित् कश्चिदेव च ।
कथंचित् अवधिः नास्ति महिम्नः परमात्मनः ।
तस्मात् अनन्तजित् इति वस्वर्णो जयदो मनुः ।।

नि.—309, 310. इष्टोऽविशिष्टः कथितः सर्व-रक्षण-तत्परः ।

* महिमावधि-प्रवर्षकः—पा. [4] भार. व. 124.125

Ishto Avisishtah Sishteshtah
Sikhandee Nahusho Vrishah I
Krodhahaa Krodha-krit Kartaa
Visva-baahuh Maheedharah II (35)

309. **Ishtah**—He Who is liked.

Bhagavan is **Ishtah** since He is uniformly liked even by great persons borne by Him in His belly like a mother (who is liked by the infant)." (309)

310. अविशिष्टः ।। (310)

310. **Avisishtah**—He in Whose attitude towards others there is no difference. (310)

311. तथा पण्डिताग्रण्यां मार्कण्डेयादीनां परमपुरुषार्थत्वेन इष्ट: शिष्टेष्टः । तत्रैव च

[1] "सत्त्वस्था निरहंकारा नित्यम् अध्यात्म-कोविदा: ।
मामेव सततं विप्रा: चिन्तयन्त उपासते ।।" इति ।। (311)

311. **Sishteshtah**—He Who is dear even to eminent persons.

He is dear even to Markandeya and other persons of great wisdom as the Supreme Goal—Sishteshtah.

In the same (Mahabharata) :

"Brahmins, who have the Sattva-guna in a great degree, who are bereft of egotism and who are always endowed with spiritual knowledge, ever think of Me and meditate upon Me." (311)

नि.—311. मार्कण्डेयद्विजातीनां पण्डितेषु अग्रयायिनाम् ।
उत्कृष्ट-पुरुषार्थत्वेन इष्टः शिष्टेष्टः उच्यते ।।

[1] भार. व. 189.167

312. [1] "आसीनं तं नर-व्याघ्रं पश्यामि अमित-तेजसम् ।"

इति अपरिमित-अप्रधृष्यम् ऐश्वर्यं परं तेजः शिखण्डम् अस्य अस्तीति शिखण्डी । [2] "अतिशायने" इनिः ।। (312)

312. **Sikhandee**—He Who has the plume (of lordship).

Bhagavan is endowed with an effulgence signifying His limitless and unassailable lordship. So He is called **Sikhandee.** Vide :

"I see that Lion amongst men seated who has unlimited brilliance."

The affix 'ini' has been added to the word 'sikhanda' to signify superiority by the possession of a noble quality. (312)

313. तथा स्वमायया जीवान् नह्यति—बध्नाति इति नहुष: इति नैरुक्ता: । यथा—

[3] "तस्मिंश्चान्यो मायया सन्निरुद्धः" इति ।। (313)

313. **Nahushah**—He Who binds.

Bhagavan binds the Jivas by His Maya. The etymologists interpret the word thus : 'nahyati (binds) iti **Nahushah**'.

"In that, another being (viz. Jiva) is bound down by Maya (the Primordial Matter)." (313)

नि.—312. अत्यप्रधृष्यम् ऐश्वर्यं परं यत् तेजः आस्थितम् ।
तत् शिखण्डं तु यस्यास्ति तं शिखण्डी इति चक्षते ।

नि.—313. जीवान् स्वमायया नित्यं नहुषो नयति इति सः ।

[1] भार. व. 188.129
[2] अष्टा. 5.3.55 [3] श्वे. 4.9

314. स एवामृतोपमया स्वकान्त्या वाचा च सागरस्य उद्घाटन-श्रान्तम् आश्वासयन् सिञ्चति इति वृषः । "वृषु सेचने" ।

यथा—

[1] "ततो माम् अब्रवीत् बालः सः पद्मनिभ-लोचनः ।
श्रीवत्सधारी द्युतिमान् वाक्यं श्रुति-सुखावहम् ।
जानामि त्वां परिश्रान्तं तदा विश्राम-कांक्षिणम् ॥"

इत्यादि ॥ (314)

314. **Vrishah**—He Who drenches.

The selfsame Lord, by His nectar-like effulgence and words, drenches him who is fatigued by wandering in the midst of the sea (of Samsara) and consoles him. So He is called **Vrishah.**

'Vrishah' is derived from the root 'vrish' (to drench).

"Then the child that was endowed with lotus-like eyes and effulgence and who was adorned by the Srivatsa (mark on His chest) spoke to me these words sweet to the ear: 'I know that you are very tired and you want to take rest'." (314)

भार्गवो रामः

315. अथ भार्गवं रामं ध्वनयति । त्रिस्सप्तवारं नरपति-निरासकरं क्रोधं काश्यप-प्रार्थनामात्रेण हतवान्—क्रोधहा ॥ (315)

नि.—314. सागरस्योदरे नित्यं वसन् अमृतरूपया ।
स्वदेहकान्त्या वाचाऽपि सम्यगाश्वासयन् मुहुः ।
मुहुश्च सिञ्चति तु यः वृषः स परिपठ्यते ॥

नि.—315. काश्यपस्य प्रार्थनया य क्रोधं क्षत्रहानिदम् ।
हतवान् क्रोधहा प्रोक्तः षडर्णः क्रोधनाशकः ॥

[1] भाग. व. 188.94

PARASURAMA INCARNATION

Next Bhargava Rama (i.e. **Parasurama**) is suggested (by the following eight names).

315. **Krodhahaa**—He Who gave up His anger.

At the mere request of Kasyapa, He gave up His anger which brought about the destruction of the Kshattriyas twenty-one times. So He is called **'Krodhaahaa'** (315)

316. पूर्वं तेभ्यः क्रोधकृत् च ॥ (316)

316. **Krodha-krit**—He Who showed His anger.

Before that He showed His wrath against them—**Krodha-krit.** (316)

317. तथाविध-क्रोधहेतोः कार्तवीर्यस्य छेत्ता—कर्ता ।

यथा— [2] "निःक्षत्रियां यश्च चकार मेदिनीम्" इति ॥ (317)

317. **Kartaa**—He Who cuts (slays)

He was the slayer of Kaarta-virya who was the cause of such anger. Vide:

"He who made the Earth rid of all Kshattriyas." (317)

318. एवं कण्टकोद्धारेण विश्वस्मै बाहू यस्य सः विश्वबाहुः ॥ (318)

318. **Visva-baahuh**—He Who has arms for (the good of) the world.

नि.—316. क्रोधकृत् क्षत्रियेभ्यो यः पुरा क्रोधं करोति सः ।

नि.—317. क्रुद्धेतोः कार्तवीर्यस्य छेत्ता कर्तेति शब्द्यते ।

नि.—318. विश्वस्मै यस्य बाहू सः विश्वबाहुः प्रकीर्तितः ।

[2] वि. ध. 43.37

Bhagavan has arms with which He removes the thorns (evildoers) for the good of the world. Hence He is **Visva-baahu.** (318)

319. एवं भारावतरणेन महीं धत्ते इति महीधरः ॥ (319)

319. **Mahee-dharah**—The Supporter of the world.

By removing the burden of the world, He supports it. So He is **Mahee-dhara.** (319)

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपां निधिः अधिष्ठानम् अप्रमत्तः प्रतिष्ठितः ॥ ३५ ॥

320 (101, 557).

[1] "च्यवनोत्पत्तियुक्तेषु ब्रह्मेन्द्र-वरुणादिषु ।
यस्मान्न च्यवते स्थानात् तस्मात् संकीर्त्यसे अच्युतः ॥"

इति ब्रह्मादि-साधर्म्येण अवतारेऽपि स्वैश्वर्याप्रच्युति-वैधर्म्यात् अच्युतः ॥ (320)

**Achyutah Prathitah Praanah
Praanado Vaasava-anujah I
Apaam nidhih Adhishtaanam
Apramattah Pratishtitah II** (35)

320 (101, 557) **Achyutah**—He Who does not fall (from His status).

"Even when Thou art born as one among Brahma, Indra, Varuna and others who are subject to birth and loss of position, Thou dost not fall from Thy status. Therefore Thou art Achyuta."

नि.—319. भारावतरणं कृत्वा गां धत्ते स महीधरः ।
नि.—320. च्यवनोत्पत्तियुक्तेषु ब्रह्मेन्द्रवरुणादिषु ।
यस्मान्न च्यवते स्थानात् तस्मात् संकीर्त्यतेऽच्युतः ॥
साधर्म्येण अवतारेऽपि ब्रह्मेन्द्रवरुणादिभिः ।
न स्वैश्वर्यात् प्रच्युतो यः सोऽच्युतः परिकीर्तितः ॥

1

Though Thou takest birth possessed of qualities similar to those of Brahma and others, Thou art distinguished by the quality of not losing Thy overlordship. So Thou art **Achyuta.** (320)

321. तथात्वेन प्रसिद्धः प्रथितः । यथा—

[1] "तस्य नाम महद्यशः" ।

[2] "यशसश्च एकभाजनम्" इति ॥ (321)

321. **Prathitah**—He of great reputation.

"He has indeed great reputatuion."

"He is the sole receptacle for all fame." (321)

322. तत्र उपजीविनां जीवितरूपत्वात् प्राणः ।

[3] "प्राणोऽस्मि प्रज्ञात्मा तं माम् आयुः अमृतम् इति उपास्स्व"

[4] "अमृतं देवानाम् आयुः प्रजानाम्",

[5] "प्राणस्तथाऽनुगमात्" इति ॥ (322)

322. **Praanah**—The Life-breath.

Bhagavan is the very life-breath (**Praana**) of those who resort to Him.

"Indeed I am the Praana and the Omniscient Self. Worship and meditate on Me as life, as immortality."

"He is the Nectar of the gods and the life-breath of all beings."

नि.—321. अच्युतत्वेन लोकेऽस्मिन् प्रख्यातः प्रथितः स्मृतः ।
नि.—322. पुंसां जीवितरूपत्वात् प्राण इत्यभिधीयते ।

[1] तै. ना. 1.9 [2] रा. कि. 15.19 [3] कौषीतकी 3.2
[4] तै आ. 3 [5] ब्र. सू. 1.1.29

"That which is denoted by Praana (life) (Indra and other such words is Brahman;) because it is so understood from the sequel." (·22)

कूर्ममूर्तिः

323. अथ कूर्ममूर्ति सूचयति—प्राणदः । मरुतां मथनोचित-बलप्रदः ।

[1] "अनन्त-बल-शक्तये" इति तन्मन्त्र-वर्णात् ।। (323)

Incarnation as Koorma

323. **Praanadah**—The Life-giver.

Next the Incarnation of Bhagavan as Koorma (Tortoise) is indicated.

He is the bestower of strength (**Praanadah**) to the gods to enable them to churn the Milky Ocean.

The Mantra for meditation on Him reads:

"To Him Who is endowed with unlimited strength and power." (323)

324. अमृतार्थिनं वासवमनु तत्संविधानाय जात इति **वासवानुजः**।

[2] "अनौ कर्मणि" इति डः ।। (324)

324. **Vasava-anujah**–The younger brother of Vasava (i.e. Indra).

Bhagavan was born as the younger brother of Indra (**Vasava-anujah**) in order to help him to get the nectar which he wished to have.

नि.—323. मरुतां बलदानाद्धि समुद्रमथने भृशम् ।
प्राणदश्च समुद्दिष्टः कूर्मरूपतया हि सः ।

नि.—324. वासवस्य अनुजत्वेन जातत्वात् वासवानुजः ।

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[1] मन्त्र [2] अष्टा 3.2.100

"The affix 'da' comes after the verb 'jan' (to be born) with a past signification when the root takes the preposition 'anu' and is compounded with a word in the Accusative Case." (Vaasavam anu jaatah = Vaasava-anujah). (324)

325. मथ्यमान-महार्णव-धारणात् अपां निधिः ।। (325)

325. **Apaam nidhih**—The sustainer of the waters of the Ocean.

Bhagavan is Apaam nidhi, because He sustained the great Ocean when it was being churned. (325)

326. [1] "मन्दराद्रेः अधिष्ठानं भ्रमतोऽभूत् महामुने" इति अधिष्ठानम् ।। (326)

326. **Adhishtaanam**–The Support.

"O Great Sage! He was the support for the Mandara mountain when it was revolving (st the time of churning)."

So He is called Adhishtana. (326)

327. एवंविधानां त्राणेषु अप्रमत्तः अत्यन्तम् अवहितः ।। (327)

327. **Apramattah**—The Vigilant.

He is extremely careful and attentive (**Apramatta**) in the protection of those who are in distress. (327)

नि.—325. अपां निधिः मथ्यमान-महार्णव-विधारणात् ।

नि.—326. भ्राम्यमाणं मन्दराद्रिं धृतवान् यो महाजले ।
अधिष्ठानं तमेवाहुः अधिष्ठान-प्रदो मनुः ।।

नि.—327. अत्यन्तावहितः त्राणे हि अप्रमत्तः प्रकीर्तितः ।।

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[1] वि. पु. 1.9.88

328. स्वयम् अन्यानपेक्षया स्वे महिम्नि प्रतिष्ठितः ।

[1] "स भगवः क्व प्रतिष्ठित इति । स्वे महिम्नि" इति ।

[2] "स्वे महिम्नि स्थितं देवम्" इति च ॥ (328)

328. **Pratishtitah**—He Who is self-dependent.

He depends on His own greatness without looking for help from others. So He is Pratishtitah.

To the question "Where is Bhagavan firmly established?", the reply is "In His own greatness".

"The Lord Who rests on His own greatness." (328)

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानुः आदिदेवः पुरन्दरः ॥ ३६ ॥

329. स्वयम् असुरादीन् स्कन्दयति—शोषयति इति स्कन्दः ॥ (329)

Skandah Skanda-dharo Dhuryo
Varado Vaayu-vaahanah I
Vaasudevo Brihad-bhaanuh
Aadi-devah Purandarah II (36)

329. **Skandah**—He Who dries up (i.e. destroys).

He Himself destroys the Asuras and other evil-doers. So He is Skanda. (329)

330. तादृशं सुरसेनान्यमपि धरते इति स्कन्दधरः । सोऽपि हि तस्य विभूतिः—

[3] "सेनानीनामहं स्कन्दः" इति ॥ (330)

नि.—328. स्वे महिम्नि स्थितो यस्तु स प्रतिष्ठित उच्यते ।
नि.—329. असुरादीन् शोषयति स्कन्दः स्कन्दयतीति यः ।
नि.—330. स स्कन्दधर आख्यातः षडानन-विधारणात् ।

[1] छा. 7.24.1 [2] वि. ध. 72.2 [3] गीता. 10.24

330. **Skanda-dharah**—The Supporter of Skanda.

Bhagavan is the supporter of Skanda, the Commander-in-chief of the army of gods. Skanda also is a part of His Vibhuti (or glory). Vide :

"I am Skanda among the commanders of armies." (330)

331. [1] "भुवनभृते" इति तन्मन्त्रवर्णात् धुर्यः ।

[2] "धुरो यड्ढकौ" इति यत् ॥ (331)

331. **Dhuryah**—The Chief or Prop.

Bhagavan is the support as the Mantra says :

"Unto Him Who bears the world". So He is Dhurya.

"The affixes 'yat' and 'dhak' come in the sense of 'what bears it' after the word 'dhura' in the second case in construction. (331)

332. अन्येभ्योऽपि लोककार्य-धुर्येभ्यो देवेभ्यः तान् तान् वरान् ददाति इति वरदः ॥ (332)

332. **Varadah**—The Grantor of boons.

He is Varada, because He bestows the required boons on the gods and others who have got to carry on the affairs of the world. (332)

333. तद्यथा वायुवाहनः जगत्प्राणं वायुं वाहयति इति ॥ (333)

333. **Vaayu-vaahanah**—He Who has Vayu as His vehicle.

नि.—331. भुवनं धृतवान् धुर्यः
नि.—332. वरदोऽभीष्टदः स्मृतः ।
नि.—333. जगत्प्राणं वहति यो वायुवाहन उच्यते ।

[1] मंत्रवर्ण [2] अष्टा. 4.47.7

Bhagavan rides on and drives Vayu (Air) who is the life-breath of the world. So He is Vaayu-vaahana. (333)

334 (701). अथ द्विषट्क-अध्यात्म-विषयः वासुदेवः। वासुश्च असौ देवश्चेति विश्वं स्वस्मिन् सवित्रीव वासयन्, पक्षाभ्यामिव आच्छादयंश्च तस्मिन् वसतीति वासुः। एवं क्रीडति विजिगीषते, अथ च द्योतते, स्तूयते, गच्छति च इति देवः। अतो वासुदेवः।

The Supreme Soul—Vasudeva

The following twelve names (334 to 345) are about Adhyaatmaa—Vasudeva and His qualities. (The vasudeva Mantra also has twelve letters.)

334 (701). **Vasudevah**—He Who pervades and sports.

Bhagavan is 'Vaasuh' and 'Devah'. He is Vaasu since He lives in the world making it live within Himself like a mother and also protects it by covering it like a bird that protects its young ones with its out-spread wings. (The word 'Vaasuh' is derived from the root 'vas' (to reside and to envelope). He is 'Devah', because He plays, wishes to conquer, and again shines; He is eulogised and goes (to His devotees).

(The root 'div' from which the word 'deva' is derived has got several meanings—to sport, wish to conquer, to shine, to praise, to feel happy, to dream, to glitter and to go.)

नि.—334. सर्वभूतान् वासयति वासुः स परिकीर्तितः।
दिवुधातोरपि क्रीडाद्यर्थकत्वात् विशेषतः।
वासुश्च देवश्चेत्येष वासुदेवः प्रकीर्तितः॥
सर्वभूतेषु अपि वसन् स्वस्मिन् भूतानि वासयन्।
यः क्रीडति मुदा यद्वा वासुदेवः स उच्यते॥
सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः।
ततः स वासुदेवेति विद्वद्भिः परिपठ्यते॥

निरूचुश्च ऋषयः—

[1] "छादयामि जगत् सर्वं भूत्वा सूर्य इव अंशुभिः।
सर्वभूताधिवासश्च वासुदेवः ततः स्मृतः॥"

[2] "वसनात् सर्वभूतानां वसुत्वात् देवयोनितः।
वासुदेवस्ततो ज्ञेयः सर्वेषामपि पठ्यते॥"

[3] "सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः।
ततः स वासुदेवेति विद्वद्भिः परिपठ्यते॥"

इति सर्वशास्त्रे। गुह्यमिति न अतिव्यज्यते॥ (334)

The ancient seers have interpreted the name Vasudeva thus :

"Like the sun that covers the entire world with his rays, I also cover the world and I am the abode of all beings. So I am called Vasudeva."

"I am the abode of all beings and with a divine form live in all of them. Therefore I am known as Vasudeva and am referred to as such."

"Learned men declare that Bhagavan is called Vasudeva, because He abides in all things and all things abide in Him".

Such is the statement in all Sastras about Him. We do not write anything more explicitly since it is a secret (and has to be learnt from a preceptor). (334)

335. तदेव व्याचिकीर्षति। तत्र यत् भोगविभूत्या द्योतमानत्वं तदाह—बृहद्भानुः। बृहन्तो भानवः—नित्य-दीप्राः अस्य इति॥ (335)

नि.—335. बृहन्तो भानवो यस्य स बृहद्भानुः उच्यते।

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[1] भार. मो. 16० [2] भार. उ. 69.3 [3] वि. पु. 1.2.12

335. **Brihad-Bhaanuh**—He of profuse lustre.

With a desire to explain further the sage proceeds to say :

The name **Brihad-bhaanuh** signifies that He shines by virtue of His world of Enjoyment. He has eternal and radiant rays. (335)

336. यदवरविभूत्या क्रीडति, तदाह—आदिदेवः । यथा—

[1] "संप्रयोज्य वियोज्यायं कामकारकरः प्रभुः ।
क्रीडते भगवान्"

[2] "अप्रमेयोऽनियोज्यश्च यत्रकामगमो वशी ।
मोदते भगवान् विष्णुः बालः क्रीडनकैरिव ॥" (336)

336. **Aadi-Devah**—The First Deity.

That He sports with the worlds that are inferior to Him is described by the name Aadi-devah. Vide :

"Bhagavan, the Lord, plays with the world creating and destroying it as He pleases."

"Bhagavan is inscrutable. He cannot be commanded by any one. He can go wherever He likes. He has all under His control. Like a child playing with its toys, He plays with the beings in the world (and enjoys the Lila)." (336)

337. छादनात् यत् असद्भाव-निवारणं तदाह चतुर्भिः ।

असुरपुराणि दारयतीति पुरन्दरः ।

[3] "वाचंयमपुरन्दरौ च" इति निपातितः ।

असुर-पिशाच- अशनि-ग्रहादि - आधिदैविक - भयहरण - प्रदर्शनम् एतत् ॥ (337)

नि.—336. क्रीडतीति आदिदेवः सः पादात्मक-विभूतिभिः ।

नि.—337. पुरन्दर इति ख्यातोऽसुराणां पुरदारणात् ।

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[1] अ. 30.40 [2] भार. स. 62.34 [3] अष्टा 6.3.6

337. **Purandarah** –The destroyer of cities.

By the four names beginning with this, the warding off of troubles caused by wicked persons by Bhagavan is described. He is Purandara, because He destroyed the cities of the Asuras. This indicates the removal of the fear from the Asuras, Pisachas (i.e. ghosts), thunder and lightning, planets and other troubles which go by the name of 'Aadhi-daivika' (those that proceed from the gods).

"The words 'Vaachamyama' and 'Purandara' are irregularly formed. (337)

अशोकस्तारणः तारः शूरः शौरिः जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥ ३७ ॥

338. आध्यात्मिकानां शोक - मोह - अशनायादीनां विरोधी अशोकः ॥ (338)

Asokas-Taaranah Taarah
Soorah Saurih Janesvarah I
Anukoolah Sataa-vartah
Padmee Padma-nibhekshanah II (37)

338. **Asokah** –The dispeller of sorrows.

He is the remover of sorrow, delusion, hunger and other bodily troubles of all beings—the troubles which go by the name of 'Aadhyaatmika'. So He is Asoka. (338)

339. आधिभौतिकेभ्यश्च वैरि-चोर-व्याघ्रादि-भयेभ्यः तारयति इति तारणः ॥ (339)

339. **Taaranah**—He Who takes (others) to the other shore (a boat).

नि.—338. अशोकः शोकमोहादिनाशकः परिकीर्तितः ।

नि.—339. तारणो यस्तारयति वैरिव्याघ्रादि-भीतितः ।

He rescues (Taarana) all from the fears of enemies, thieves, diseases and other such things which are known as 'Aadhi-bhautika'. (339)

340. सन्निधानाच्च सर्वसंसारभयात् तारयति इति तारः ।

अथर्वशिरसि— [2] "गर्भ-जन्म - जरा - मरण - संसारसागर - महाभयात् तारयतीति । तस्मादुच्यते तारः । " इति ।

[3] "अपहृतपाप्मा विजरो विमृत्युः" इत्यादिका च श्रुतिः एतत्प्रकरण-प्रवणा ॥ (340)

340. **Taarah**—The Saviour.

Bhagavan is called Taarah, because by His very presence He saves all from the fears of Samsara.

In **Atharva-siras** the Mantra is: "He makes all cross over the great fears of the sea of Samsara comprising conception, birth, old age and death. Therefore He is called 'Taara'."

"He is devoid of sins, and bereft of old age and death." This and other such Vedic texts are appropriate to the context. (340)

341. यद्विजिगीषुत्वं तदाह—शूरः इति । शूरः—समर्थो जैत्रः ।

शु गतौ । [4] "शुसिचिमीनां दीर्घश्च" इति क्रन् प्रत्ययो दीर्घश्च ॥ (341)

341. **Soorah**—The Valiant.

By the name **'Soorah'** the quality of having a desire for victory is signified. He is 'Soora' because he is capable of attaining victory.

नि.—340. तारः संसारभयतो नित्यं तारयतीति सः ।
नि.—341. विजिगीषुतया जैत्रः समर्थः शूर उच्यते ॥

[2] अथर्वशिराः [3] छा. 8.1.5 [4] उणादि. पा. 2.25

The word 'soora' is derived from the root 'su' (to go).

"The affix 'kran' comes after 'su', 'si', 'chi', and 'mi' and there is also the lengthening of the vowel of the root. (Su + u + ra = Soora.) (341)

342. यत् विशेषतो भक्तान् गच्छति, तत् प्रदर्शयति—शौरिः । शूरस्य वसुदेवस्य अपत्यम् ।

[1] "अत इञ्" ॥ (342)

342. **Saurih**—The son of Soora (Vasudeva).

Saurih indicates that special quality because of which He goes towards His devotees. He is the son of the valiant Vasudeva.

"The affix 'ijn' comes after a nominal stem which ends in short 'a' in denoting a descendant." (342)

343. एवं सर्वसंप्लावन-उज्ज्वलैश्वर्य-महौघः जनेश्वरः ॥ (343)

343. **Janesvarah**—The Lord of the People.

He has a great flood of over-flowing lordship which submerges all and shines brilliantly. So He is **Janesvara.** (343)

344. अथ च निसर्ग - महत्त्वेन विस्मय-मद - मान - वर्जनात् अनुद्वेलः । अनुकूलः—कूलमनु वर्तते इति । यथा—

[2] "वीर्यवान् न च वीर्येण महता स्वेन विस्मितः"

भवतभव्यो वा अनुकूलः ।

नि.—342. शूरस्य वसुदेवस्य योऽपत्यं शौरिः उच्यते ।
नि.— 343. प्लवनोज्ज्वलनैश्वर्यमहौघः स्यात् जनेश्वरः ॥
नि.—344. स्वभावतो महत्त्वेऽपि मदविस्मय-वर्जनात् ।
भक्तक-प्रवणो नित्यम् अनुकूल इति स्मृतः ॥

[1] अष्टा. 4.1.95 [2] राम. अ. 1.13

[3] " हस्तावलंबनो ह्येको भक्तिक्रीतो जनार्दनः "

[4] " यदि शक्नोषि गच्छ त्वम् अति-चञ्चल-चेष्टित! "

इत्यादि ।।

344. **Anukoolah**—He Who is within bounds.

By virtue of His greatness He is devoid of wonder, conceit and haughtiness and does not transgress the limits of lordship. **Anukoolah** means He remains within bounds. Vide :

"Rama has great valour, but He is not struck with wonder at such great valour."

Or Anukoola means He is suave towards His devotees. Vide :

"The only support for the Prapanna is the hand of the Lord Janardana Who has been bought, as it were, by Bhakti (devotion)."

"O highly mischievous child ! Make Thyself free, if Thou canst."—(are the words of Yasoda to Krishna). And so on. (344)

345. तथा शतावर्त:—शतम् आवर्ता अस्येति । आवर्तशब्देन ऐश्वर्य-विजृंभितानि लक्ष्यन्ते । अतिवेलमपि अनुवेलीक्रियमाणम् इदमैश्वर्य-संकटगति-क्षोभ-समुद्भवत्-सरिदावर्तवत् विजृंभते । एवं

[5] " शान्तोदितविज्ञानप्राणाय " इति

परमन्त्र-लिङ्गं समर्थितम् ।। (345)

345. **Sataavartah**—He of a hundred whirlpools.

By the word 'aavarta' (whirlpool) the over-flowing riches of the Lord are signified. The riches—though unlimited, are kept within bounds without over-flowing by His easy accessibility and appear like whirlpools of a stream when it flows through a narrow gorge and comes out.

नि.—345. ऐश्वर्यजृंभिताभिख्या आवर्ता यस्य नित्यशः ।
शतं सन्ति शतावर्तः वस्वर्णो भुक्तिमुक्तिदः ।।

[3] वि. ध. 3.23 [4] वि. पु. 5.6.15 [5] मन्त्र,

By this the Mantra of the Para-aspect of the Lord is corroborated which reads thus :

"Unto Him of tranquil and ever-growing knowledge and life." (345)

346. एवं वासुदेवत्वं गुणतो विवृत्य, रूपतोऽपि विव्रियते । लीलापद्मेन नित्ययोगात् पद्मी ।। (346)

The Celestial Body of Para-Vasudeva

The aspect of Para-Vasudeva with reference to His qualities has been described so far (from the 334th name Vasudeva). Now begins the description of the Roopa or form of Para-Vasudeva.

346. **Padmee**—He Who has a lotus.

He is invariably having a lotus with Him for sport. So He is called Padmee. (346)

347. श्रमल - कमलास्फालन-निभं श्रमापहं वीक्षणम् अस्येति पद्मनिभेक्षणः ।। (347)

347. **Padma-Nibhekshanah**—He of lotus-like glances.

He has glances which dispel the afflictions (of His devotees) and which are like the pure and gently moving lotuses. (347)

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्द्धिः ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ।। ३८ ।।

348 (48, 198). नाभिश्च पद्मनिभः अस्य इति पद्मनाभः ।। (348)

नि.—346. गुणतो वासुदेवत्वम् उक्तं रूपादिरुच्यते ।
लीला-पद्मधरो नित्यं पद्मी इति परिकीर्त्यते ।।
नि.—347. स्वच्छाम्बु-जातसदृशम् ईक्षणं श्रमहारि च ।
यस्यास्ति भक्तरक्षायां स स्यात् पद्मनिभेक्षणः ।।
नि.—348. नाभिश्च पद्मवत् यस्य पद्मनाभः स उच्यते ।

Padma-naabhah Aravinda-akshah
Padma-garbhah Sareera-bhrit I
Mahardhih Riddhah Vriddhaatmaa
Mahaakshah Garuda-dhvajah II (38)

348 (48, 198). **Padma-naabhah**—He who has a lotus-like navel.

He is Padma-naabha. He has a lotus-like navel also. (348)

349. अरविन्द-सुन्दरे अक्षिणी अस्येति अरविन्दाक्षः ।। (349)

349. **Aravinda-akshah**—The Lotus-eyed.

He has two eyes lovely like the lotus. (349)

350. स्वसदृशेन सुरभि-कोमलेन आसनपद्मेन, उपासक-मानस-सरसिजेन वा, गीर्यते—स्वान्तरवस्थाप्यते इति पद्मगर्भः ।

[1] "अर्तिगृभ्यां भन्" । यथा—

[2] "दहरं विपाप्मं परवेशमभूतं यत् पुण्डरीकम्",

[3] "दहरं पुण्डरीकं वेश्म",

[4] "सरसिजासन-सन्निविष्टः" इत्यादि ।। (350)

350. **Padma.garbhah**—He Who is installed in a lotus.

He is meditated upon as being seated on a lotus replete with fragrance and delicacy suited to Him; or Who has been installed inside the heart-lotus of His worshippers. So He is called Padma-garbha. Vide :

"That lotus (namely the heart), which is subtle, flawless, and which is the seat of the Supreme Being."

नि.—349. रक्तारविन्द-नयनस्तु अरविन्दाक्षः ईरितः ।
नि.—350. योगि-हृत्पुण्डरीकस्थः पद्मगर्भः स उच्यते ।

[1] उणा॰ पा. 3.153 [2] तै. ना॰ 10 [3] छा. 8.1.1 [4]

"The subtle lotus is His abode."

"He who has taken His place on the lotus-seat." And so on. (350)

351. ईदृशेन शुभाश्रयेण स्वशरीरभूतम् उपासकं पुष्णाति इति शरीरभृत् । उपास्य-गुणैः हि तेषां पोषः ।

[1] "वसति हृदि सनातने च तस्मिन्
भवति पुमान् जगतोऽस्य सौम्यरूपः ।"

[2] "ब्रह्मविद इव सोम्य! ते मुखं भाति" इति च ।

उपासको हि तस्य आत्मवत् शरीरवच्च ।

[3] "रक्षते भगवान् विष्णुः भक्तान् आत्मशरीरवत्" इति ।। (351)

351. **Sareera-Bhrit**—The Protector of His body (i.e. Devotees).

With such an auspicious and enchanting body, Bhagavan nourishes the meditator whom He considers as His own body. The nourishment and protection of such meditators is achieved only by means of His qualities which are being meditated upon by them with love and devotion.

"When the eternal Bhagavan abides in the heart of a person, the body of the latter becomes possessed of a great charm in this world."

"O devout (disciple) I Your face shines like that of a person who has realised the Brahman."

In fact a devotee is both like His Soul and like His body (in the eyes) of Bhagavan. Vide :

"Lord Vishnu protects His devotees like His own soul and body." (351)

नि —351 योगिहृत्कंज-मध्यस्थः स्वदेहं तं बिभर्ति यः ।
शरीरभृत् स कथितो वस्वर्णो भुक्तिमुक्तिदः ।।

[1] वि, पु. 3.7.24 [2] छा. 4.14.2 [3]

352. अथ विभूतितोऽपि स एव विव्रियते । तद्योगक्षेम - क्षम-निस्सीम-विभूतिः—महर्द्धिः ।। (352)

The Magnificence of Bhagavan

352. **Maharddhih—He of immense riches.**

The same Bhagavan is next described as being endowed with riches. He has boundless riches (**Maharddhih**) which are sufficient to bring about the well-being and protection of His devotees. (352)

353. तत्समृद्ध्या स्वयमपि समृद्धः—ऋद्धः । यथा—
"अभिषिच्य च लङ्कायाम्"[4] इत्यादि ।। (353)

353. **Riddhah—The Prosperous.**

Bhagavan thinks that He is prosperous (**Riddhah**) only when His devotees are prosperous. Vide :

"Having crowned (Vibhishana) as the King of Lanka, (Rama became free from fever and felt extremely happy. What a highly noble quality !)". (353)

354. इमं महान्तं महिमानं चुलकयन्निव प्रवृद्धः आत्मा—स्वरूपमस्य इति वृद्धात्मा ।। (354)

354. **Vriddhaatmaa—He of full-grown nature.**

नि.—352. स एवाथो विव्रियते वासुदेवो विभूतिभिः ।
तद्योगक्षेमवहन-निर्मर्यादविभूतितः ।। महर्द्धिः ।

नि.—353. तत्समृद्ध्या यः समृद्धः स्वृद्ध उच्यते ।

नि.—354. महिमानं चुलकयन् प्रवृद्धः सर्वतोऽधिकम् ।
आत्मा स्वरूपं यस्येति स वृद्धात्मा इति कथ्यते ।।

[4] रा. बा. 1.25 [5]

He is **Vriddhaatmaa**, because His essential nature is so great that it contains within itself even this supreme greatness of the qualities. (354)

355. महाक्षः—महान्—पूज्यः, अक्षः यस्य: सः । वहनेन रथावयव-साम्यात् अक्षः त्रयीमयः तार्क्ष्यः । स हि गरुडवाहनस्य औपवाह्यः ।। (355)

355. **Mahaakshah**—He with a (vehicle of) powerful axle.

(Aksha literally means the axle—a part of a chraiot. Here it is used to denote the chariot itself by a figure of speech known as Synecdoche (part put for the whole). So the word Aksha in this name signifies a vehicle.)

Mahaakshah means Bhagavan Who has a vehicle which is 'Mahaan' worthy of reverence. Bhagavan has for His vehicle Garuda who is said to be the very embodiment of the Vedas. Garuda serves as a vehicle for Bhagavan Who is therefore called Garuda-Vahana. (355)

356. स एव ध्वजो यस्य सः गरुडध्वजः । तद्धि सर्वेश्वरस्य असाधारणं चिह्नम् ।। (356)

356. **Garuda-dhvajah—Garuda-bannered.**

Bhagavan is called **Garuda-dhvaja** since Garuda himself is the banner for Bhagavan. That again is the unique symbol of Bhagavan. (356)

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः ।। ३८ ।।

नि.—355. अक्षस्तु तार्क्ष्यो वहनात् रथावयव-साम्यतः ।
महान् पूज्यः स यस्यास्ति स महाक्षः इति स्मृतः ।

नि.—356. स एव तु ध्वजो यस्य स उक्तो गरुडध्वजः ।।

357. एवम् अतुलः—अनुपमः ।

[1] " न तस्य प्रतिमा अस्ति " इति ॥ (357)

Atulah Sarabho Bheemah
Samayajno Havir-Harih I
Sarva-lakshana-lakshanyo
Lakshmeevaan Samitinjayah II (39)

357. **Atulah—The Incomparable.** Vide :

"He has no equal". (357)

358. स्वमर्यादा-अतिवर्तिनः शृणाति इति शरभः ।

[2] " कृशृशलिकलिगर्दिभ्यो अभच् " इति अभच् ॥ (358)

358. **Sarabhah—The Destroyer.**

Bhagavan destroys those who transgress the bounds (of ethics).

"The affix 'abhach' comes after the roots 'kri', 'sri', 'sal', 'kal' and 'gard'." ('sri' + 'abhach' = sarabha.) (358)

359. अतस्ते तस्मात् बिभ्यतीति भीमः ।

[3] " भियः षुग्वा " इति 'मक्' प्रत्ययः ।

[4] " भीमादयोऽपादाने " इति ।

तद्भीता हि वाय्वादयो देवाः स्वमर्यादां नातिवर्तन्ते ।

नि.—357. गरुडध्वजवत्त्वाद्धि सः अतुलः अनुपमः स्मृतः ।

नि.—358. स्वाज्ञातिलंघिनः पुंसः शिक्षणात् शरभः स्मृतः ।

नि.—359. भीमो यस्मात् बिभ्यति तु सर्वभात् पवनादयः ।

[1] तै. 2 [2] उणा. पा. 3-122 [3] उणा. पा. 1.148
[4] अष्टा. 3.4.74

यथा—

[1] " भीषाऽस्मात् वातः पवते " इत्यादि,

[2] " यदिदं किंच जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रम् उद्यतम् "

[3] " भयादेव अग्निस्तपति भयात् तपति सूर्यः ।
भयात् इन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ "

[4] " कम्पनात् " (359)

359. **Bheemah—The Formidable.**

He is Bheema ; therefore they are afraid of Him.

"The affix 'mak' comes after the root 'bhee' (to fear) with the optional augment 'shuk'. (Hence the words 'Bheema', 'Bheesha' and 'Bheeshma'.)

"The words Bheema' and others are irregularly formed and govern a noun in the Ablative case."

Out of fear from Him, Vayu (the god of wind) and others do not transgress their bounds. Vide :

"Out of fear from Him does the wind blow."

"The entire world with everything in it which is existent in Prana and which has proceeded therefrom, trembles on account of fear from Him, Who is like Vajra (the thunder-bolt) up-lifted."

"Only out of fear (from Him) the fire burns ; the Sun blazes out of fear ; out of fear Indra and Vayu discharge their duties ; Death, as the fifth, runs (i.e. performs its duties)."

"(He Who is of the size of the thumb is the Brahman;) on account of trembling at Him (the whole world does its duty)." (359)

[1] तै. आ. 8 [2] कठ. 2.6.2
[3] कठ. 2.6.3 [4] ब्र. सू. 1.3.40

360. अत: तेषाम् अग्न्यादीनाम् ऊर्ध्व-ज्वलनादि-समयम्— जानाति इति समयज्ञः ।

[1] "सूर्याचन्द्रमसौ धाता यथापूर्वम् अकल्पयत्" इति ।

यद्वा भक्तेभ्यः स्वात्मदान-अवसरः समयः, तदभयदान-व्रतं वा इति । (360)

360. **Samayajnah** — The knower of the conventions.

He is Samayajna, therefore He knows how the fire and other things should act; for example, the flame of the fire should go upwards.

(Even after the period of deluge and at the beginning of creation) the Creator created the Sun and the Moon as before (and assigned their duties to them)."

Or the name may be interpreted thus: He knows the proper time when He should offer Himself to the devotees; or when He should fulfil the vow of protection taken by Himself. (360)

361. [2] "तस्य तावदेव चिरं यावन्न विमोक्ष्ये, अथ संपत्स्ये" इति

श्रुतिसिद्धं समयं ज्ञात्वा, तेभ्यो दीयते, तैः आदीयते च इति हविः ।

"हु दानादानयोः" [3] "अर्चि शुचि हु सृ पिछादि छर्दिभ्यः इसिः" इति इसिः ।

नि.—360. अग्न्यादीनां च समयम् ऊर्द्ध्वाग्र-ज्वलनादिकम् ।
यो जानाति अधिकारं स समयज्ञः प्रकीर्तितः ।
नि.—361. भक्तेभ्यः स्वात्मदानाय यो ज्ञात्वाऽवसरं मुदा ।
दीयते चादीयते च तैर्योऽसौ तु हविः स्मृतः ॥
हरिश्च तद्विघ्नहरो यद्वा क्रतुषु दीयते ।
यत् हविः तस्य हरणात् हविर्हरिः इति स्मृतः ॥

[1] तै.1 [2] छा. 6.14.2 [3] उणा. पा.2.108

361. **Havir-Harih** — He Who takes the offerings.

"For the meditator there is delay only till he is not freed (from the body); then he attains (Me)."

Bhagavan knows the time laid down by the Veda thus and bestows Himself on them and is also taken by them. So He is 'Havih'.

The word 'havi' is derived from the root 'hu' (to give and also to take). "The affix 'isi' comes after the verbs 'arch' 'such', 'hu', 'srip', 'chad' and 'chard'". ('hu' + 'isi' = havih).

तद्विघ्नम् अपहरति इति हरिः । [4] "सर्व-धातुभ्यः इन्" इति हरतेः इन् यथा—

[5] "हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः ।
अनिच्छयाऽपि संस्पृष्टो दहत्येव हि पावकः ॥" इति ।

हविर्हरिः इति एकं नाम ।

[6] "इडोपहूतं गेहेषु हरे भागं क्रतुष्वहम् ।
वर्णश्च मे हरिः श्रेष्ठः तस्मात् हरिः अहं स्मृतः" ॥ इति ॥

(361)

The Name 'Hari' means that He removes the obstacles of the meditators. The word is derived from the verb 'harati' (takes away) with the addition of the affix 'in'. This affix is added by the rule: "The affix 'in' comes after all roots."

"Hari destroys all sins when He is remembered even by men with evil hearts. Even if fire is touched unawares, it certainly burns."

Havir-Harih is one name.

[4] उणा. पा. 4-117 [5] हर्यष्टकम् [6] भार. शा. 343.39

(The etymological meaning of the word 'Hari' is also given thus :)

"I take my part of the oblations offered in sacrifices in houses ; (hare = I take). The charming colour of my body is green. So I am known as Hari. (hari = green). (361)

लक्ष्मीपतित्वम्

362. अथ लक्ष्मीपतिमूर्तिः ।

साक्षात् लक्ष्मी-सततालिङ्गन-सौभाग्य-सूचकैः लक्षणे ज्ञाने साधुः सर्वलक्षण-लक्षण्यः । [7] "तत्र साधुः" इति यत् । तानि लक्षणानि यथा—

[1] "ध्यायेत् कमलगर्भाभं देवं लक्ष्मीपतिं ततः ।
कमलालय-हेतीश-विभूषित-करद्वयम् ॥"

तन्मन्त्रे च [2] "पुण्डरीकाक्ष! सकलसुख - सौभाग्य - वारिधे!" इति ॥ (362)

Vishnu as the Consort of Lakshmi

362. **Sarva - Lakshana - Lakshanyah** — He Who is appropriately distinguished by all the symbols which define Him (as the Supreme Deity).

Bhagavan Vishnu as the Consort of Lakshmi is next dealt with.

He is appropriately cognised by the knowledge which is characterised by the defining marks that proclaim His good fortune in having the constant embrace of the Goddess Lakshmi (and being Her consort).

Sarva - Lakshana - Lakshanyah—Those distinguishing marks are given in the following Sloka :

नि.—362. सर्वलक्षणलक्षण्यो लक्ष्मीलक्षणचिह्नितः ।

[7] अष्टा 4.4.98 [1] [2] मन्त्र०

"One should meditate upon that Deity Who is the Consort of Lakshmi, Who has the splendour of the inner part of a lotus and Whose two hands are adorned by 'Kamalaalaya' and Heteesa' (i.e. the lotus which is the abode of Lakshmi and Chakra which is the lord of all weapons)"

And in His Mantra (He is portrayed as follows) : "O the Lotus eyed (Lord)! The Sea of Bliss and Good Fortune!" (362)

"The affix 'yat' is added after a noun in the Locative Case in the sense of 'excellent in regard thereto'."

363. तथा च लक्ष्मीवान्—तथैव लक्ष्म्या नित्ययोगवान् । यथा—

[3] "द्वयं देवीपरिणये लीलयैव समर्पयन् ।
प्रकाशयन् अनादित्वम् आत्मना प्रकृतेः सह ॥
मत्करैः अनुविद्धेयं प्रकृतिः प्राकृतैः अहम् ।
यतोऽहम् आश्रितश्च अस्या मूर्तिः मयि एतदात्मिका ॥"

इति । प्रकृतिः—जगतां माता श्रीः ॥ (363)

363. **Lakshmeevaan** —He Who is always with Lakshmi.

Therefore **Lakshmeevaan** - He has the eternal companionship of Lakshmi. Vide :

"At the time of my marriage (with Lakshmi), I in a playful mood placed (before all) the 'Dvaya'—(the great secret that The Supreme Reality is a Couple, and not Narayana alone, nor Lakshmi alone). Then I also revealed that like Myself Lakshmi also is beginningless (i.e. eternal). This Prakriti was embraced by My hands, and I by Her hands; wherefore I have resorted to Her and She, in Her turn has resorted to me. (So we are always together.)"

In this sloka, the word 'Prakriti' signifies Lakshmi, the Universal Mother. (363)

नि.—363. लक्ष्म्या च नित्ययुक्तत्वात् लक्ष्मीवान् इति कथ्यते ।

[3]

364. तया जगत्पिता पितृवत् निर्वृतिकरोऽयम् जीवानां स्वदास्य-विवादक्लेशं जयति इति समितिञ्जयः ।

[1] " संज्ञायां भृतॄवृजि " इत्यादिना खच् ।

[2] " अखिल-दुःखजयः " इति मन्त्रवर्णात् ॥ (364)

364. **Samitinjayah**—The Victor in battles.

Bhagavan is the Father of the Universe since Lakshmi is its Mother and so He always does things to bring about the joy of all. He wins over the Jivas and dispels the distress caused by the conflict in their minds about their being the servants of the Lord.

This is revealed by His Mantra : "The Conqueror of all distress."

"The affix 'khach' comes after the following roots when the words to be formed denote a name, 'bhri', 'thri', 'vri' and 'ji'." (Ji + khach = Jayah). (364)

विक्षरो रोहितो मार्गो हेतुः दामोदरः सहः ।
महीधरो महाभागो वेगवान् अमिताशनः ॥ ४० ॥

365. यथोक्त-भक्तप्रणय-अक्षरणात् विक्षरः ॥ (365)

Viksharo Rohito Maargo Hetuh
Daamodarah Sahah I
Mahee-dharo Mahaa-bhaago
Vegavaan Amitaasanah II (40)

नि.—364. चेतनानां स्वदासत्व-विवादं जयतीति सः ।
समितिञ्जयः आख्यातः सर्वदुःख-शमाश्रयः ॥

नि.—365. उक्त-स्नेहस्य अक्षरणात् विक्षरः परिकीर्तितः ।

[1] अष्टा 3.2.46 [2] मंत्र.

365. **Viksharah**—He Who never wanes.

His love for the devotees, as described above never becomes less. So He is **Vikshara.** (365)

366. कमलगर्भाभत्वात् रोहितः ॥ (366)

366. **Rohitah**—He Who is of red complexion.

He is **Rohita**, because He has the red colour of the inside of a lotus. (366)

367. उपासकैः मार्ग्यते इति मार्गः ।

[1] " वाञ्छित-सिद्धि-प्रदः " इति मन्त्र-वर्णात् ॥ (367)

367. **Maargah**—He is sought after.

He is **Maarga**, because He is always sought after by His worshippers.

And this is His Mantra : "He Who bestows the fruits desired." (367)

368. तद्धेतुः हेतुः ।

" हि गतौ " [2] " कमिमनि " इत्यादिना तुः ॥ (368)

368. **Hetuh**—The Cause.

He is the cause for the realisation of their desires. He is **Hetu**.

Hetu is derived from the root 'hi' (to go).

The affix 'tu' comes after the roots 'kam', 'man' 'hi' and others." (Hi + tu = Hetu). (368)

नि.—366, पद्मस्य गर्भाभतया रोहितः परिकीर्तितः ।

नि.—367. उपासकैः मार्ग्यमाणो मार्गो वाञ्छित-सिद्धये ।

नि.—368. वाञ्छितार्थ-निदानत्वात् हेतुः इत्यभिधीयते ।

[1] मंत्र [2] उणा. पा. 1.72

369. उदरे दामानि अस्य इति दामोदरः ।

[3] "दामानि लोकनामानि भान्ति यस्योदरान्तरे ।
तेन दामोदरो देव:" इति ।

[4] "देवानां सुखशंसित्वात् दामात् दामोदरं विदुः" इति वा ।

[5] "ततः स दामोदरतां प्रययौ दाम-बन्धनात्" इति वा ।

एवं लक्ष्म्या अपि स्पृहणीय-चातुर्योऽपि सन् यशोदा-दामनि गलितजलः संश्रित-वात्सल्यात् बभूव इत्यर्थः ।। (369)

369. **Daamodarah**—He Who has the worlds in His belly.

He is **Daamodara,** because the worlds are in His belly.

"Since He has the strings in the form of worlds (daama) within His belly, He is known as Daamodara."

"They know Him as Daamodara, because He has 'Daama' viz. joy, indicating happiness for the gods."

"He came to be known as Daamodara because of His being tied with a string (by Yasoda)."

Even though this skill of Krishna was admired and loved by Lakshmi also, still when He was bound by Yasoda, He shed tears (and did not free Himself) out of His love for the devoted mother). (369)

370. एवं तद्बन्धन-तर्जन-भर्त्सनादिकं सहते इति सहः ।। (370)

370. **Sahah**—He Who has patience.

नि —369. दामानि लोकनामानि हि उदरे यस्य सन्ति सः ।
दामोदरो मतो यद्वा यशोदा-दाम-बन्धनात् ।
देवानां सुख-शंसित्वात् दामात् दामोदरोऽपि वा ।।
नि.—370. यशोदा-कृतबन्धादि-सहनात् सह ईरितः ।

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3 ... 4 भार. उ. 71.9 5 वि. पु. 5.6.20

He is **Sahah,** because He puts up with their binding Him with a string, threatening Him and chiding Him. (370)

371. स एव भूभार-हरणेन महीधरः । (371)

371. **Mahee-Dharah**—The Supporter of the Earth.

He protects and supports the Earth by removing its burden. (371)

372. वल्लवी - नीला - षोडशसहस्र - दिव्यकन्यका - रुक्मिणी – सत्यभामा-जांबवती-प्रभृतीनां स्वयंवर-सौभाग्यवत्वात् महाभागः ।। (372)

372. **Mahaa-Bhaagah**—The extremely Fortunate.

He (Krishna) has the good fortune of being voluntarily chosen as Consort by the cowherdess Neela, sixteen thousand celestial damsels, Rukmini, Satya-bhama, Jambavati and others. So He is **Maha-Bhaagah.** (372)

373. मनुष्यधर्म-लीले बाल्येऽपि दुर्वार - परमैश्वर्य - प्रसरत्वात् वेगवान् । "अतिशायने मतुप् ।।" (373)

373. **Vegavaan**—He Who is quick.

Though He is in the stage of childhood exhibiting human qualities, still He is quick in manifesting His irresistible Supreme Sovereignty. He is **Vagavaan.** (373)

"The affix 'matup' comes after a word in the sense of excelling in a quality."

नि.—371. भूभारनाशनेन ज्या-धरणात् धरणीधरः ।
नि.—372. रुक्मिण्यादि-बहुस्त्रीभिः महाभागः स्वयंवृतः ।
नि.—373. दुर्वार-परमैश्वर्य-प्रसरत्वात् विशेषतः ।
मनुष्यधर्मे बाल्येऽपि वेगवान् इति शब्द्यते ।।

374. कथम्? अमिताशनः—अपरिमितं गोपैः इन्द्राय परिकल्पितम् अशनम् अस्येति। तस्मिन् विस्मिता हि गोपाः तम् अतिशशङ्किरे। यथा—

[1] "देवो वा दानवो वा त्वम्?" इत्यादि ॥ (374)

374. **Amita-Asanah**—The voracious Eater.

How (does He manifest His greatness)? **Amita-asanah.** He swallowed all the unlimited quantity of food hoarded by the cowherds for the worship of Indra. The cowherds who saw it were struck with wonder and began to entertain doubts (if He was an ordinary human being) and asked Him : "Who are you, a Deva or an Asura (a god or a devil)?" (374)

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ४१ ॥

375. [2] "दामोदरं बन्धहरम्" इति प्रकारेण स्वबन्ध-अनुसन्धायिनां भवबन्ध-निर्धूननेन उद्गतो भवः अस्मात् इति उद्भवः ॥ (375)

Udbhavah Kshobhano Devah
Sree-garbhah Paramesvarah I
Karanam Kaaranam Kartaa
Vikartaa Gahano Guhah II (41)

375. **Udbhavah**—The Remover (of the bondage).

"Damodara (who was bound by a string around his stomach) cuts the bondage of others."

नि.—374. इन्द्राय कल्पितं गोपैः अमितं च अशनं स्वयम् ।
भुक्तवान् यश्च निःशेषं प्रोच्यते सः अमिताशनः ॥

नि.—375. समुद्गतो भवो यस्मात् उद्भवः परिकीर्तितः ।

[1] वि. पु. 5.13.121 [2] वि. ध. 41.28

As stated in this Sloka, He removes the bondage of Samsara of those who meditate upon Him as being bound by Yasoda. The bonds of the material world are cut by Him. So **He is Udbhavah.** (375)

376. अन्यान् बन्धार्हान् बन्धनीं च प्रकृतिं क्षोभयति इति क्षोभणः ॥ (376)

376. **Kshobhanah**—The Creator of a commotion.

He creates tumult in the minds of those others who are fit to be bound and in the Prakriti (the Primordial Matter) which binds them (at the time of creation). (376)

377. मायापाशेन व्याघ्र-वराहादिवत् जीवान् बद्ध्वा दीव्यति—क्रीडति इति देवः ॥ (377)

377. **Devah**—He Who diverts Himself.

He is **Devah**, because He binds the Jivas with the strings of Maya (Prakriti) and plays with them even as the hunters do with the tigers and boars in the forest. (377)

378. एवंप्राय-भोगक्रीडा-साहित्येन वर्धनीया अस्य श्रीः इति श्रीगर्भः ।

[3] "विष्णोः एषा अनपायिनी" इति ॥ (378)

378. **Sree-Garbhah**—He Who has Lakshmi always with Him.

नि.—376. प्रकृतिं बन्धनार्हांश्च क्षोभयन् क्षोभणः स्मृतः ।

नि.—377. व्याघ्रादिवत् जीवततेः मायापाशेन बन्धनम् ।
कृत्वा नित्यं क्रीडति यः स देवः परिकीर्तितः ।

नि.—378. श्रीगर्भः श्रीः येन भोगक्रीडा-साह्येन पोष्यते ।

[3] वि, पु. 1.9.144

Lakshmi is His companion whom He entertains by always associating with Her in this kind of sport (in this world). Vide :

"This (Lakshmi) is ever inseparable from Vishnu.". (378)

379. एवं लक्ष्मी - स्वयंग्रहण - सप्रयोजन-परमैश्वर्यः परमेश्वरः । यथा—

[1] "अतीव रामः शुशुभेऽभिरामया

विभुः श्रिया विष्णुरिवामरेश्वरः " इति ॥ (379)

379. **Paramesvarah**—The Supreme Ruler.

His supreme rulership is made fruitful (by the protection of the world) as He gets the voluntary embrace of Lakshmi. Vide :

"Rama shone very much with the beautiful Sita just as the mighty Vishnu, the Lord of the gods does with Lakshmi." (379)

380. स्वप्राप्तेः साधकतमत्वात् करणम् । ज्ञानकरणानां श्रवण-नयनादीनां क्रियोपकरणानां करचरणादीनां च एतच्छक्ति-शीकरतः करणत्वम् ॥ यथा—

[2] "चक्षुश्च द्रष्टव्यं च नारायणः

श्रोत्रं च श्रोतव्यं च नारायणः" इत्यादि ॥ (380)

380. **Karanam**—The Means.

Bhagavan is called Karanam because He is the greatest means for attaining Him. Ear, eye and other organs which are the means of knowledge, hands, feet and others which

नि.—379. श्रीस्वयंग्रह-सार्थात् स्वात् ऐश्वर्यात् परमेश्वरः ।

नि.—380. स्वप्राप्तौ साधकतमं जीवानां करणं विदुः ।

[1] राम. बा. 77.33 [2] महोप., सु.

are the Instruments of action are called 'karana' (i.e. means of instrument) because of their having a tiny particle of this power of Bhagavan. Vide :

"The eye and that which is seen is Narayana; the ear and that which has to be heard is Narayana".

And also other texts like these.

381. तैस्तैः तद्वतः तत् तत् कारयति इति कारणम्—दैवतम् ॥ (381)

381. **Kaaranam**—He Who causes others to act.

It is Bhagavan Who makes all endowed with those organs of sense and action do their respective acts. (381)

382 (117). तत्र स्वतन्त्रः कर्ता । अधिकारी फली जीवोऽपि हि स्वयं स्वस्य यथा सुख - दुःखाभिमानी, तथा तदतिशयेन वा तदवस्थाभिमानी हि भगवान् । यथा—

[3] "व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ।
उत्सवेषु च सर्वेषु पितेव परितुष्यति ॥"

[4] "बहु स्यां प्रजायेय" इति च ।

पृथगभिमानित्वे हि न "बहु स्याम्" इति स्यात् ॥ (382)

382 (117). **Kartaa**—The Agent.

He is the independent agent in all those acts. A Jiva or the individual soul, who has the right to do an act and reap its fruit, considers that the resulting pleasure or pain is his

नि.—381. जीवानां चक्षुरादीन् यो हेतून् कारयतीति सः ।
प्रोच्यते कारणम् ॥

नि.—382. कर्ता स्वतन्त्रः परिकीर्तितः ॥

[3] राम. अ. 2.40 [4] तै. आ. 6

own. In the same manner or probably in a greater degree, Bhagavan regards the pleasure or the pain of the Jiva as His own.

"When the subjects (of His kingdom) are in distress, Sri Rama feels much more distressed; and in all their joys in festivities, He feels rejoiced like a father (at the joy of his child)."

If the distress and joy of Bhagavan and of the Jiva were distinct and different, and if the joy and the sorrow of the Jiva were not considered as His own by Paramatma, then the Upanishadic text that the Brahman Itself has become many will not be appropriate. For the Upanishad says that the Supreme Brahman willed "I shall become many; (for that) I shall take birth." (382)

383. अत एव तत्फलभोगेन हर्षशोकादिभिः विकुर्वाणः विकर्ता। स्वार्थ-हर्ष-शोकाद्यभावेऽपि परार्थ-तत्प्रसक्तिः अदोषः। अन्यथा परदुःख-दुःखित्वादयो गुणाः कथम् अस्य स्युः? (383)

383. **Vikartaa**—He Who is affected and undergoes modifications.

Since Bhagavan identifies Himself with all beings, their joys, sorrows etc., which are the fruit of their acts good and bad, are experienced by Him also as though they were His own and He undergoes mutations. So He is called **Vikartaa**. He has no joy or sorrow which results from His own act; and the experience of joy and sorrow is only for the sake of others. So it does not bring any discredit to Bhagavan. Otherwise how can such noble qualities be predicated of Him, qualities like feeling sorrowful at the sorrows of others? (383)

नि.—383. विकुर्वाणो विकर्ता यो हर्षशोकादिभिः स्मृतः।

384 (548). एवं सर्वेषां ज्ञानायतन - भोगतदुपकरण - स्वरूपेषु तदभिन्न-तन्त्राभिमानात्मके महागुणे गहनः—अतिभूमिः।

[1] "सहैव सन्तं न विजानन्ति देवाः"

तत्र अन्तर्यामि-ब्राह्मणम्

[2] "यः पृथिव्यां तिष्ठन्" इत्यादि सर्वम्।

सुबालोपनिषदि—

[3] "चक्षुश्च द्रष्टव्यं च नारायणः" इत्यादि।

[4] "अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम्॥" इति॥

(384)

384 (548). **Gahanah**—He Who is deep and inscrutable.

He is Gahana (beyond the understanding of all) because of this magnificent quality of identifying Himself with the individual souls and considering their knowledge, abode, enjoyment and instruments of enjoyment as His own and protecting them.

"Though Bhagavan remains with them, the gods do not understand Him."

"He Who remains in the Earth (but whom the Earth does not know)." The entire section of the Antaryami Brahmana beginning with this Mantra is relevant to this idea.

In the Subalopanishad: "Narayana is both the eye and the object to be seen."

नि.—384. बुद्ध्यायतन-भोगोपकरणादिषु देहिनाम्।
तदभिन्नाभिमानात्म-महागुणगणेऽपि च।
गहनो हि अतिभूमित्वात्॥

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[1] यजुरा. 3.2.4 [2] बृ. 5.7.3 [3] सु. [4] गीता 18.14

"The seat of action (i. e. the body), the agent, the different kinds of organs, the manifold and distinctively functioning vital airs (literally distinctive activities) and also Providence forming the fifth in this set — these five are the causes in respect of every act.'. (384)

385. एवं गूहति—रक्षति इति गुहः ।। (385)

385. **Guhah**—The Saviour.

In this way He protects all (goohati) and hence **Guhah**. (385)

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परार्द्धिः परमः स्पष्टः तुष्टः पुष्टः शुभेक्षणः ।। ४२ ।।

अथ ध्रुवमूर्तिः ।

386. अतिशयेन *सीयते—बध्यते अस्मिन् ज्योतिश्चक्रम् इति व्यवसायः । अधिकरणे घञ् । नक्षत्राधार - व्योम - शरीरत्वात् । अतो हि " गगनमूर्तये " इति तन्मन्त्रवर्णः ।

" भवचक्रभृतं देवम् " इति तद्ध्यानम् ।। (386)

Vyavasaayah Vyavasthaanah Samsthaanah
Sthaanado Dhruvah I
Parardhih Paramah Spashtah
Tushatah Pushtah Subhekshanah II (42)

Bhagavan as Dhruva

Hereafter the names refer to the aspect of Bhagavan as Dhruva.

386. **Vyavasaayah**—The Pivot (of the planets.)

नि.— 385. ...... रक्षतीति गुहः स्मृतः ।
नि.—386. ज्योतिश्चक्र ध्रुवे नित्यं सीयते बद्ध्यते यतः ।
व्यवसायः ततो ज्ञयः भ-गणाधार-मूर्तिमान् ।।

* अवसीयते-पा.

The circle of planets is closely fastened to Bhagavan, Who is therefore called Vyavasaayah. (Seeyate—tightly bound).

The affix 'ghajn' has been added to the root 'see' with the prepositions 'vi' and 'ava'.

He has the Ether as His body where all the stars have their place. It is because of this His Mantra reads :

"Unto the Embodiment of the Ether."

The meditation on Him has to be done as follows :

"The Lord Who is the support of the wheel of Samsara." (386)

387. तन्मूलः कालः कला-मुहूर्ताद्यात्मा तत्रैव व्यवतिष्ठते इति व्यवस्थानः ।। (387)

387. **Vyavasthaanah**—The Basis (for the divisions of time).

Time, which is the root of all the mutations in the world and which is divided into 'kala' 'muhurta' etc. has its base only in Bhagavan. So He is **Vyavasthaana.** (387)

388. सर्वम् एतस्मिन् सन्तिष्ठते—समाप्यते इति संस्थानः ।। (388)

388. **Samsthaanah**—The final End.

All things have their ultimate end in Bhagavan, Whose name therefore is **Samsthaanah.** (388)

नि.—387. कला-मुहूर्तादिमयो ध्रुवे कालोऽवतिष्ठते ।
यस्मात् तस्मात् व्यवस्थानः ह्यष्टार्णः स्थानदो मनुः ।।
नि.—388. ‡ ध्रुवे समाप्यते सर्वमिति संस्थान उच्यते ।

‡ तस्मिन्-पा.

389. स एव "परमपद-प्राप्तिहेतवे" इति मन्त्रवर्णात् स्थानदः ॥ (389)

389. **Sthaanadah**—The Giver of the (Supreme) Abode.

He alone is Sthaanadah, (the Giver of the Abode) as the Mantra describes Him :

"Unto Him, the cause for the attainment of Paramapada (the Transcendental Abode by the Jivas)." (389)

390. स खलु तुङ्गपद-प्रदानेन अर्वाचीनं ध्रुवमपि ध्रुवी-चकार। अतो ध्रुवः। अस्य सर्वव्यापकत्वं तत्त्वम् ॥ (390)

390. **Dhruvah**—The Stationary.

He conferred a high place on Dhruva, who belonged to a later age and made him stationary. Hence He is Himself Dhruva. The truth about Dhruva is that He is all-pervasive. (390)

अथ मृत-सञ्जीवनं रामचरितम्।

391. सर्वैश्वर्यादपि परा्ऽस्य कल्याण-गुण-समृद्धिः इति परर्द्धिः। परावस्थस्यापि हि रामस्य अवर - सोमादिदेव - गुणैकदेश-निदर्शनं क्रियते। यथा—

नि.—389. स एव परमाकाश-प्राप्तौ हेतुत्वतः सदा।
प्रोच्यते स्थानद इति सप्तार्णो मनुनायकः ॥

नि.—390. अर्वाचीनं ध्रुवमपि तुङ्गस्थान-प्रदानतः।
ध्रुवीचकार यस्माद्धि ध्रुवः तस्मात् प्रकीर्तितः ॥

नि.—391. कल्याणां पराणां च गुणानाम् ऋद्धिदः सदा।
परावस्थतया चैव परर्द्धिः इति कथ्यते ॥

[1] "विष्णुना सदृशो वीर्ये सोमवत् प्रियदर्शनः"

इत्यादौ। परत्वं च अत्रैव—

[2] "एतत् तदुक्तम् अव्यक्तम् अक्षरं ब्रह्मसंमितम्।
देवानां हृदयं सौम्य! गुह्यं रामः परन्तपः॥"

[3] "बहवो नृप! कल्याणगुणाः पुत्रस्य सन्ति ते" इत्यादि।

"भगवते" इति स्वमन्त्र-वर्णाच्च ॥ (391)

Incarnation as Rama

Next begins the story of Sri Rama which resuscitates even the dead.

391. **Parardhih**—He of noble and auspicious qualities.

The abundance of the auspicious qualities in Bhagavan in His Incarnation as Rame is superior even to the Supreme Over-lordship of Sarvesvara. Hence He is Parardhih. It is because of this that, even though Rama's status is very high, He is often compared with Soma and other gods who are of a lower rank. Vide:

"In valour Rama is similar to Vishnu; He has a delightful appearance like the moon."

Rama is endowed with transcendent nature. (This is revealed by the words of Dasaratha addressed to Lakshmana):

"Dear son (Lakshmana): It has been declared (by Brahma and other gods) that this Rama is really the Supreme Brahmam incarnate. He cannot be realised by those who are bereft of devotion. He is immutable by nature. He is the inner Soul of all gods and a Mystery that can be known only by means of the Upanishads. He is the conqueror of His enemies."

"O King (Dasaratha): Many are the auspicious qualities that are in your son, Sri Rama." These are the words of the

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[1] राम. बाल. 1.18 [2] राम. यु. 122.31 [3] राम. अ. 2.26

members of the Assembly summoned by Dasaratha for consulting them about Rama's coronation.

"Unto Bhagavan" is the phrase in the Mantra that pertains to Him, (i.e. Sri Rama) (391)

392. किञ्च परमस्पष्टः । स्पष्ट-प्रत्यक्ष-दृष्ट-स्वपारम्यः । यथा—

[4] " व्यक्तमेष महायोगी परमात्मा सनातनः "

[5] " सूर्यस्यापि भवेत् सूर्यः " इत्यादि ।। (392

392. **Parama-Spashtah**—He whose greatness is explicit.

He is **Parama-spashta.** His greatness can be clearly cognised by means of direct perception. Vide:

"It is evident that Sri Rama is 'Mahaa-yogee'—He is ever immersed in the one great thought of the protection of the world. He is the Supreme Soul and eternally existent (without any mutations.)"

"Sri Rama is the Sun even of the sun." (392)

393. अविकृत-अधिकारात् परत्वादपि अतिशयेन समस्त-मनुष्याद्यधिकारयोः दाशरथित्व-जगत्पालनयोः लाभात् प्रीतः तुष्टः । यथा—

[6] " पितरं रोचयामास तदा दशरथं नृपम् ",

नि.—392. साक्षात् दृष्टस्वपारम्यः परमस्पष्ट उच्यते ।

नि.—393. लाभात् दाशरथित्वस्य जगतः पालनस्य च ।
मनुष्यत्वेऽपि यः प्रीतः स तुष्ट इति कथ्यते ।

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[4] राम॰ यु. 114.14 [5] राम. अ. 44.15 [6] राम. बा॰ 15.31

[1] " कुलोचित-मतिः क्षात्रं धर्मं स्वं बहु मन्यते ",

[2] " आत्मानं मानुषं मन्ये रामं दशरथात्मजम् " इति ।। (393)

393. **Tushtah**—He Who was pleased.

He was much more pleased with the attainment of the state of being the son of Dasaratha and being the protector of the world when the entire humanity would have the right to approach Him for help than with the state of Supreme Lordship which can be resorted to only by those who have the necessary qualifications. Vide:

"Then Bhagavan chose Dasaratha as His father.".

"Rama highly valued the Dharma (duty) of a Kshattriya quite in consonance with the fact that He had taken birth in the race of Kshattriyas."

"I consider myself a human being—Rama, the son of Dasaratha"—(these are the words of Rama to the gods who appeared before Him). (393)

394. एवं महागुणैः परिपूर्णः पुष्टः ।

[3] " तमेवं गुणसंपन्नम् " इति ।। (394)

394. **Pushtah**—He Who is replete.

He is **Pushtah**—replete with noble qualities like these. Vide :

"Him Who was possessed of such noble qualities." (394)

नि.—394. गुणैर्यो हि आनृशंस्याद्यैः पूर्णः पुष्ट इतीरितः ।

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[1] राम. अ. 1.16 [2] राम. यु. 120.11
[3] राम. बा॰ 1.19; राम अ. 2.48

395. एवंविध-ऐश्वर्य-शीलातिशय-पिशुन-शीतल-विशाल-उदार-दीर्घ-राजीव-लोचनः शुभेक्षणः । यथा—

[1]"सुभ्रूः आयत-ताम्राक्षः साक्षात् विष्णुरिव स्वयम्" इति । स्वकर्मकं स्वकर्तृकं च दर्शनम् अभिमतमस्य इति वा शुभेक्षणः । यथा—

[2]"यश्च रामं न पश्येत्तु यं च रामो न पश्यति ।
निन्दितः स वसेल्लोके स्वात्माऽपि एनं विगर्हते ॥"

इति ॥ (395)

395. **Subhekshanah**—The Auspicious-eyed.

He has charming lotus-like eyes which are cool, large, magnanimous and long which reveal His lordship and also His amiable nature.

"He has beautiful eyebrows and long red eyes. He is indeed Bhagavan Vishnu Himself."

Or the word 'Subhekshana' can be taken to signify : to be the object that is seen or to be the agent who sees; both were to His liking. Vide :

"Whoever has not seen Rama or whomsoever Rama has not seen, that person stands condemned by all the people in the world, and even his own self condemns him." (395)

रामो विरामो विरतो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविद् उत्तमः ॥ ४३ ॥

396. [3]"रम्यतेऽस्मिन् सदा सर्वैः गुणरूप-वशीकृतैः" इति रामः । यथा—

नि.—395. सौशील्य-ऐश्वर्य-पिशुनं शीतलं दीर्घम् आयतम् ।
ताम्रं च लोचनं यस्य स शुभेक्षण ईरितः ॥
नि.—396. शुभेक्षणेऽस्मिन् स्वगुणैः रम्यते राम ईरितः ।

[1] राम. अ. 2.44 [2] राम. अ. 17.14 [3] राम. अ. 53.1

[1]"रामो रमयतां श्रेष्ठः ।"

[2]"गुणाभिरामं रामं च ।"

[3]"श्यामो युवा लोहिताक्षो मातङ्गानामिव ऋषभः,"

[4]"तथा सर्वप्रजाकान्तैः प्रीतिसंजननैः पितुः ।
गुणैर्विरुरुचे रामो दीप्तः सूर्य इवांशुभिः ॥" इति ।

[5]"शरदिन्दीवरत्विषे अभिराम-शरीराय"

इति स्वमन्त्रलिङ्गाच्च ॥ (396)

Raamo Viraamo Virajo Maargo
Neyo Nayo Anayah I
Veerah Saktimataam Sreshtah
Dharmo Dharma-vid Uttamah II (43)

396. **Raamah**—He Who delights.

He is Rama, "because all are always delighted by Him being charmed by His form and qualities". Vide :

"Rama is the foremost among those who delight (the minds of all people)."

"Rama, Who is fascinating by virtue of His qualities."

"Rama, the dark-hued and red-eyed youth, Who is majestic like the best of elephants."

"Like the Sun that shines with its rays, Rama shone brightly with His qualities which charmed the subjects of His kingdom and which were a source of joy to His father."

This is revealed also by the Mantra about Him.

[1] [2] आर. स. 58.42 [3]
[4] रा. अ. 1.33 [5]

"Unto Him Who has the splendour of the autumnal blue lily and a lovely body." (396)

397. विरम्यते अस्मिन् वरप्रदैः ब्रह्मादिभिः वरैश्च अवध्यत्वादिभिः लब्धवरैश्च रावणादिभिः इति विरामः । यथा—

[1] " ब्रह्मा स्वयंभूः चतुराननो वा " इत्यादि ।। (397)

397. **Viraamah**—He before Whom all become powerless

He is Viraama, because before Him all become powerless —all, gods like Brahma who grant the boons, Ravana and others who have acquired the boons (by their austerities) and the boons themselves of being indestructible even by death. Vide:

"The four-faced and self-born Brahma (Rudra, the three-eyed destroyer of the three cities of gold, iron and silver, and Indra the great chief of gods—no one can save that person whom Rama has willed to slay)." (397)

398. निसर्ग-नैरपेक्ष्येण कृपणात् राज्यादेः विरतः । यथा—

[2] " न चास्य महतीं लक्ष्मीं राज्यनाशोऽपकर्षति ।
लोककान्तस्य कान्तत्वं शीतरश्मेरिव क्षपा ।। "

" स पितुर्वचनं श्रीमान् अभिषेकात् परं प्रियम् । "

[4] " धर्मापदेशात् त्यजतश्च राज्यं
मां चाप्यरण्यं नयतः पदातिम् " इत्यादि ।।

नि.—397. वरप्रदैः ब्रह्ममुख्यैः अवध्यत्वादिः वरैः ।
यस्मिन् विरम्यते इति स विरामः प्रकीर्तितः ।।

नि.—398. निसर्गनैरपेक्ष्येण राज्यादेः कृपणाद्धि यः ।
विरागी विरतः स स्यात् सप्तार्णवः परमाद्भुतः ।।

[1] राम. सु. 51.45 [2] राम. अ. 19.32 [3] राम. सु. 33.25
[4] राम. सु. 36.29

भरद्वाजादि-मुनिभिः मार्ग्यते इति मार्गः ।।

विरजो मार्गः इति पाठे विरजाः—अपांसुलो निर्दोषः तद्दर्शितो मार्गः इति । यथा—

[5] " या गतिर्यज्ञशीलानाम् आहिताग्नेश्च या गतिः । "

[6] " आवहत् परमां गतिम् " (398)

398. **Viratah**—The Unattached.

Bhagavan is Virata, because of the spirit of detachment which is natural to Him. He has no love for kingship and other trifles. Vide.—

"Even the loss of the kingdom did not deprive Him (Rama) of His splendour just as the night cannot take away the loveliness of the cool-rayed moon."

"The carrying out of the order of exile given by His father was much more to His liking than even the coronation. Then He really shone with splendour."

"Even when Sri Rama abandoned the kingdom under the plea of Dharma (viz. obeying father's words), and when He led me to the forest where I had to move on foot, (there was neither disappointment nor grief, nor fear in Rama"—Sita says.)

Maargah—He Who is sought after.

He is sought after even by sages like Bharadvaja.

Virajo Maargah is another reading. 'Virajah' means dustless (i.e. faultless); 'maargah' signifies 'path'. The meaning is: 'The path shown by Sri Rama is faultless.' Vide:

नि.—398. मृग्यमाणतया मार्गो भरद्वाजादिभिः सदा ।
पाठे तु विरजो मार्ग इति पन्थाः प्रदर्शितः ।
निर्दोषो येन विरजो मार्गः सन्मार्गदर्शी असौ ।।

[5] राम. आ. 68.29 राम. कि. 17.8

"The goal of those who are in the habit of conducting sacrifices as well as the goal of those who tend and worship the (five) fires, (you will attain that goal by my command)." (These are the words of Sri Rama to Jatayu.)

"(The arrow discharged from the bow of Sri Rama) secured for Vali the Supreme Goal." (398)

399. सुहृदां नियोगार्हत्वात् नेयः—

[1] "आज्ञाप्योऽहं तपस्विनाम्",

[2] "आवासं तु अहमिच्छामि प्रदिष्टम् इह कानने।"

[3] "सुहृदां हि अर्थकृच्छ्रेषु युक्तं बुद्धिमता सता।
समर्थेनापि सन्देष्टुं शाश्वतीं भूतिमिच्छता॥"

सभापर्वणि च स्वयम्—

[4] "यजस्व अभीप्सितं यज्ञं मयि श्रेयसि अवस्थिते।
नियुंक्ष्व चापि मां कृत्ये सर्वं कर्तास्मि ते वचः॥"

उद्योगे—

[5] "अयमस्मि महाबाहो! ब्रूहि यत् ते विवक्षितम्।
करिष्यामीह तत् सर्वं यत् त्वं वक्ष्यसि भारत!॥"

[6] "वायुसूनोः सुहृत्त्वेन भक्त्या परमया च सः।
शत्रूणाम् अप्रकंप्योऽपि लघुत्वम् अगमत् कपेः॥"

इति वा॥ (399)

नि॰—399. नियोगयोग्यः सुहृदां योऽसौ नेयः स उच्यते।

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[1] राम. आ. 6.22 [2] राम. आ. 5.33 [3] राम. यु. 17.31
[4] भार. स. 33.25 [5] भार. उ. 71.5 [6] राम. यु. 59.121

399. **Neyah**—He Who is governed (by His devotees).

He willingly heeds the commands of His friends; hence He is Neya. Vide:—

"I am agreeable to be commanded by those who practise austerities."

"I wish to have an abode in this forest here in a place allotted by you".

"Though wise and capable by himself, a person desirous of permanent good should, in times of difficulties, consult his good-hearted friends and agree to be guided by them."

In the Sabha Parva (Mahabharata), Sri Krishna Himself says:

" O Yudhishtira! When I am here for doing what is good to you, conduct the sacrifice (Raja-suya yajna) that you desire to do. You may ask me to do whatever you want. I shall certainly carry out your behests."

Again in the Udyoga Parva (Mahabharata):

"O long-armed scion of the royal dynasty of Bharata! I am here ready to do whatever you want. I shall carry out your commands."

(Lakshmana was struck by the weapon, Sakti by name, and had fallen down unconscious.) All the inimical Rakshasas joined together and tried to lift and carry him away. They could not even move him. But he was light to Hanuman (the son of Vayu) who lifted him single-handed because of the latters's love and devotion for him." (399)

400. ते च तथा अस्मिन् नीयन्ते इति नयः। ते हि आहुः—

[7] "रक्षितव्याः त्वया शश्वत् गर्भभूताः तपोधनाः" ।

[8] "पाण्डवानां भवान् नाथो भवन्तं च आश्रिता वयम् ॥"

इति ॥ (400)

इति

श्रीहरितकुलतिलक - श्रीवत्सांकमिश्रसूनोः
श्रीरंगराज-दिव्याज्ञा-लब्ध-श्रीपराशरभट्ट-अपरनामधेयस्य
श्रीरंगनाथस्य कृतौ
श्रीविष्णुसहस्रनामविवरणे श्रीभगवद्गुणदर्पणे
चतुर्थं शतकम् समाप्तम् ॥

400. **Nayah**—He Who draws towards Himself all.

He is Naya, because all the beings are drawn towards him by His benevolent nature.

The sages themselves said to Rama:

"We are to be protected by Thee always like children, even though we are sages with penance as our treasure."

"(O Krishna !) Thou art the protector of the Pandavas; so we also resort to Thee for protection." (400)

Thus Ends

The Commentary on the Fourth Hundred Names
In Sri Bhagavad-Guna-Darpana
explaining the Thousand Names of Vishnu
written by Sri Ranganatha
Who is the shining star of Harita Race,
Who is the son of Sri Vatsanka Misra and
on whom was conferred the name of Parasara Bhatta
by the divine command of Sri Ranganatha.

नि.—400. यस्मिन् तपोधना नित्यं नीयन्ते इति वै नयः ।

[7] राम. आ. 1.20 [8] भार. स. 21.10

पञ्चम-शतक-प्रारंभः

401. स एव, असुहृद्भिः न नयः अस्य अस्तीति अनयः । यथा रावणेन—

[1] "हिमवान् मन्दरो मेरुः त्रैलोक्यं वा सहामरैः ।
शक्यं भुजाभ्याम् उद्धर्तुं न संख्ये भरतानुजः ॥"

यद्वा [2] "अयः शुभावहो विधिः", सः अस्मादन्यो जगतो नास्तीति अनयः । यथा—

[3] "एते वयं सर्वसमृद्धकामा
येषामयं नो भविता प्रशास्ता" इति ॥ (401)

Fifth Hundred

401. **Anayah**—He Who cannot be spirited away.

Bhagavan is **Anaya** since He cannot be led away by those who are not well-disposed towards Him.

"Ravana who could lift with ease even the mountains, the Himalayas, Mandara and Meru, as well as the three worlds with all the gods, could not lift up in the battle-field even with both his hands the younger brother of Bharata (i.e. Lakshmana). (The reference here is to the efforts of Ravana to carry away Lakshmana when the latter had fallen down unconscious struck by the Sakti weapon of Ravana).

नि.—401. असुहृद्भिर्नयो यस्य नास्तीति अनय उच्यते ।
अथवा जगतामस्मात् अयो नान्यस्ततः अनयः ॥

[1] राम. यु. 59.110 [2] अमरकोश [3] राम.अ 1[?].45

Or 'Ayah' is the means which brings prosperity. 'Anayah' signifies that there is no one else except Bhagavan who can bring prosperity to the people of the world. Vide—

"When He is there as our Ruler and Protector, we have all our desires fulfilled." (401)

402(665). रक्षसाम् अतिभयचलन-हेतुत्वात् वीरः ।

"अज गतिक्षेपणयोः" [4] "स्फायितञ्चिवञ्चि"

इत्यादिना रक् । [5] "अजेर्व्यघञपोः" इति वीभावः । यथा—

[6] "ब्रह्मदण्डप्रकाशानां विद्युत्सदृशवर्चसाम् ।
स्मरन् राघवबाणानां विव्यथे राक्षसेश्वरः ।।"

[7] "मातङ्ग इव सिंहेन गरुडेनेव पन्नगः ।
अभिभूतोऽभवद्राजा राघवेण महात्मना ।।"

यथा च मारीचः

[8] "वृक्षे वृक्षे च पश्यामि चीरकृष्णाजिताम्बरम् ।
गृहीतधनुषं रामं पाशहस्तमिव अन्तकम् ।।" इत्यादि ।। (402)

402(665). **Veerah**—He Who is the cause of terror.

Bhagavan is the source of fear and terror for the Rakshasas. So He is called **Veerah**.

The word 'Veera' is derived from the root 'Aja' (to drive or lead). 'Vee' is the substitute for 'Aja' when an Ardha-dhatuka affix follows with the exception of the two affixes-'Ghajn' and 'Ap'. It also takes the affix 'Rak' under the rule: "The affix 'Rak' comes after 'Sphayi', 'Tanch', 'Chadi', 'Aj' and other roots.

नि.—402. वीरः कंपनहेतुत्वात् रक्षसाम् अतिभीमतः ।

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[4] उणादि पा॰ 2.13 [5] अष्टा॰ 2.4.56 [6] राम.यु. 60.2
[7] राम॰ यु॰ 60.2 [8] राम॰ आ॰ 39.14

"When Ravana, the king of the Rakshasas, even thought of the arrows of Sri Rama, which had the lustre of the club of Brahma and the glitter of the lightning he became uneasy."

"The king (Ravana) was overpowered by the powerful Rama like the elephant by the lion, and the serpent by Garuda.' '

Thus did Maricha say: "In every tree do I see Sri Rama dressed in the tree-bark and black deer-skin and with His bow drawn as though He is the god of death with the ropes in hand." And other such texts also. (402)

403. शक्तिमतां सुरादीनाम् अतिशयेन प्रशस्यः इति शक्तिमतां श्रेष्ठः । यथाऽऽह परशुपरिकर्मा रामः

[1] "अक्षय्यं मधुहन्तारं जानामि त्वां सुरेश्वरम् " इति ।

ब्रह्मा च—

[2] "कथं देवगणश्रेष्ठ! नात्मानम् अवबुद्ध्यसे "

[3] "देवाश्च दैत्याश्च निशाचरेन्द्र!
गन्धर्व-विद्याधर-नागयक्षाः ।
रामस्य लोकत्रय-नायकस्य
स्थातुं न शक्ताः समरेषु सर्वे ।।"

[4] "सर्वान् लोकान् सुसंहृत्य संहृतान् सचराचरान् ।
पुनरेव तथा स्रष्टुं शक्तो रामो महाशरैः ।।" इति ।। (403)

403. **Saktimataam Sreshtah**—The greatest among the powerful.

He who is the most praiseworthy amongst the powerful gods and others. As Rama, adorned by the axe (i.e. Parasurama) said to Sri Rama:

नि.—403. सुरादीनां शक्तिमतां यः प्रशस्यतमः स्मृतः ।
तस्मात् शक्तिमतां श्रेष्ठः दशार्णः श्रेष्ठदो मनुः ।।

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[1] राम॰ बा॰ 76.17 [2] राम. यु. 120.6 [3] राम. सु.51.44

"I know that You are indestructible; You are the slayer of Madhu (the Asura); and You are the Lord of the gods."

After the death of Ravana, when Brahma appeared before Sri Rama, he said:

"The foremost amongst the hosts of gods! How is it that you do not seem to know your own Self?"

'O King of the Rakshasas! The gods and the Asuras, Gandharvas and Vidyadharas, Nagas and Yakshas—all these cannot stand against Sri Rama, the Lord of the three worlds, in the battle."

"Sri Rama, with His powerful arrows can destroy, easily all the worlds consisting of things moving and stationary and can create them again." (403)

404. अभ्युदय-निःश्रेयसाभ्यां सर्वस्य साक्षात् धरणात् धर्मः ।

[5] "अर्तिस्तुसुहुसृधृक्षिक्षुभायावापदियक्षिनीभ्यो मन्" इति मन् प्रत्ययः । एवं सोमः (507) इत्यादयः ।
तदाह तमेव ब्रह्म ब्रह्मविदां वरः—

[6] "लोकानां त्वं परो धर्मः" इति ।

लक्ष्मणश्च—

"धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि ।
पौरुषे च अप्रतिद्वन्द्वः शरैनं जहि रावणिम् ।।" इति ।

नि. 404. निःश्रेयसाभ्युदयतो धर्मः सर्वस्य धारणात् ।

[4] राम. सु. 51.40 [5] उणादि. पा. 1.140 [6] रा. यु. 120.14
[7] रा. यु. 91.37

अन्ये च—"ये च वेदविदो विप्राः ये च अध्यात्मविदो जनाः ।
ते वदन्ति महात्मानं कृष्णं धर्मं सनातनम् ।।"

[2] "पुण्या द्वारवती तत्र यत्रास्ते मधुसूदनः ।"

[3] "साक्षात् देवः पुराणोऽसौ स हि धर्मः सनातनः" इत्यादि ।
अन्ये च—

[4] "साक्षात् रामात् विनिर्वृत्तो धर्मश्चापि श्रिया सह" इति ।।
(404)

404. **Dharma**—Virtue (Incarnate).

Bhagavan is **Dharma** since He sustains all beings by conferring prosperity and salvation on them.

The affix 'man' has been added to the root 'Dhr' under the rule: "The affix 'man' comes after the roots 'arti', stu, su, nu, sri, dhri, kshi, kshu, bhaa, yaa, vaa, padi, yaksh and ni." Soma and other words are formed by the same rule. (507)

Brahma, the best of those who know the Dharma, said the same to Sri Rama.

"Thou art the Supreme Dharma in all the worlds."

('On an oath before discharging the arrow against Indrajit, Lakshmana said :)

"If Sri Rama, the son of Dasaratha, is Dharma incarnate, is wedded to truthfulness and is unparalleled in valour, then, O arrow ! kill the son of Ravana (i.e. Indrajit)."

And many others also say so ;

"Those Brahmins, who are well-versed in the Vedas, and those people who have realised the Brahman, declare in one

[1] भार. आ. 88.25 [2] भार. व. 88.24 [3] भार. आ. 88.24
[4] राम. अ. 2.29

voice that the great Sri Krishna is the eternal Dharma incarnate."

"The sacred Dvaravati is the place where (Sri Krishna) the Slayer of Madhu resides."

"He is the ancient God Himself and also the eternal Dharma incarnate."

Others have said: "Dharma along with Artha (i.e. wealth proceed from Sri Rama Himself." (404)

405. धर्मवित्सु उत्तमः धर्मविदुत्तमः । धर्मज्ञाने वसिष्ठ-वामदेवमार्कण्डेयादीनां शिष्योऽपि उपजीव्यः । यथा—

[1] "सर्वदाऽभिगतः सद्भिः समुद्र इव सिन्धुभिः"
[2] "धर्मज्ञः सत्यसन्धश्च",
[3] "वेदविद्भिः सुपूजितः",
[4] "यथावत् साङ्गवेदवित्",
[5] "त्वम् अप्रमेयश्च दुरासदश्च
जितेन्द्रियश्च उत्तमधार्मिकश्च ।
अक्षय्यकीर्तिश्च विचक्षणश्च
क्षितिक्षमावान् क्षतजोपमाक्षः ॥" इत्यादिना ॥ (405)

405. **Dharmavid-uttamah**—The foremost among the Dharma-conscious.

He is the best of those who have a knowledge of Dharma. Though Sri Rama was their disciple, Vasishta, Vamadeva,

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नि.—405. वसिष्ठाद्युपजीव्यो यः धर्मे धर्मविदुत्तमः ।

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[1] राम. बा. 1.56 [2] रा. बा. 1.12 [3] राम. सु. 35.14
[4] राम. अ. 1.20 [5] राम. कि. 24-31

Markandeya and other sages resorted to Him for a knowledge of Dharma. Vide:

"Like the ocean by the rivers, Sri Rama was always resorted to by good men with respect."

"He knew the Dharma and was wedded to truth."

"He was highly respected by those who were well-versed in the Vedas."

"He rightly knew the Vedas and their Angas (auxiliaries)."

"Thou art unknowable and invincible. Thou hast conquered the senses and art the embodiment of the best Dharma. Thou art clear-sighted and endowed with undying reputation. Thou hast Earthlike forbearance and blood-red eyes." (These are the words of Tara, the Monkey-Queen to Sri Rama). (405)

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणमः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुः अधोक्षजः ॥ ४४ ॥

406 सर्वेषां संश्लेषयिता वैकुण्ठः । "कुठि गतिप्रतिघाते" । स च अत्र श्लेषविघातः । स च विगतो येषां ते विकुण्ठाः । तेषाम् एष वैकुण्ठः ।

[1] "मया संश्लेषिता भूमिः अद्भिर्व्योम च वायुना ।
वायुश्च तेजसा सार्धं वैकुण्ठत्वं ततो मम ॥" इति ।

ईदृशी हि शैली रामत्वेऽपि । यथा—

[2] "राममेव अनुपश्यन्तो नाभ्यहिंसन् परस्परम्" ।

तदसन्निधौ परस्परनिर्व्यपेक्षा हि तत्रत्याः । यथाऽऽहुः पौर्याः पतीन्—

[3] "राघवं वा अनुगच्छध्वम् अश्रुतिं वाऽपि गच्छत" इति ।

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[1] भार. शा. 343.50 [2] राम. यु. 131.95 [3] राम. अ. 48. 7

[1] "व्यसृजन् कबलान् नागाः गावो वत्सान् न पाययन्"

[2] "नष्टं दृष्ट्वा नाभ्यनन्दन् विपुलं वा धनागमम् ।
पुत्रं प्रथमजं लब्ध्वा जननी नाभ्यनन्दत ।।"

[3] "स्तन्यार्थिनः सुताः स्त्रीणां भर्तारो भ्रातरस्तथा ।
सर्वे सर्वं परित्यज्य राममेव अन्वयुस्तदा ।।" इति ।। (406)

Vaikuntah Purushah Praanah
Praanadah Pranamah Prithuh I
Hiranya garbhah Satrughnah
Vyaapto Vaayuh Adhokshajah II (44)

406. **Vaikuntah**—Remover of obstacles (of union).

He brings about the union of all. The word Vaikunta is derived from the root 'kuti' which means obstructing the path. Here it signifies the obstacles to the union. Vikuntas are those whose obstacles have been removed. Bhagavan belongs to them and so He is called Vaikunta. Vide—

"By me the Earth was united with water, ether with air, and air with fire. So I am called Vaikunta."

Such a quality was seen in Bhagavan when He came as Sri Rama. Vide—

"The subjects of Rama's kingdom observed this quality in Rama and remembering it they never caused mutual harm."

When Rama was not with them, they never relished each other's company. This can be seen in the words of the wives to their husbands.

"Either go after Sri Rama or get away so that nothing will be heard of you."

नि.— 406. संश्लेष-प्रतिघातश्च कुठिधात्वर्थं उच्यते ।
विगतः स च येषां ते विकुण्ठाः स्युः उदीरिताः ।
तेषामेवैष इति हि वैकुण्ठः परिकीर्तितः ।।

[1] राम. अ. 41.10 [2] राम. अ. 48.5 [3] राम. अ. 41.19
4

"The elephants gave up eating their fodder and the cows would not allow the calves to come and drink the milk from their udder."

"The people were not happy when they got back their lost wealth, nor were they pleased when new wealth came to them in large quantities. The mother felt no joy when she gave birth to a son for the first time."

"Children yearning for mother's milk, the husbands of women and brothers—every one of them abandoned the other and then began to go after Sri Rama." (406)

407. 'स यत् पूर्वोऽस्मात् सर्वस्मात्
पाप्मन औषः तस्मात् पुरुषः' इति
परमपावनत्वात् पुरुषः ।

[1] "पावनः सर्वलोकानां त्वमेव रघुनन्दन!" इति ।

शबरी—

[2] "तवाहं चक्षुषा सौम्य! पूता सौम्येन मानद!" इति ।

"पॄ पालनपूरणयोः" [3] "पुरः कुषन्" इति कुषन् प्रत्ययान्तो वा पुरुषः । स हि रामः सर्वथा पुरुष इष्यते,

[4] "राघवं शोभयन्त्येते षड्गुणाः पुरुषोत्तमम्"

[5] "शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः" (407)

नि.—407 "स यत्पूर्वं" इति श्रुत्या पुरुषः पावनत्वतः ।
पॄधातोः पालनार्थाद्धि कुषन् प्रत्यय-योगतः ।
सर्वपालकता-लब्ध्या पुरुषः प्रोच्यते बुधैः ।।

[1] राम. उ. 82.9 [2] राम. आ. 74.13 [3] उणादि पा. 47.4
4
[5] राम. यु. 120.15

407. **Purushah**—The Purifier.

He is Purusha, because He purifies all by nature and is devoid of all sins. Vide:—

"O the scion of the Raghus! Thou alone art the purifier of all the worlds."

Sabari said to Rama : "O gentle Sir that bestows honour! I have been purified by Thy charming eyes."

The word 'Purusha' is derived from the root 'pri' (to protect or nourish). Or the word 'Purusha' is formed by the affix 'kushan' to the base 'purah'.

That Rama alone is considered to be the 'Purusha' in every way.

"These six gunas (qualities) add to the lustre of Sri Rama; the Purushottama."

"Sri Rama is the Saarnga-bow-wielder; He is Hrishikesa He is the Purusha and also the Purushottama." (407)

408(67,371) सर्वप्राणनात् प्राणः ॥ (408)

408 (67, 371). **Praanah**—The vital air (Life-breath).

Bhagavan is Praana since He is the life-breath of all. (408)

409(66,377, 956). प्रसिद्धानपि प्राणान् ददातीति प्राणदः । अतो हि तद्विरहे

[1] "अपि वृक्षाः परिम्लानाः सपुष्पाङ्कुर-कोरकाः ।"

नि.—408. प्राणः सर्वप्राणनाद्धि ।

[1] राम. अ. 59.4

[1] "परिशुष्क-पलाशानि वनान्युपवनानि च ।" इत्यादि ॥ (409)

409 (66, 377, 956). **Praanadah—The Life-giver.**

Bhagavan is PRAANADAH since He bestows the well-known life itself to all. It is because of this that in His separation,

"Even the trees with their flowers, buds and sprouts withered."

"All that remained in the forests and gardens were only dry leaves." (409)

410(957). [2] "प्रणामयति" इति श्रौत्या निरुक्त्या स्वगुणैः चराचर-नामनात् प्रणमः ।

[3] "हृदयानि आममन्थेव जनस्य गुणवत्तया" इति ॥ (410)

410 (957). **Pranamah—He Who makes others bow before Him.**

By virtue of His qualities He makes the sentient and the non-sentient bow before Him. So He is Pranamah. The Vedic etymology reads 'He makes others bow.'

"As Sri Rama was possessed of charming qualities, He moved the hearts of the people (when he set off for the forest)." (410)

नि.—409. ह्लादनात् प्राणदः स्मृतः ।

410.—गुणैश्चराचराणां हि नामनात् प्रणमः स्मृतः ।

[1] राम. अ. 59.5 [2] अथर्वशिर [3] राम. अ. 26.2

411. यशसाऽपि विस्तीर्णः इति पृथुः ।
"प्रथ प्रख्याने"

[1] "प्रथिम्रदिभ्रस्जां संप्रसारणं सलोपश्च" इति कुप्रत्ययः ।

[2] "पृथुश्रीः पार्थिवात्मजः",

[2] "रामो नाम जनैः श्रुतः",

[3] "तेषामतियशा लोके रामः",

[4] "यशसश्च एकभाजनम्" इत्यादि ॥ (411)

411. **Prithuh**—Well-known.

Bhagavan is great (Prithu) by His extensive reputation.

The word 'Prithu' is derived from the root 'Pratha' (to be renowned). "The affix 'ku' is added to the roots 'prathi', 'mradi', and 'bhrasj', and there is the vocalisation of 'ra' into 'ri' and the elision of 's' in 'bhrasj'."

"The son of the King Dasaratha is endowed with world-wide renown."

'He was well-known as Rama to all people."

"Amongst them Sri Rama was the most reputed."

"He was the unique seat of all fame." And so on. (411)

412(71). *अवतार-असमकाल-वर्तिनामपि ध्यानादिना उपकारित्वम् आह—हिरण्यगर्भः । हितरमणीयस्य ध्यातृ-हृदयस्य शुभाश्रयत्वेन निगीर्यत्वात्, हिरण्यनिधि-साम्यात् वा ।

नि.—411. यशोविस्तारवत्त्वाच्च पृथुः इत्युच्यते बुधैः ।

[1] उणादि पा. 1.28 * अवतारसमकाल.—पा.
[2] राम. बा. 1.8. [3] राम. बा. 77.28. [4] राम. कि. 15.20

तथा तन्मन्त्रवर्णः—

[1] "ध्येयः स विश्वात्मा" इति ॥ (412)

412 (71). **Hiranya-garbhah**—He, Who was in the delightful hearts.

By being the object of meditation even to those who were not contemporaneous with the period of His incarnation, He was of great help to them. So He is called **Hiranyagarbha**. It also signifies that as the auspicious object of their meditation, He remains concealed in the loving and delightful hearts of those who contemplate on Him.

Or it may be taken to signify that He is like a treasure of gold. Vide the Mantra on His meditation:

'He alone is to be meditated upon as the Soul of the Universe." (412)

413. विषयेषु विक्षेपणात् तेषां रावणवत् शत्रुम् इन्द्रियवर्गं विवेकशरैः हन्ति—शमयन्ति इति शत्रुघ्नः ।

[2] "अमनुष्यकर्तृके च" इति टक् । [3] "गमहन" इत्यादिना उपधालोपः, [4] "हो हन्तेः" इति कुत्वम् ।

[5] "दशेन्द्रियाननं घोरं यो मनोरजनीचरम् ।
विवेक-शरजालेन शमं नयति योगिनाम् ॥"

इति तद्ध्याने ॥ (413)

नि.—412. हितस्य रमणीयस्य ध्यातॄणां हृदयस्य हि ।
हिरण्यगर्भस्तु अन्तःस्थः स शुभाश्रयणः स्मृतः ॥
यद्वा हिरण्यगर्भोऽसौ हिरण्यनिधिसाम्यतः ॥

413. शत्रून् इन्द्रियवर्गान् यो हन्ति शत्रुघ्न उच्यते ।

[1] मंत्र [2] अष्टा. 3.2.53. [3] अष्टा 6.4.98
[4] अष्टा 7.3.54 [5] सात्वतसं 12.154

413. **Satrughnah**—The Enemy-slayer.

He is called **Satrughna**, because Bhagavan subdues by His arrows of wisdom the groups of senses which are enemies like Ravana and which lead away people to the enjoyment of the earthly pleasures.

About meditation on Him it is stated:

"He subdues the mind and the ten sense-organs of the Yogins with the power of discrimination even as Sri Rama vanquished the frightful ten-headed Ravana, the Rakshasa chief with hosts of arrows.

(Note: The mind is compared to Ravana and the ten Indriyas to his ten heads and the arrows that Rama used to kill him to discrimination.)

"And the affix 'tak' comes after the verb 'han' (to kill) when the object is in composition with it and when the word to be formed denotes an agent other than a human being". (But the word 'Satrughna' is valid under the 'Mulavibhujadi' class and is formed by affix 'ka'.)

"The root-vowel of 'gam', 'han' etc. is elided before an affix beginning with a vowel when it has an indicatory 'k' or 'gn'.

"A guttural is substituted for the 'h' in 'han' before an affix having an indicatory 'jn' or 'n' and before 'n'. (413)

414. मुग्धवृद्ध-भर्तृभृत्य-शत्रुमित्रादिषु वात्सल्याविशेषात् व्याप्तः । यथा-

[1] "पौरान् स्वजनवत् नित्यं कुशलं परिपृच्छति ।
पुत्रेष्वग्निषु दारेषु प्रेष्य-शिष्यगणेषु च ॥
निखिलेन आनुपूर्व्याच्च पिता पुत्रानिव औरसान् ॥"
[2] "रिपूणामपि वत्सलः" इत्यादि ॥ (414)

नि.—414. नीचपूज्याविशेषेण व्यापनात् व्याप्त उच्यते ।

[1] रा. बा. 2.37, 38 [2] राम. युः 50.56

414. **Vyaaptah**—He Who is full (of love and affection).

His affection towards innocent children and aged persons, master and servant, friends and foes—towards all, it is uniform and there is no difference. So He is '**Vyaaptah**'. Vide:

"Rama makes full and kind enquiries of all His subjects as though they are His kinsfolk in their respective order regarding their sons, sacrificial fires, wives, servants and disciples even as a father would of his own sons."

"Even towards His enemies Rama is kind." And so on. (414)

415. स्वयमेव तत्र तत्र तान् गच्छति इति वायुः ।

[1] "कृवापाजिमि" इत्यादिना उण् ।
[2] "सोऽभ्यगच्छत् महातेजाः शबरीं शत्रुसूदनः"
[3] "भरद्वाजाश्रमं गत्वा",
[4] "गुहमासाद्य धर्मात्मा" इति ॥ (415)

415. **Vaayuh**—He Who moves (towards His devotees).

He is called '**Vaayu**', because He Himself goes seeking His devotees wherever they may be. Vide:

"Sri Rama of great valour and the destroyer of enemies, Himself went to the abode of Sabari (the hunter-woman) with respect seeking her."

"Rama went to the hermitage of Bharadvaja."

नि.—415. तत्र तत्र स्थितान् सर्वान् भरद्वाज-गुहादिकान् ।
गच्छति स्वयमेव एतान् स वायुः इति शब्द्यते ॥

[1] उणादि. पा. 1.1 [2] राम. बा. 1.87 [3] राम. बा. 1.87
[4] राम. बा. 1.29

"Rama of virtuous nature approached Guha, (the chieftain of the hunters)."

"The affix 'un' comes after the roots 'kri', 'vaa', 'paa' 'jaa' and 'mi'." (Vaa + u = Vaayu). (415)

416. एवम् अमृतोदधिवत् सर्वैः सदा उपयुज्यमानोऽपि [1] "अधो न क्षीयते जातु यस्मात् तस्मात् अधोक्षजः" इति अधोक्षजः ।

[2] "अक्षय्यं मधुहन्तारं जानामि त्वां सुरोत्तमम् "

[3] "अक्षय्य-कीर्तिश्च" इत्यादि ॥ (416)

416. **Adhokshajah**—He Who does not get diminished.

Bhagavan is like a sea of nectar and even though He is enjoyed by all and at all times, He is Adhokshaja (i.e. never gets diminished).

"Since He never gets lessened, He is called Adhokshaja."

"I know Thee as being imperishable Who art the slayer of Madhu (Asura) and the Lord of all gods."

"Thy fame never gets lessened." And so on. (416)

ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥ ४५ ॥

417. सदाऽपि अपूर्वैः सर्वोल्लासकरैः उत्तरोत्तरैः गुणपर्यायैः ऋच्छति इति ऋतुः । [4] "अर्तेश्च तुः" इति तुः । इतो हि वसन्त–शिशिरादीनामपि ऋतुत्वम् । यथा—

[5] "घर्माभितप्ताः पर्जन्यं ह्लादयन्तमिव प्रजाः" इत्यादि ॥ (417)

नि.—416. सदोपभुज्यमानोऽपि सर्वैः अमृतसिन्धुवत् ।
अधो न क्षीयते जातु यस्मात् तस्मात् अधोक्षजः ॥

नि.—417. ऋच्छतीति ऋतुः प्रोक्तः सर्वोल्लासकरैः गुणैः ।

[1] भार. उ. 89.10 [2] राम. बा. 76.17 [3] राम. बा. 24.31
[4] उणादि पा. 1.71 [5] राम. अ. 3.29

Rituh Sudarsanah Kaalah
Parameshtee Pari-grahah I
Ugrah Samvatsaro Dakshah
Visraamah Visva-dakshinah II (45)

417. **Rituh** –He Who moves towards.

He gets into the hearts of all by virtue of the successive waves of His qualities which are unique and highly delightful. He gets into (the hearts of) all—Rituh. It is because of such a quality the seasons like Vasanta and Sisira get the name of 'ritu'. (Vasanta = Spring; Sisira = Cool season.) Vide:—

"King Dasaratha never became satiate by looking at Rama as He (Rama) approached him just as people oppressed with the heat of summer look to a water-laden cloud which delights them."

The word 'ritu' is derived from the root 'ri' (to go) by the rule—"The affix 'tu' comes after the root 'ri'." (417)

418. गुणप्रभाव-अनभिज्ञानामपि दर्शनमात्रमेव अस्य शोभनमिति सुदर्शनः ॥

[1] "सोमवत् प्रियदर्शनः"

[2] "सदैक-प्रियदर्शनः" इति च ॥ (418)

418. **Sudarsanah** - He of a delightful appearance.

The very sight of Him is a source of delight and auspiciousness even to those who may be ignorant of His qualities and greatness. Vide :

"Like the moon, Rama had a delightful form."

"Ever delightful was the sight of Rama." (418)

418. मन्दानां च शुभं यस्य दर्शनं स सुदर्शनः ।

[1] राम. बा. 1.18 [2] राम. बा. 1.16

419. एवंभूतैः गुणैः आत्मनि चराचर-संकलनात् कालः ।। (419)

419. **Kaalah**—He Who draws (all towards Himself).

He is **Kaala**, because He gathers all towards **Himself—all** the things, moving and non-moving, by such delightful qualities. (419)

420. एवं राक्षस-मृगयया जगद्रक्षणेन च अत्र विहृत्य पुनः परमे स्थाने तिष्ठति इति परमेष्ठी ।

[1] "परमे कित्" इति इनि प्रत्ययः ।

[2] "अम्बाम्ब" इत्यादिना षत्वम् ।

[3] "हलदन्तात्" इति सप्तम्या अलुक् ।

यथा—

[4] "विवेश वैष्णवं तेजः सशरीरः सहानुगः ।।"

तथा सभापर्वणि—

[5] "एवमेष महाबाहुः इक्ष्वाकु-कुलवर्धनः ।

रावणं सगणं हत्वा दिवम् आक्रमिता प्रभुः ।।" इत्यादि ।। (420)

420. **Parameshtee**—He Who is in the Supreme abode.

After sporting thus in this world by hunting the Rakshasas and protecting the people, He goes and stays in the Supreme Abode. So He is **Parameshtee**. Vide :

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419. चराचराणां कलनात् कालः स्वस्मिन् गुणैरसौ ।

420. परे पदे स्थितत्वाच्च परमेष्ठी प्रकीर्तितः ।

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[1] उणादि. पा. 4.10 [2] अष्टा 8.3.97 [3] अष्टा 6.3.9

[4] राम. उ. 110.12 [5] भार. स. 55.47

The affix 'ini' comes after the root 'sthaa' (to stand) preceded by the word 'parame'.

The 's' of 'stha' is changed to 'sha' after 'amba', 'aamba' etc. The Locative ending is not elided after a stem ending in a consonant or a short 'a', when the compound is a name.

"He entered the resplendent world of Vishnu with His own body and His followers."

The same is stated in the **Sabha Parva** also. Vide :

"Thus the long-armed Rama, the scion of the Ikshvaku race would slay Ravana with all his hosts and ascend to the Heaven." (420)

421. अत्र तत्र च परितो ग्रहः अस्येति परिग्रहः, स्वसंबन्धिपौर-जानपद-तत्संबन्धिनां तत्तद्देवता-तदारामतरु-दूर्वादेरपि परमपद-प्रापणात् ।

"ये हि भगवदंशेषु अनुरागिणः" इत्यादि । अस्य सौशील्यं तत्त्वम् ।। (421)

421. **Parigrahah**—He Who takes all (with Him).

Here, there and everywhere, He accepts all—**Parigrahah.** He brought about the attainment of the Transcendent World (Parama-pada) not only to the citizens (of Ayodhya) and the subjects (of His kingdom) who had direct contact with Him and those related to them, but also the gods they worshipped and their gardens along with their trees, grass etc.

"Whoever had love and devotion for His Incarnations."

The predominant characteristic in Sri Ramavatara is amiability. (421)

Kalki-Avatara

Next the incarnation as Kalki is dealt with. He is in charge of destruction of the Universe and kills those evil-doers who cannot be won over by His good nature. He is lying in the Patala-loka.

नि. 421. इहामुत्र समं सर्वग्रहणात् स्यात् परिग्रहः ।

422. अथ शीलदुस्साध-असाधुसाधकः संहाराधिकारः पातालशयनः कल्की च ॥

युगावसाने पापातिप्रसक्तिषु संकीर्ण-वर्णाश्रमव्यवस्थेषु उग्रः प्रचण्डः ।

"उच समवाये" [1] "ऋज्रेन्दाग्र" इत्यादिना रन्प्रत्ययान्तो निपातः ।

[2] "संहारमूर्तये कालवैश्वानरार्चिषे" इति मन्त्रवर्णात् ।

श्रीपौष्करे—

"कल्की च विष्णुः भगवान् नष्टधर्मावतारकृत् ।

उर्व्यां म्लेच्छगणं हत्वाऽवस्थितो यः कलौ युगे ॥" इति ॥
(422)

422. **Ugrah**—The Formidable.

At the end of the (Kali) yuga when all are more inclined to commit sins and there is great confusion in the divisions of caste and the several stages of life (Varna and Asrama), Bhagavan becomes Ugra—furious and wrathful.

His Mantra portrays Him thus: "Unto Him Who is the very embodiment of destruction and is like the death-giving Vaisvanara Fire."

Sri Paushkara (Samhita) says: "Bhagavan Vishnu incarnates Himself as Kalki when there is complete destruction of Dharma (virtue) and after destroying the hosts of Mlecchas remains in this world".

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422. नष्टे धर्मे कल्किरूपो हि अवतीर्य महीभृतः ।
म्लेच्छादीन् हतवान् योऽसौ उग्र इत्युच्यते बुधैः ॥

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[1] उणादि पा. 2.28 [2] मंत्र

The word 'ugra' is derived from the root 'uch' (to collect).

'Rijra', 'indra', 'agra', 'ugra' and other words are formed irregularly (by the addition of the affix 'ran'). (422)

423(92). पाताले संहारपरिकरैः कालप्रतीक्षः अनन्ते संवसति इति संवत्सरः । सं पूर्वात् वसतेः [1] "संपूर्वाच्चित्" इति 'सर' प्रत्ययः॥

[2] "अनन्त-शयनारूढम्"

[3] "चक्राद्यायुध-वृन्देन मूर्तेन परिवारितम्"

इति तद्ध्यान-विधेः ॥ (423)

423 (92). **Samvatsarah**—He Who resides.

He is called **'Samvatsarah'** as He resides in the Patala-loka reclining on Ananta (the Adisesha) fully armed with all the weapons ready for action awaiting the time (for manifestation).

The injunction for meditation on Him is as follows:

"Him Who has mounted the Ananta-couch."

"He Who is surrounded by Discus and other weapons, all in embodied forms."

The word 'Samvatsara' is derived from the root 'vasati' preceded by the preposition 'sam'.

"The affix 'sara' comes after the root 'vas' (to dwell) when it is preceded by an Upapada and the affix is treated as 'cit' which places the accent on the last syllable.

निः 423. संहारस्य उपकरणैः साकं काल-प्रतीक्षया ।
संवत्सरः स्यात् पातालेऽनन्ते संवसतीति सः ॥

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[1] उणादि पा. 3.72 [2] सात्वतसं. 12.168 [3] सात्वतसं. 12.119

'sam + vas + sara—(the 's' of 'vas' is changed to 'th' because 'sara' is an 'Aardha-dhaatuka' suffix beginning with 'sa'. (423)

424(617). [1] "कल्किः चरिष्यति मह्रीं सदा दस्युवधे रतः ।
आक्रोशमानान् सुभृशं दस्यून् नेष्यति संक्षयम् ।।" इति

दस्युवधे दक्षते—शीघ्रकारी इति दक्षः । "दक्ष वृद्धौ शीघ्रार्थे च" ।
[2] "क्षिप्रकारी जनार्दनः" इति ।।

424 (617). **Dakshah**—He Who is quick in action.

"Kalki will be ever roaming about the world engaged in the destruction of the Dasyus (miscreants). He will annihilate the Dasyus who are crying hoarse intensely."

As stated above Bhagavan is quick in the act of exterminating the Dasyus. So He is **Daksha.**

"Very quickly does Janardana act" says another text.

"The word 'daksha' is derived from the root 'daksh' (to grow or act quickly)." (424)

425. पाप-तत्फलातिप्रसङ्ग-श्रान्त जन्तु-विश्रामभूमिः विश्रामः ।

[3] "धर्मस्य च विवृद्ध्यर्थं विप्राणां हितकाम्यया।"

इति सभा पर्वणिणि ।

नि—424. शीघ्रार्थत्वात् दक्षधातोः निमेषात् दस्यवो हताः ।
येन सोऽयं शीघ्रकारी दक्षः इत्युच्यते बुधैः ।।
425. पापानि तत्फलान्येवं श्रान्ता भोक्तुं च ये जनाः ।
तेषां विश्रामभूमित्वात् विश्रामः परिकीर्तितः ।।

[1] भार. व. 191.15 [2]
[3] भार. स. 54.56

425. **Visraamah**—The Place of Rest.

Bhagavan is the place of rest for those beings who are extremely tired by the heavy burden of their sins and by the experience of their fruits.

In **Sabha Parvan** (Mahabharata) it is said:

"Bhagavan comes into this world for the growth of Dharma and for the protection of the Brahmins (who are pious)." (425)

426. अपचरत्सु कथं हितकारी? तत्र आह—विश्वदक्षिणः । विश्वस्मिन् इष्टानिष्टकारिणि अविशेषेण दक्षते इति विश्वदक्षिणः ।

[1] "द्रुदक्षिभ्याम् इनन् ।" अपकारिष्वपि अतिक्षमत्वं हि दाक्षिण्यम्—

[2] "स इमं सकलं लोकं प्रसादम् उपनेष्यति" इति । यद्वा अश्वमेधे विश्वं—विश्वंभरा, दक्षिणा अस्य इति वा । आरण्यपर्वणि ।

[3] "ततश्चोरक्षय कृत्वा द्विजेभ्यः पृथिवीमिमाम् ।
वाजिमेध महायज्ञे विधिवत् कल्पयिष्यति ।।" इति ।। (426)

426. **Visva-dakshinah**—He Who is well-disposed towards all.

How can it be said that He is benevolent to those who are evil-doers? The answer is **Visva-dakshinah.** He shows His favour uniformly towards all, whether their actions are right or wrong. Benevolence is that quality which shows forbearance even towards the wrong-doers. Vide:

नि.—426. अपकारिषु अतिक्षान्तो विश्वदक्षिण उच्यते ।
यद्वा अश्वमेधे पृथिवीं दक्षिणात्वेन दत्तवान् ।
महीसुरेभ्यः कृत्स्नां यः स स्मृतो विश्वदक्षिणः ।

[1] उणादि पा. 2.50 [2] भार. व. 190,96 [3] भार. व. 191.1

"He will shower His favour on the entire world."

Or in the Asva-medha Sacrifice (conducted by Sri Rama) **'Visvam'**—the entire Earth, was 'Dakshina'—the gift to the Brahmins given by Him. So He is **Visva-dakshina.** Vide in the **Aranya Parva** (Mahabharata) :

"Then He will destroy all the robbers and will offer this Earth itself as Dakshina in the great Asvamedha Sacrifice to the Brahmins (officiating as priests in the sacrifice)."

"The affix 'inan' is added to the roots 'dru' and 'dakshi'" dru (dravina); dakshi (dakshina). (426)

विस्तारः स्थावर-स्थाणुः प्रमाणं बीजम् अव्ययम् ।
अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ।। ४६ ।।

427. कलिप्रबल-संहारेण कृतं प्रवर्तयतोऽस्मात् वेदमर्यादा प्रथते इति विस्तारः । [4] "प्रथने वाव शब्दे" इति घञ् । यथा-

[5] "ततोऽधर्मविनाशो वै धर्मवृद्धिश्च भारत! ।
भविष्यति कृते प्राप्ते क्रियावान् च जनस्तथा ।।" इति ।।
(427)

Vistaarah Sthaavara-Sthaanuh
Pramaanam Beejam Avyayam I
Artho Anartho Mahaa-koso
Mahaa-bhogo Mahaa-dhanah II (46)

427. **Vistaarah**—He Who spreads.

He is **Vistaara.** From Him Who destroys the Kali Yuga by great force and establishes the Krita Yuga, the moral laws of the Vedas spread out. Vide :

427. प्रबलं यः कलिं हत्वा प्रवर्त्य च कृतं युगम् ।
विस्तार्य वेदमर्यादां स्थितो विस्तार उच्यते ।।

[4] अष्टा 3.3,33 [5] भार. व. 191.7

"O Bhaarata! Then with the advent of the Krita Yuga, there will be the end of Adharma (unrighteousness) and the rise of Dharma (righteousness). People will begin to do meritorious acts."

"The affix 'ghajn' comes after the root 'str' (to cover) when the preposition 'vi' is in composition with it, when the sense is that of extension and when such spreading does not refer to words. (Vi + str = Vistaarah). (427)

428. एवं धर्मे स्थावरीकृते, शमे स्थास्यति इति स्थावरस्थाणुः ।

[1] "स्थापयित्वा स मर्यादां स्वयंभूविहितां शुभाम्" इति आरण्यके ।। (428)

428. **Sthaavara-sthaanuh**—He Who is tranquil after the establishment (of the Dharma).

When the Dharma has been firmly established, He would be tranquil.

In the **Aranya Parva** : "After establishing the auspicious moral law of the Universe as laid down by the four-faced God (Brahma)" (428)

429(959). अथ कार्तयुगानां हिताहितयोः प्रमाणम्—व्यवस्थापकः एतच्छकित-प्रेषितं हि प्रत्यक्षादि अपि प्रमाणं भवति । यथा—

[2] "तच्छीलम् अनुवर्तन्ते मनुष्या लोकवासिनः" इति ।। (429)

429 (959). **Pramaanam**—The Authority.

मि—428. स्थावरीकृत्य धर्मान् यः शमे स्थास्यति नित्यशः ।
येन केनाप्यचाल्यः सः स्थावरस्थाणुः उच्यते ।।

429. हिताहितस्थापकत्वात् प्रमाणं स्यात् कृतादिषु ।।

[1] आरण्यके [1] भार. व. 191.2 [2] भार. व. 191-3

Then He is the Authority (Pramaanam) for determining what is good and what is bad for the people who live in the Krita Yuga. Perception and other means of knowledge are considered authoritative by being activated by this power of His. Vide:

"Human beings who live in this world follow only this mode of His action." (429)

430. एवं कलिकालाद्यवग्रह्-अवसानेषु पुनः पुनः धर्म-प्ररोहणात् बीजम् अव्ययम् ।। (430)

430. **Beejam Avyayam**—The Seed Imperishable.

He is **Beejam Avyayam.** From Him at the end of the droughts like Kali-yuga etc., Dharma grows again and again. (430)

431. एकभक्तेः विशिष्टाधिकारिणः सम्यक्ज्ञानिनः स्वयं प्रयोजनत्वात् अर्थः । अर्तेः [1] "उषिकुषि गातिभ्यः थन्" इति थन्प्रत्ययः । यथा—

[2] "ज्ञानवान् मां प्रपद्यते, वासुदेवः सर्वम्" इति ।। (431)

431. **Arthah** -The goal.

Bhagavan is the only goal for that qualified person with superior attainments who is exclusively devoted to Him and who has correct and perfect knowledge. Vide :

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430. यो वै कलियुगस्यान्ते मुहुः धर्मप्ररोहणम् ।
करोति भक्तरक्षार्थं स भवेत् बीजमव्ययम् ।।

431. परमैकान्तिभिः नित्यम् एषणात्रय-वर्जितैः ।
स्वयं प्रयोजनतया प्राप्यमाणः अर्थः उच्यते ।।

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[1] उणादि पा. 2.4 [2] गीता 7.19

"The man of wisdom takes refuge in Me with this thought that Vasudeva is everything."

"The affix 'than' comes after the roots 'ush', 'kush', 'gai' and 'ri'. (Ri (to go) + tha = artha). (431)

432. मन्दसुकृतेन अर्थार्थिना निर्व्याजं न अर्थ्यते इति अनर्थः । स हि अर्थव्याजेन एनम् अर्थयते । यथा–

[1] "अर्थम् एकपिङ्गः" इति ।

[2] "ये च शि टाः त्रयो भक्ताः फलकामा हि ते मताः"
इति च ।। (432)

432. **Anarthah** – He Who is not the goal.

He is not sought after disinterestedly (Anartha) by a person who has only a little merit and who is after the acquisition of wealth. If that person comes to Him, it is only with a desire for acquiring wealth. Vide :

"Kubera (Eka-pinga) seeks me for wealth."

"There are three other kinds of devotees of Mine and they are known to be desirous of other fruits. (The three kinds of devotees are : they who want to regain their lost wealth, they who are eager to acquire new wealth and they who long for the Realisation of the Self (Kaivalya)."

Eka-pinga—this is an epithet of Kubera (having a yellow mark in the place of one of his eyes). (432)

नि.—432. अर्थार्थिना अल्पभाग्येन निर्व्याजं नार्थ्यते यतः ।
तस्मात् अनर्थनामाऽसौ वेदविद्भिः प्रकीर्तितः ।।

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[1] वि. ध्र. 48,47 [2] भार. शा. 342.35

433. सदा सर्वेभ्य: सर्वथा दानेऽपि अक्षयत्वात् महान्तः शंख-पद्मादि-निधि-रत्नाकर-रोहण-गिरिवरादय: कोशाः भाण्डागाराणि अस्य इति महाकोशः ॥ (433)

433. **Mahaa-kosah**—He Who has a great Treasure.

Bhagavan has vast treasures (**Mahaa-kosa**) in His possession which never become less even though they may be given as gifts to all at all times and in all ways—treasures like Sankha, Padma etc. and the Rohana mountain.

The inexhaustible nine Nidhis or treasures are :

1. Sankha 2. Padma 3. Maha-padma 4. Makara 5. Kacchapa 6. Mukunda 7. Kunda 8. Neela and 9. Kharva or Vara. (433)

434. अर्थसाध्यः कामभोगोऽपि महान् अस्मादिति महाभोगः ।

[1] "लभते च ततः कामान् मयैव विहितान् हितान्" इति ॥ (434)

434. **Mahaa-bhogah**—He Who has objects of great enjoyment.

Great sensual gratifications which have got to be acquired by means of wealth, they too can be had from Him. So He is **Mahaa-bhoga**. Vide :

"From the worship (of Indra and other gods who are only My manifestations) they obtain the objects of their desires as ordained by Myself." (434)

नि.—433. शंखपद्मादिनिधयो महान्तो रोहणो गिरिः ।
कोशा भाण्डगृहा यस्य महाकोशः स उच्यते ॥
434. अर्थसाध्यः कामभोगो यस्मादेषां महानिति ।
महाभोगः स विज्ञेयो हि अष्टार्णः चिन्तितार्थदः ॥

[1] गीता० 7.22

435. अनिरूप्य-अतिकृपण-प्रदेयम् अनन्तं धनम् अस्य इति महाधनः । सर्वं चैतत् प्रह्लादः प्राह—

[1] मरीचिमिश्रैः दक्षेण तथैव अन्यैः अनन्ततः ।
धर्मः प्राप्तः तथा च अन्यैः अर्थः कामः तथा परैः ॥"
इत्यादि ॥ (435)

435. **Mahaa-dhanah**—He of great wealth.

He is endowed with immeasurable and unlimited wealth to be given to those who need it. He is **Mahaa-dhanah.**

All this has been stated by **Prahlada** himself :

"Dharma in an endless manner has been got from Him by the revered Marichi, Daksha and others. Similarly wealth has been obtained from Him by others. Likewise, by yet others Kama (the sensual enjoyment) also has been acquired." (435)

अनिर्विण्णः स्थविष्ठो भूः धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः ॥ ४७ ॥

436. एवं सृष्ट्यादेः तत्तदिष्टदानस्य च असकृत् प्रयुक्तस्यापि संसारिषु विषयोन्मादात् असंमुखीनेषु वैफल्येऽपि, पुनः तत्तदावर्जन-दुराशया अनिर्विण्णः—अनलसः अत एव हि अस्य अनाद्यन्तो जगद्व्यापारः ।

[2] "अव्युच्छिन्नाः ततस्त्वेते सर्ग-स्थित्यन्त-संयमाः" इति ॥ (436)

नि.—435. अनिरूप्यातिकृपणप्रदेयं धनमक्षयम् ।
अस्यैवास्तीति सततं स महाधन ईरितः ॥
436. अनिर्विण्णो जागरूको जगद्व्यापार-सन्ततौ ।

[1] वि. पु. 1.18.23 [2] वि. पु. 1.2.26

Anirvinnah Sthavishtah Bhooh
Dharma-yoopo Mahaa-makhah I
Nakshatra-nemih Nakshatree
Kshamah Kshaamah Sameehanah II **(47)**

436. **Anirvinnah**—He Who is never despondent.

Thus Bhagavan creates this world and grants the respective desires of the people (thinking that they would resort to Him for their redemption). But the worldly-minded are infatuated by the pleasures of the world and are not inclined to turn to Him. Thus His expectations are not successful. In spite of this Bhagavan does not become dispirited or despondent and again with the fond hope that He will succeed in His next effort, (i.e. diligence) continues His acts. So He is **Anirvinnah**. It is because of this that there is neither beginning nor end for the creation of the world by Bhagavan.

"These acts of creation, protection, destruction and control by Bhagavan go on uninterruptedly." (436)

437. अथ अनिर्वेदोदाहरणं स्वाध्याय-ब्राह्मणोत्तमानुवाके वैष्णवे च पुराणे प्रसिद्धम् तारा-शिशुमाराकृतिः। ताराप्रकारेण स्थौल्यात् स्थविष्ठः। यथा—

[1] "तारामयं भगवतः शिशुमाराकृति प्रभोः" इति ॥ (437)

437. **Sthavishtah**—He Who is of an extremely prodigious size.

The famous cluster of Stars known as Simsu-maara-chakra in Heavens described in the Uttama-Anuvaaka of **Svaadhyaaya-Brahmana** and **Vishnu Purana** is an example for the absence

नि—437. शिशुमाराकृतितया तारारूपेण सर्वदा।
स्थौल्यात् स्थविष्ठः संप्रोक्तः सप्तार्णः पापनाशनः॥

[2] वि. पु. 4.9.4

of despondency and for the ceaseless effort for redeeming the world seen in Bhagavan. He is **Sthavishtah** because of His prodigious size in the form of a cluster of stars. Vide :

"The all-powerful Bhagavan has a body in the form of Simsumaara consisting of a group of Stars."

Note : **Simsumaara**—the Gangetic porpoise (a form of Vishnu). It is described as a collection of stars and planets (in the north-east point). (437)

438. ध्रुवानुबन्धेन सर्वाधारो भवतीति भूः।

[1] "तस्य पुच्छे ध्रुवः स्थितः" इति ॥ (438)

438. **Bhooh**—The All-supporter.

Because of His connection with the Constellation Dhruva, He is the support of all. So His name is **Bhooh**. Vide :

"At the tail-end of the Simsumaara-group stands Dhruva." (438)

439. धर्मतत्वं शिरोऽवयवतया यौति इति धर्मयूपः।

"यु मिश्रणे", [2] "कुयुभ्यां च" इति पप्रत्ययो बहुल-वचनात् दीर्घश्च।

[3] "धर्मो मूर्धानमाश्रितः"

[4] "तच्छिरो धर्मः" इति च ॥ (439)

नि.—438. औत्तानपादि-संबन्धात् सर्वाधारतया तथा।
भवतीति च भूः प्रोक्तो भक्तानां भूतिदो मनुः॥

439. उत्तमाङ्गतया धर्मतत्वं यौतीति सर्वदा।
धर्मयूपः समाख्यातो हि अष्टार्णो धर्मदायकः॥

[1] वि. पु. 4.9.4
[2] उणादि पा. 3.27 [3] [4]

439. **Dharma-yoopah**—He Who is united with Dharma.

He has united the principle of Dharma with a part of His body, viz. the head. Vide:

"Dharma has resorted to His head".

"His head itself is Dharma."

The word 'yoopa' is derived from the root 'yu' (to join).

"The affix 'pa' comes after the roots 'ku' and 'yu' and the vowel of the root is lengthened. (ku + pa = koopa; yu + pa = yoopa, the sacrificial post.)" (439)

440. धर्मशरीरतया पूज्यो यज्ञः अस्यावयव इति महामखः ।
यथा— [1] "यज्ञो धर्मश्च विज्ञेयः" इति ॥ (440)

440. **Mahaa-Makhah**—He Who is the great sacrifice.

He has Dharma as His body, and the sacred 'yajna' (sacrifice) also is an organ of His. So He is **Mahaa-makhah**. Vide:

"Sacrifice must be taken as a Dharma". (440)

441. ज्योतिश्चक्रं नयतीति नक्षत्रनेमिः । [2] "नियो मिः" इति मिः ।
यथा—
[3] "अलात-चक्रवत् यान्ति वात-चक्रेरितानि तु ।
यस्मात् ज्योतींषि वहति प्रवहस्तेन स स्मृतः ॥"
[4] "एवं भ्रमन् भ्रामयति चन्द्रादित्यकान् ग्रहान् ।
भ्रमन्तमनु तं यान्ति नक्षत्राणि च चक्रवत् ॥" इति ॥ (441)

नि.—440. धर्मदेहतया पूज्यो यज्ञोऽस्य अवयवो यतः ।
ततो महामखः प्रोक्तो हि अष्टार्णः कर्मकारकः ॥
441. यो नक्षत्रात्मकं चक्रं ज्योतीरूपम् अनामयम् ।
नयति भ्रामयति यं भ्रमन्तम् अनुयाति तत् ।
नक्षत्रनेमिः स ज्ञेयो नवार्णो भ्रमनायकः ॥

1 [2] उणादि पा. 4.34 [3] वि. पु. 2.12.28 [4] वि. पु. 2.9.2

441. **Nakshatra-nemih**—He Who makes the stars move.

He makes the wheel of stars go round. Therefore He is **Nakshatra-nemih.**

The word 'nemi' is derived from the root 'nee' (to carry or lead).

"The affix 'mi' comes after the root 'nee" (nee + mi = nemi).

"He is known as 'Pravaha' since He supports the luminaries which, being propelled by the circle of winds are moving about in a circle like the circle of fire formed by the circular movement of a fire-brand".

"As He goes round, He makes the sun, the moon and other planets revolve. All the stars also follow Him like a wheel as He moves in a circle." (441)

442. [1] "शिशुमाराकृति प्रोक्तं यद्रूपं ज्योतिषां दिवि ।
नारायणो नयन् धाम्ना तस्याधारः स्वयं हृदि ॥"
इति नक्षत्री ॥

442. **Nakshatree**—He Who has the stars.

"There is a cluster of luminaries in the sky in the form of Simsumaara (porpoise). Narayana makes them move. With His place in the heart of those luminaries, He is their support."

Thus Bhagavan is the support of all these luminaries and so He is called **Nakshatree.** (442)

443. एवम् अखिल-भुवनभारम् अनायासेन क्षमते—वहति, इति क्षमः ।
[2] "यस्मात् ज्योतींषि वहति प्रवहस्तेन स स्मृतः" इति ॥ (443)

442. शिशुमाराकृति प्रोक्तं यद्रूपं ज्योतिषां दिवि ।
तत् यस्यास्ति स नक्षत्री सप्तार्णो लोकपावनः ॥

[1] वि. पु. 4.9.4 [2] वि. पु. 4.14.48

443. **Kshamah**—He Who is competent.

Thus Bhagavan bears with ease the burden of the entire Universe—**Kshamah.**

"He is known as Pravaha since He bears all the luminaries." (443)

444. अवान्तरक्षये नक्षत्रान्तरैः क्षीणस्तिष्ठति इति क्षामः ।
"क्षै क्षये" । [1] "क्षायो मः" । यथा—

[2] "तारकाः शिशुमारस्य न अस्तमेति चतुष्टयम् ।" इति ।

[3] "यावन्मात्रे प्रदेशे तु मैत्रेय! अवस्थितो ध्रुवः ।
क्षयम् आयान्ति तावत् तु भूमेः आभूतसंप्लवे ।।" इति ।।

444. **Kshaamah**—He Who is in a diminished form.

At the time of the interim deluge when the other stars have disappeared, He alone remains in an emaciated form —**Kshaama.**

"A group of four stars of the Simsumaara does not set."

"O Maitreya ! At the time of the dissolution of the Earth inclusive of the five elements, all the luminaries up to the region of Dhruva disappear and Dhruva alone remains shining in his place."

The word 'Kshama' is derived from the root 'kshai' (to waste away).

नि.—443. अनायासेन निखिलं भारं च भुवनस्य यः ।
सहते स क्षमः प्रोक्तः षडर्णः क्षान्तिदायकः ।।

नि.—444. अवान्तरलये कैश्चित् क्षीणः तारागणैः स्मृतः ।
क्षामो ध्रुव-समीपस्थः चतुर्नक्षत्र-संयुतः ।।

[1] अष्टा 8.2.53 [2] वि. पु. 2.9.5 [3] वि. पु. 2.8.97

" 'ma' is substituted for the 'nishta' (past passive Participle) 'ta' after the root 'kshai'. (444)

445. अथ सृष्टौ सर्वान् सर्वदा स्वेषु अधिकारेषु समीहयति इति समीहनः ।

[1] "त्वां भूतानि उपपर्यावर्तन्ते" इति ।

उद्योगे— [2] "पृथिवीं चान्तरिक्षं च दिवं च पुरुषोत्तमः ।
विचेष्टयति भूतानि क्रीडन्निव जनार्दनः ।।" इति ।। (445)

445. **Sameehanah**—He Who makes others work in their respective posts.

After the deluge at the time of creation He always makes all do their work in their respective posts.

"All the beings go round Thee again and again."

In **Udyoga Parva** (Mahabharata) :

"Janardana, the Supreme Purusha, sets in motion, as if in sport, the Earth, the Heavens, the Interim Space as well as all the beings. (445)

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः ।
सर्वदर्शी निवृत्तात्मा सर्वज्ञो ज्ञानम् उत्तमम् ।। ४५ ।।

446(971). "... ... ध्रुवो यत्र प्रतिष्ठितः ।
एतद्विष्णुपदं दिव्यं तृतीयं व्योम्नि भास्वरम् ।।"

इति आरभ्य, ध्रुव-ज्योतिर्-मेघ-वृष्ट्यादि-परंपरया

445, स्वस्याधिकारे सर्वान् यः समीहयति सृष्टिषु ।
समीहनः स विज्ञेयस्तु अष्टार्णः कार्यदायकः ।।

446. यज्ञाराध्यतया यज्ञः ।

[4] आरणं 2 [5] भार. उद्यो. 67,10 [6] वि. पु. 2.8.98

[7] "इज्याफलस्य भूरेषा इज्या चात्र प्रतिष्ठिता"

[8] "ततश्च आज्याहुतिद्वारा पोषितास्ते हविर्भुजः" इति

यज्ञ,तत्साधन-तत्फलावधित्वेन प्रतिपादितः । अतो यज्ञः ।

[1] "यजयाचयत विच्छप्रच्छरक्षो नङ् ।"

[2] "यज्ञो वै विष्णुः" इति ।। (446)

Yajna Ijyo Mahejyascha Kratuh
Satram Sataam gatih I
Sarva-darsee Nivrittaatmaa Sarvajno
Jnaanam Uttamam II (48)

Goal of those addicted to Pravritti-dharma
(active worldy affairs)

446 (971). **Yajnah**—The Sacrifice.

Bhagavan has been delineated in the **Vishnu Purana** as the sacrifice, its means and the ultimate goal (its fruit). The section there begins thus :

"In that place where Dhruva has been stationed in the firmament, that place—which is known as the Vishnu-pada in the third region, which is celestial and resplendent."

Then it proceeds to describe in order the several regions of Dhruva, the luminaries, clouds and rains.

"This Earth is the fruit of 'ijya' (sacrifice) and 'ijya' has this world as its foundation."

"Then the fires are nourished through the offerings of ghee in sacrifices."

Therefore Bhagavan Himself is called Yajna. Vide.

"Sacrifice itself is Vishnu."

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7   [8] वि. पु. 4.8,106

"After the verbs 'yaj' (to worship), 'yaach' (to ask for), 'yat' (to strive), 'vich' (to shine), 'pracch' (to ask) and 'raksh' (to preserve) comes the affix 'nagn' with the force of denoting mere action etc." (446)

447. कामाधिकारैः इन्द्रादिद्वारा इज्याम् अर्हति इति इज्यः ।

[3] "ये यजन्ति पितृन् देवान् ब्राह्मणान् सहुताशनान् ।
सर्वभूतान्तरात्मानं विष्णुमेव यजन्ति ते ।।"

[4] "येऽप्यन्य-देवता-भक्ताः"

[5] "वर्णाश्रमाचारवता" इत्यादि ।। (447)

447. **Ijyah**—He Who is the object of worship.

He alone is the worthy object of worship that is done indirectly through Indra and other gods by people whose aim is to acquire 'kaama' or fruits of a lower order.

"Those who worship the Pitrs (the spirits of their forefathers), the gods, the Brahmins as well as Agni (Fire)—they (in reality) worship only Vishnu Who is the Inner Soul of all beings."

"Those, however, who are devotees of other gods and with great faith worship them, (they too worship only Me, but not in the manner and according to the rules prescribed thereto)."—(Sri Krishna in the Gita).

"(Bhagavan Who is the Supreme Person is adored) by the man who performs the duties and rites of his Varna and Asrama. Nothing else delights Bhagavan so much)" And so on. (447)

नि.—447. ... ... इज्यः कर्मभिः अर्चितः ।

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[1] अष्टा. 3.3.90   [2] यजु   [3] भार. शां. 355.24
[4] गीता 9,23   [5] वि. पु. 3.8,9   [6] गीता 12.6

448. अकामहता महती इज्या अस्य अव्यवधानेन इति महेज्यः :

[1] "ये तु सर्वाणि कर्माणि"

[2] "मयि सर्वाणि कर्माणि" इत्यादि ।। (448)

448. **Mahejyah**—He Who is the object of superior worship.

He is **Mahejya** (the object of supreme worship) which is not sullied by desire for other fruits.

"But I redeem them who surrender all actions unto Me, (who hold Me as the supreme goal, worship Me and meditate on me with exclusive devotion)".

"Surrender all actions unto Me, (with a mind devoted to the self free from desire and selfishness. Fight without the fever of attachment and anxiety.)" (448)

449. पञ्च महायज्ञाः, औपासनादयः सप्त पाकयज्ञाः, श्रौताग्निहोत्रादयः सप्त हविर्यज्ञाश्च यज्ञपदेन उपात्ताः; अग्निष्टोमादयः सप्तसोम संस्थाः क्रतवः, तैः आराध्यः। क्रियते इति क्रतुः । [8] "कृञः कतुः" इति क्रतुः ।। (449)

449. **Kratuh**—Object of sacrificial acts.

The five Mahaa-yajnas, The seven Paaka-yajnas like Aupaasana etc., the seven Havir-yajnas like Agni-hotra etc.,—all these have been laid down in the Vedas and they have been referred to by the name 'Yajna' (446) mentioned above. The Kratus are the seven Soma-samsthas comprising Agni-hotra and the like. Bhagavan is worshipped by all these Kratus.

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448. इज्या हि महती यस्य स महेज्य उदाहृतः ।

449. अग्निष्टोमादयः सप्त संस्थाः क्रतव ईरिताः ।
आराध्यः क्रियते तैरिति असौ क्रतुः उदीरितः ।

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[7] गीता 3.30 [8] उणा. पा. 1.77

The word 'Kratu' which means 'that which is conducted' is derived from the root 'kri' (to do).

"The affix 'katu' comes after the verb 'kri' (to do)"

Note : The Pancha Maha-yajnas are ;

1. Brahma-yajna—Teaching and reciting the Vedas.

2. Pitri-yajna—Offerning of libations of water every day to the deceased ancestors (i.e. Tarpana).

3. Deva-yagna—A sacrifice made to the superior gods made by oblations to the fire or through fire to gods.

4. Bhoota-yajna—Bali (i.e. the offering of a portion of the daily meal (of rice, grain, ghee etc.) to all creatures. It is usually performed by throwing up into the air, near the house-door portions of the daily meal before partaking of it.

5. Manushya-yajna—The sacrifice to be offered to men, (i.e. hospitable reception of guests).

The seven Paaka-yajnas are : 1. Aupaasana-homa 2. Vaisva-deva 3. Paarvana (i.e. Sthaalee-paaka) 4. Ashtakaa-sraddha 5. Maasa-sraadha 6. Sarpa-bali (oblation to the serpents) 7. Eesaana-bali (oblation to gods). (449)

450. दीर्घकाल-बहुयजमानक-मासचोदनालक्षणं सत्त्रम् ।
तत्र च आराध्यतया सततं सीदतीति सत्त्रम् ।

सीदतेः गतिकर्मणः
[1] "गुधुवी पचि वचि यमि सदिक्षदिभ्यस्त्रः" ।। (450)

450. **Sattram**—He Who is the Sacrifice.

नि. 450. अनेक-यजमाने च दीर्घे मासादि-चोदिते ।
सत्रे तैः आराध्यतया सत्रं स्यात् सीदतीति सः ।।

Sattra is a sacrificial session, especially one lasting from 13 to 100 days conducted by many Yajamanas (masters). Bhagavan is called **Sattra**, because He is there always in the Sattra as the object of worship.

The word 'sattra' is derived from the root 'sad' (seedati) signifying movement.

"The affix 'tra' comes after the following roots: 'gu' 'dhri' 'vee', 'pach' 'vach', 'yam', 'sad' and 'kshad'. (450)

451. एवमेष प्रवृत्तिधर्म-निष्ठानां गतिः। अथ निवृत्तिधर्म-निरतानां सतां गतिः। तत्रैव

[2] "निर्धूत दोष-पङ्कानां यतीनां संयतात्मनाम्।
स्थानं तत् परमं विप्र! पुण्य-पाप-परिक्षये॥" इति॥ (451)

451. **Sataam gatih**—The Goal of the pious.

So far Bhagavan has been described as the goal of those who follow the Pravritti-dharma, having an attachment to the business and pleasures of the world. Next it is stated that He is also the goal for those who are wedded to Nivritti-dharma (i.e, discontinuance of wordly acts or emotions, (quietism).

Vishnu Purana itself says: "O Brahmin! That is a sublime place for Yatis (i e. Yogins) who have washed off the mire of sins and who have controlled their minds when all their merits and sins have been annihilated." (451)

452. सर्वौ द्विविधावपि धर्मौ अध्यक्षयितुं शीलमस्य इति सर्वदर्शी।

[3] "सुप्यजातौ णिनिस्ताच्छील्ये" इति णिनिः॥ (452)

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451. निवृत्तिधर्म-निष्ठानां गतिः यः स सतां गतिः।

452. धर्माधर्मौ च तौ सर्वौ अध्यक्षयितुम् आदरात्।
सर्वदा शीलम् अस्येति सर्वदर्शी ततः स्मृतः॥

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[1] उणा. पा. 4.166 [2] वि. पु. 2.8.99 [3] अष्टा. 3.2.78

452. **Sarva-darsee**—The All-seer.

It is His nature to preside over and witness the practice of the two kinds of Dharma (namely Pravritti-dharma and Nivritti-dharma).

"When habit is to be expressed, the affix 'nini' comes after a verb, provided the word, with a case-affix in composition with it, does not mean a genus." (452)

453. तत्र निवृत्तिधर्माचार्यो नरनारायणादिः। परमवैराग्य-ख्यापनाय विषयेभ्यः प्रत्याहृतमनाः—निवृत्तात्मा।

तद्ध्याने— [4] "अन्तर्निविष्टभावं च",
मन्त्रे च — "आत्मध्यान-परायणाय" इति,
"हृत्पद्मार्पित-मानसम्" इति च॥ (453)

453. **Nivrittatmaa**—He Whose mind is turned away (from worldly desires).

The forms of Bhagavan as Nara, Narayana etc. are for instructing the world in the Nivritti-dharma, one of the two dharmas. To indicate His profound non-attachment to material objects of pleasure, He has His mind withdrawn from them.

About His meditation it is said: "He Who has His thoughts concentrated within Himself."

"Unto Him Who is ever engaged in the meditation of His own soul."

"Him with His mind fixed on the lotus-heart." (453)

नि.—453. निवृत्ति-धर्माचार्यत्वात् विषयेभ्यो निवृत्तिमत्।
मनो यस्य निवृत्तात्मा नरनारायणात्मकः॥

454(828). तथा सर्वात्मना आत्मानं जानातीति सर्वज्ञः ।

[1] "युञ्जानं च स्वमात्मानं परस्मिन् अव्यये पदे" इति । (454)

454 (828). **Sarvajnah**—The Omniscient.

Bhagavan is Sarvajna, since He knows His Self in all its aspects.

"Him Who unites His soul with the indestructible and Supreme Abode." (454)

455. ज्ञायते अस्मिन् सर्वः परो वैष्णवो धर्मः इति ज्ञानमुत्तमम् ।

[2] "पठन्तम् अनिशं शास्त्रं पंचरात्र-पुरस्सरम् ।" इति ।। (455)

455. **Jnaanam uttamam**—The greatest knowledge.

The great Vaishnava Dharma in all its entirety can be learnt from Him.

"Him Who propounds all the Sastras including the Pancha-Ratra." (455)

सुव्रत: सुमुख: सूक्ष्म: सुघोषः सुखदः सुहृत् ।
मनोहरो जितक्रोधो वीरबाहुर्विदारण: ।। ४९ ।।

456(428). [3] "न मे पार्थ! अस्ति कर्तव्यम्" इति न्यायेन केवल-परार्थत्वात्, शोभनं व्रतम् अस्य इति सुव्रतः ।

[4] "एकपादेन तिष्ठन्तम् आहरन्तं च मारुतम् ।
पक्षमासोपवासांश्च दिशन्तम् अनुचिन्तयेत् ।।" इति ।।
(456)

नि.—454. सर्वात्मना स्वमात्मानं यश्च जानाति केवलम् ।
सर्वज्ञ: स तु विज्ञेय: सप्तार्णो ज्ञानदो मनुः ।।
455. परश्च वैष्णवो धर्मः सर्वोऽस्मिन् ज्ञायते यतः ।
सर्वेषां श्रेयसां मूलं तत् ज्ञानं ज्ञेयम् उत्तमम् ।।
456. भक्तार्थं व्रतवान् योऽसौ सुव्रतः स प्रकीर्तित: ।

1 2 3 गीता 3.22 4 5

Suvratah Sumukhah Sookshmah
Sughoshah Sukhadah Suhrit I
Mano-haro Jita-krodho
Veera-bahuh Vidaaranah II (49)

456 (428). **Suvratah**—He of good vows.

"O Arjuna! (Son of Partha)! There is nothing that I have to do for self-advancement."

On this principle all the acts of Bhagavan are for the good of others and therefore all His observances are always auspicious—Suvrata.

"A person should meditate upon Him as standing on one leg, living on air and teaching the fornightly and monthly fasts (by observing them)." (456)

457. जपादौ अविकृत-प्रसन्न-मनोहर-मुखत्वात् सुमुखः ।

[5] "ओंकार लक्षणं मन्त्रं जपन् आन्तरलक्षितम्" इति ।

"कृष्णाय कमलदल-अमल-नेत्राय" इति तन्मन्त्रवर्णः ।। (457)

457. **Sumukhah**—He with a charming face.

He has a face which is unchanging, pleasing and delightful even while reciting the Mantra and other things. So He is Sumukha.

"He is chanting the Mantra 'Omkara' by name which has been realised by Him within Himself."

The Mantra about Him says : "To Sri Krishna, Who has a face with eyes pure and spotless like the lotus-petal." (457)

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457. ध्यातृणां सुप्रसन्नं यत् मुखं स सुमुख: स्मृतः ।

458. निरुपाधिक-समाधि-साक्षात्कृत-सुसूक्ष्म-स्वरूपत्वात् सूक्ष्मः ।

[1] "सूचेः स्मन्" इति 'स्मन्' प्रत्ययः ।

[2] "सर्वे ब्रह्मपरायणाः" इति ।। (458)

458. **Sookshmah**—The Subtle.

He is **Sookshma** because of His essential nature which is extremely subtle and can be realised by deep and unsullied meditation.

"All were engaged in the meditation on Brahman."

"The suffix 'sman' comes after the root 'sooch' (to pierce). (sooch + sma = sookshma). (458)

459. औपनिषदः स्वाध्याय-घोषः अस्य इति सुघोषः ।। (459)

459. **Sughoshah**—He Who has the delightful voice (of the Vedas in praise of Him).

He is proclaimed by the Vedic voice of the Upanishads. (459)

460. एवं सदाचार-समाधि-अनुष्ठापनेन तन्निष्ठेभ्यः फलं परमसुखं ददाति इति सुखदः ।। (460)

नि.—458. सूक्ष्मो दुस्साध-योगैक-लक्ष्य-सूक्ष्म-स्वरूपतः ।
असुरेषु अथवा गूढाभिप्रायः सूक्ष्म उच्यते ।।

459. स्वाध्याय-घोषो यस्यास्ति सुघोषः स तु कीर्तितः ।

460. समाध्यनुष्ठापनेन तदनुष्ठान-शालिनाम् ।
सुखं बहु ददातीति सुखदः परिकीर्तितः ।।

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[1] उणा. पा. 4 [2]

460. **Sukhadah**—The Bliss-giver.

He bestows the fruit in the form of Supreme Bliss (**Sukhada**) on those who practise good conduct and deep meditation by Himself observing them. (460)

461. कुतः इदं परोपकार-व्यसनित्वम्? यतः सुहृत् ।

अनुपकारिणि अपि 'किमस्य भविष्यति? किं करवाणि' इति शुभाशंसि-शोभन-हृदयत्वं सुहृत्त्वम् ।। (461)

461. **Suhrit**—The good-hearted.

Wherefore this diligence to help others ? Because He is **Suhrit**—a kind-hearted friend. Friendliness is that quality of a benevolent person who wishes the good even for those who have not helped him in any way, and who being apprehensive of any evil that may befall them, always thinks 'How shall I help them?'. (461)

462. एवं निसर्ग-सौहार्देन तेषां मनो हरतीति **मनोहरः** ।

[3] "हरतेः अनुद्यमने अच्" ।। (462)

462. **Manoharah**—He Who captivates the heart.

He captivates their heart by His innate benevolence.

नि.—461. किमस्मिन् करवाणि इति अपकारिण्यपि शोभनम् ।
यस्यास्ति हृदयं सोऽयं सुहृत् इत्यभिधीयते ।।

462. एवं निसर्ग-सौहार्दात् तेषां हृदय-हारकः ।
मनोहरः समाख्यातो हि अष्टार्णः शान्तिदायकः ।।

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[3] अष्टा. 3.2.9

"The affix 'ach' comes after the root 'hri' when it does not mean 'to raise up' and when the object is in composition with it." (462)

463. जिताश्च क्रोधादयः अनेन इति जितक्रोधः ।। (463)

463. **Jitā-krodhah**—He Who has overcome anger.

Anger and other such (bad) qualities have been conquered by Bhagavan. So He is **Jita-krodha,** (463)

अमृताहरणम्

अथवा अमृताहरणे

457. "आनन्दामृत-संपूर्ण-वदनेन इन्दुकान्तिना ।
कलशाकृतिरूपेण करस्थेन विराजितम् ।।" इति सुमुखः ।।
(457)

458. असुरेषु गूढाभिप्रायत्वात् सूक्ष्मः ।। (458)

459. सुरासुरादि-घुष्यमाण-मथनाद्भुतत्वात् सुघोषः ।। (459)

460. अमृतदानादिना सुरेभ्यः सुखं ददाति इति सुखदः ।। (460)

461. तत्र हेतुः सुहृत् ।। (461)

462. असुरव्यामोहनीय-रूपत्वात् मनोहरः । यथा
" त्रैलोक्य-विस्मयकरं कान्ताकृतिधरं स्मरेत्" इति ।। (462)

463. तेन विस्मय-विहस्त-चेतसाम् असुराणां सुरेषु क्रोधो जित इति जितक्रोधः ।। (463)

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463. रक्षसां देवविषये येन क्रोधो विनिर्जितः ।
स जितक्रोधः आख्यातः हि अष्टार्णः क्रोधनाशकः ।।

Note: The seven names from 457 to 463 have been interpreted as relating to the Nara-Narayana Incarnation of Bhagavan. Parasara Bhattar, the Commentator, gives another interpretation to the above names from 457 to 463 as referring to Bhagavan Who helped the gods in the churning of the Milk-ocean, which topic is continued by the next seven names (464 to 470) also.

Or in the context of the churning of the Milk-Ocean for obtaining the Nectar—

457. **Sumukhah**—He Who has a charming face.

"He Who shines with a face which is delightful like the moon and which is replete with the nectar of Bliss very much like the pot of nector held in the hand".

458. **Sookshmah**—The Subtle.

He is subtle because His thoughts are hidden from the Asuras.

459. **Sughoshah**—He Who is the object of loud and delectable praise.

His act of churning was delectable and was praised loudly both by the gods and the Asuras.

460. **Sukhadah**—The Joy-giver.

He gives joy to the gods by distributing the nectar to them.

461. **Suhrit**—The friend.

And the reason for the same is His love for them.

462. **Manoharah**—The heart-ravishing.

He was **Manohara**, because His form bewitched the minds of the Asuras.

"He is to be meditated upon as having a charming form and as creating wonder in the three worlds."

463. **Jita-krodhah** – He Who conquered the anger.

On seeing His form the minds of the Asuras became confounded with confusion and thereby He overcame the anger of the Asuras against the gods. (463)

464. स्फुरत्कटक-केयूरमाला-मथनखेला-अहमहमिका-व्यतीहार-विक्रान्त-बाहवः सहस्रम् अस्येति वीरबाहुः ॥ (464)

464. **Veera-baahuh** – He of mighty arms.

He has a thousand arms which vie with one another in the wonderful act of churning—arms which are shining with effulgent bracelets, armlets and garlands. (464)

465. दिव्यहेतिभिः राहुमुखान् विदारितवान् इति विदारणः ।
"समग्रोग्र-भयविदारणाय" इति मन्त्रवर्णात् ॥ (465)

465. **Vidaaranah** – He Who cuts.

With His celestial weapons He cut off Rahu and others.

The Mantra about Him is : "He Who completely cuts off the formidable fear." (465)

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥ ४७ ॥

466. नष्टशिष्टानपि चारु-चतुर-स्मित-मधुरकटाक्ष-भ्रूविलासैः स्वापयति—परवशयतीति स्वापनः ।
"मद-विह्वल-नेत्रं च देवम् उद्भिन्न यौवनम्" इति ॥ (466)

नि.—464. विक्रान्ता बाहवो यस्य वीरबाहुस्तु स स्मृतः ।
465. आयुधैः दारुणैः दिव्यैः दारणाच्च विदारणः ।
466. कटाक्षभ्रूबिलासाद्यैः नष्टशिष्टान् जनानपि ।
योऽसौ सम्यङ् मोहयति स्वापनः परिकीर्तितः ॥

Svaapanah Svavaso Vyaapee
Naikaatma Naika-karma-krit I
Vatsaro Vatsalo Vatsee
Ratna-garbho Dhanesvarah II (50)

466. **Svaapanah**—He Who lulls them to sleep.

With His elegant and lovely smiles, sweet glances and the play of His eyebrows, Bhagavan fascinates and brings under His control those that stay behind when others have gone. He is **Svaapana.**

"He with eyes full of exuberant love and blooming youth". (466)

467. तेषु सुप्तेषु स्वकीयैः सह स्वैरविहारात् स्ववशः ।
"सर्वेश्वराय" इति तन्मन्त्रे ॥ (467)

467. **Sva-vasah**—He Who is under His own control.

When others are asleep, He plays as he likes with those who are his own (i.e. gods).

In His Mantra it is said : "Unto the Lord of all". (467)

468. सुरासुर-मन्दर-वासुकि-प्रभृतिषु शक्त्या आप्यायनाय व्यापनात् व्यापी ॥ (468)

468. **Vyaapee** – The Pervader.

In order to rejuvenate the gods, the Asuras, the Mandara mountain, Vasuki and others at the time of churning He pervades them with His own power. So He is Vyaapee. (468)

नि.—467. स्वकीयैः सह सुप्तेषु तेषु स्वैरविहारवान् ।
भवति स्ववशः सोऽन्यान् आधीनत्वप्रदो मनुः ॥
468. देवरक्षो-मन्दरेषु वासुकि-प्रभृतिष्वपि ।
आप्यायनाय शक्त्या च व्यापी स्यात् व्यापनादसौ ॥

469. तदातनैः ब्राह्म-कौर्म-मोहिनी-मुखैः रूपैः नैकात्मा । (469)

469. **Naikaatmaa**—He with diverse forms.

He is **Naikaatmaa**, because He had assumed many forms at the time of churning, one as Vishnu (to help the gods to churn), another as the Tortoise (to support the Mandara Mountain) and yet another as Mohini (to distribute the nectar). (469)

470. मथन-धारण-वैरिविदारण-सुधादानाद्यनेक-कर्मा नैककर्म-कृत् ॥ (470)

470. **Naika-karma-krit**—He of diverse acts.

He did many acts like churning the ocean, supporting the mountain, overcoming the enemies, distributing the nectar and others. Thus He is **Naika-karma-krit**. (470)

471. अथ धर्मात्मा । पुरुषार्थ-व्यवस्थापनाय सर्वान्तः वसतीति वत्सरः । [1] "वसेश्च" इति 'सरन्' प्रत्ययः ।

"सर्वान्तश्चारिणे धर्मात्मने" इति हि तन्मन्त्रवर्णः ॥ (471)

The Embodiment of Dharma

471. **Vatsarah**—He Who lives within (all beings).

Next Bhagavan is described as Dharmatma—the embodiment of Dharma. For bestowing fruits in a just way for the acts of all, He resides in all beings.

नि.—469. तदातनैः ब्राह्मकौर्म मोहिन्याद्यवतारकैः ।
नैकात्मा इति श्रुतः सम्यक् मुन्यर्णो मनुरूपदः ॥

470. समुद्रमथनेऽनेककर्मकृत् नैककर्मकृत् ।

[1] उणादि पा. 3.71

"The affix 'chara' comes after the root 'vas' (to dwell). (vas + chara = vatsara).

The words in His Mantra are: "Unto Him Who is the embodiment of Dharma and Who lives in all beings." (471)

472. तत्र हेतुः वत्सलः—वत्सान् स्वोत्सुकान् कामयते इति ।

[1] "वत्सांसाभ्यांकामबले" इति 'लच्' प्रत्ययः । स हि चिरं परिचीयमानेष्वपि शरणागतेषु कस्यापि हेतोः सद्यः प्रसूतेष्विव वत्सेषु सहुंकाराः सपयः-संस्नव-स्तन-वेदनाः किंकर्तव्यताकुला धेनव इव संभ्राम्यति इति रावणेऽपि प्रसिद्धम् ।

[2] "विदितः स हि धर्मज्ञः शरणागतवत्सलः" इति । तच्छील भगवदुपकरणत्वात् हि प्रसिद्धस्यापि धर्मस्य ताच्छील्यम् ॥ (472)

472. **Vatsalah**—The Affectionate.

The cause for that quality is described by the name **Vatsala**. He is affectionate towards H's children who are attached to Him. He has great love and affection for those who have sought refuge in Him. Even though they have been with Him for a long time, He is eager to do something for their good for some inexplicable reason. This can be compared to the young mother cows' love for their new-born calves which (cows), not knowing what to do simply bellow and suffer from the burden of the udder full of milk which is trickling down. That Bhagavan has such a quality is well-known from the attitude of Sri Rama towards Ravana. This is known from the words of Sita :

नि.—471. पुरुषार्थस्थापनाय सर्वान्तर्वसनाच्च यः ।
धर्मात्मा वत्सरः स स्यात् मुन्यर्णोऽभीष्टदो मनुः ॥

472. सर्वस्यान्तर्निवसने तस्य हेतुरथोच्यते ।
वत्से यतो धेनुरिव वत्सलः शरणागते ॥

[1] अष्टा. 5.2.98 [2] राम. सु. 20 20

"It is well-known that Rama knows this great virtue, and that He is very affectionate towards those who have sought refuge in Him".

Since Bhagavan has taken this quality as an instrument in the protection of His devotees, that quality too has attained a reputation and popularity.

"The affix 'lach' comes after the words 'vatsa' and 'amsa' in the sense of love and strength respectively." (472)

473. एवं नित्यपोष्य-आत्मवर्ग-भूयस्त्वात् वत्सी ।

¹ "अत इनिठनौ" इति भूमनित्ययोगयोः इति ॥ (473)

473. **Vatsee**—He Who is possessed of such loving children.

There are innumerable hosts of souls who are to be ever tended by Him.

"The affixes 'ini' and 'tan' come in the sense of 'matup' (being in possession of) after nominal stems ending in short 'a'; and in the alternative 'matup' also comes.

Here the affix 'ini' has come in the sense of constant connection with objects which are in great numbers. (473)

474. तेषु धनायद्भ्यः प्रदेय-धनाधिक्यात् रत्नगर्भः । यथा—

नि.—473. नित्यपोष्य-आत्मवर्गाख्य-वत्सभूयस्त्वतः सदा ।
वत्सी स्याद्धि विशेषेण षडर्णो गौप्रदो मनुः ॥

¹ अष्टा. 5.2.115

¹ "कामार्थौ उद्वहन्तं च शंखचक्रच्छलेन तु" इति ॥ (474)

474. **Ratna-garbhah**—He Who is in possession of abundant wealth.

Amongst His devotees there are some who are after wealth, and Bhagavan has immense wealth to be given to them.

"Under the guise of the Conch and the Discus, He bears Artha and Kama (wealth and desire)". (474)

475. तत्तदिष्ट-धनदाने आशुकारित्वात् धनेश्वरः ।

¹ "आशुकर्मणि ह्यश्नोतेः 'वरट्'" ॥ (475)

475. **Dhanesvarah**—The quick giver of wealth.

He is quick in bestowing on His devotees whatever wealth they desire.

"The affix 'varat' comes after the root 'as' (to pervade) when the word formed from it refers to 'having the power of granting success soon'. By the letter 'cha' the penultimate letter 'a' in 'as' is replaced by 'ee'. (475)

धर्मगुप् धर्मकृत् धर्मी सदक्षरम् असत् क्षरम् ।
अविज्ञाता सहस्रांशुः विधाता कृतलक्षणः ॥ ५१ ॥

476. दत्तावपि अर्थकामौ दुर्विषयात् निवर्त्य ताभ्यां हितधर्म-रक्षणात् धर्मगुप् ।

474. धनायद्भ्यो यथाकामं प्रदेय-धनवत्त्वतः ।
रत्नगर्भः समाख्यातः हि अष्टवर्णो धनदो मनुः ॥

475. तत्तदिष्ट-द्रव्यदाने शीघ्रकारी धनेश्वरः ॥

¹ उणादि पा. 5.57

"साधुमार्गे स्थितानां च संयच्छन्तं धिया च तौ" इति ।। (476)

Dharmagup Dharma-krit Dharmee
Sad-aksharam Asat-ksharam I
Avijnaata Sahasraamsuh
Vidhaataa Krita-lakshanah II (51)

476. **Dharma-gup**—The Protector of Dharma (Virtue).

He confers Artha and Kama ; but He sees they are not misused and He protects Dharma through them.

"He confers Artha and Kama on those who wisely follow the path of Dharma (Virtue) with discretion." (476)

477. एवं सर्वान् धार्मिकयन् अकारणात् अनुग्रह हेतुं धर्मं करोति इति धर्मकृत् ।।

"धर्मं सामान्यम् अमलमनादिनिधनं विभुम् ।
दुर्लभं यत् प्रबुद्धानां तत्प्रसादधिया विना ।।" इति । (477)

477. **Dharma-krit**—He Who practises Dharma (Virtue).

Thus He makes all become addicted to Dharma and without any ulterior motive practises Dharma which is for their good.

"Ordinary flawless Dharma, which is without beginning or end all pervasive, cannot be attained without His Grace even by those who have great knowledge". (477)

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476. कामं दत्वाऽप्यर्थकामौ निवर्त्य विषयान्तरात् ।
ताभ्यां हितस्य धर्मस्य रक्षणात् धर्मगुप् स्मृतः ।।

477. सर्वं जनं धार्मिकयन् लीलानुग्रहलक्षणम् ।
धर्मं करोति यस्माद्धि तस्मात् धर्मकृत् उच्यते ।।

478. प्रसिद्धोऽपि धर्मः अस्य सर्वसाधारणम् उपकरणम् इति धर्मी ।। (478)

478. **Dharmee**—He Who has Dharma (as an instrument).

He is **Dharmee,** because He has the well-known Dharma as a common means for all His acts.

479. उक्तधर्मप्रशस्तत्वात् सत् ।

[1] "प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ! युज्यते" इति ।

तस्य च प्राशस्त्यं साध्यस्य भगवतः सत्वात् । तस्य च सत्वं निरुपाधिकात् सद्भावात् साद्गुण्याच्च ।

[2] "सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते" इति ।। (479)

479. **Sat**—He Who is commendable.

Bhagavan is **Sat,** because the Dharma mentioned above is itself commendable.

"Likewise the word 'Sat', O Arjuna! is employed with reference to a commendable action."

The commendable nature of Dharma is due to the fact that Bhagavan Who is to be attained by it is Himself highly commendable. His praise-worthiness is due to His eternal existence

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नि.—478. साधारणोपकरणं धर्मो यस्यास्ति केवलम् ।
स वै धर्मीति विज्ञेयः षडर्णो धर्मदो मनुः ।।

479. निरुपाधिकसद्भावात् नित्यसाद्गुण्ययोगतः ।
सच्छब्देन उच्यते विष्णुः वेदवेदान्तपारगैः ।।

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[1] गीता 17.26 [2] गीता 17.26

and auspiciousness which are unconditioned. The word 'Sat' is used in the sense of 'existence' and 'auspiciousness' (479)

480. एवं नित्य-निरुपाधिक - सद्भाव-साद्गुण्याभ्यां सत् । अक्षरम् अस्य च विशेषणम् । क्षरं हि क्वचित् देशे काले वा व्याहन्यते । ताद्रूप्यं यथा—

[1] "अपक्षयविनाशाभ्यां परिणामर्धि-जन्मभिः ।
वर्जितः शक्यते वक्तुं यः सदाऽस्तीति केवलम्"।। इति ।। (480)

एतदेव हि श्रूयते— [2] "सदेव सोम्य! इदमग्र आसीत्" इति।।

480. **Sad-aksharam**—He Who is ever existent without decrease or destruction.

He is Sad-akshara because His existence and goodness are eternal and unconditioned. Here the word 'Akshara' is an adjective that qualifies the noun 'Sat'. 'Ksharam' is that which comes to an end in some place or at some time. The true nature of Bhagavan as Sad-akshara is described as follows :

"He is free from decrease, destruction, modification, growth and birth. He can only be spoken of as that which always is."

The same is declared by the Sruti also : "Existence alone, my dear child, this was in the beginning, one only without a second." (480)

481. अप्रशस्त-पाप-प्रपन्नेषु असत् क्षरं च असतां नित्यनिरवधिक भवदुरित प्रदत्वात् । आम्नातं हीदं द्वयम्—

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480. अपक्षयविनाशादि-वर्जितो अक्षर उच्यते ।
ततोऽक्षरसत् इति एवमेकनाम च शस्यते ।।

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[1] वि. पु. 1.2.11 [2] छा. 6.2.1

[1] "एष एव साधु कर्म कारयति तं यमेभ्यो
लोकेभ्यः उन्निनीषति, एष एवासाधु
कर्म कारयति तं यमधो निनीषति"

[2] "असच्च सच्चैव च यद्विश्वं सदसतः परम्" इति ।। (481-482)

481, 482. **Asat Ksharam**—The Giver of the worldly misery.

In regard to those who are not commendable and are addicted to sins, Bhagavan gives them the great misery of endless Samsara (Birth and death).

These two are spoken of in the Sruti also :

"Bhagavan Himself makes that person do virtuous acts whom He wants to raise from these worlds. And He makes that another do sinful acts whom He wants to hurl into the lower worlds."

"This world comprises the good and the bad. Bhagavan is above both of them—the Asat and the sat." (481, 482)

483. तत्र साधुषु अपराधान् अनन्तानपि दृष्ट्वा न दण्डयति, क्षमते च इति नैतावदेव, किन्तु तेषाम् अविज्ञाता—

[3] "उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते" इतिवत् ।
प्रपन्नापराध-अपरिगणनं तु गुण एव । अतो हि तातपादाः—

[4] "सर्वज्ञताम् एवम् उपालभामहे
त्वं हि अज्ञ एव आश्रितदोषजोषणः" इति ।

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481. असतां यः सदाऽनन्तभवाख्याघप्रदानतः ।
असत् इत्युच्यते सद्भिः ।।

482. तादृक्क्षरम् असत्क्षरम् ।।

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[1] कौषीत. 3.9 [2] [3] राम. अ. 1.10 [4] श्री कूरेशः

ये पुनः ज्ञप्तिमात्रत्वात् सर्वज्ञस्य सर्वथा अज्ञत्वपरं व्याचक्षते, ते श्रुत्याचार्यसेवा-औचित्यन्यायबधिराः शोच्याः, न निरसनार्हाः ॥ (483)

483. **Avijnaataa—**The Non-cognizant.

Even though He sees the innumerable sins committed by the pious devotees, He not only does not punish them, but also forgives them. Not only this much, He is even oblivious of their sins. So is it stated about Sri Rama :

"Though harsh words are used against Him, Rama does not retaliate."

Not taking into account the faults committed by those who have taken refuge in Bhagavan is certainly a quality that is commendable. Therefore my revered father (Sri Vatsanka Misra, Koorattalvan) has said :

"Thus we speak in reproof of Thy omni-science. and say Thou art ignorant. Thou dost dote on the faults of Thy devotees."

There are some who hold the view with reference to the Brahman, which is all-knowing, that It is pure consciousness and so not possessed of knowledge. They are really deaf to the words of the Vedas, the conclusions of the Acharyas and even to logical propriety. Those poor people are only to be pitied and are not worthy of refutation or criticism. (483)

484. अथ च सर्वज्ञः **सहस्रांशुः** सहस्रम्—अपरिमिताः, अंशवो ज्ञानानि अस्य इति ।

नि.—483. प्रपन्नकृतपापानां किंचिदप्यविचारणात् ।
अविज्ञाता इति कथितः बुधैः तद्गुणपारगैः ॥

ननु आश्रितापराध-व्यतिरिक्त-सर्वज्ञ इति विप्रतिषिद्धम्; न, तदपराधेषु अतात्पर्येण उपेक्षा हि अज्ञानं विवक्षिता । उपेक्षते हि तेषां दोषम्—

[1] "दोषो यद्यपि तस्य स्यात्" इति ।

[2] "अपि चेत्सुदुराचारो भजते मामनन्यभाक्" इति ॥ (484)

484. **Sahasra-amsuh—**He Who has a thousand rays (of knowledge).

On the other hand He is omni-scient. **Sahasra-amsuh—** 'Sahasram' means countless and 'Amsu' means varieties of knowledge; So Bhagavan has infinite knowledge.

An objection may be raised : Is it not a contradiction to say that He is all-knowing and that He does not know the faults of His devotees? 'No' we say. Ignorance of the faults of His devotees means only that He ignores tham as being insignificant. He pays no attention to their faults. Vide :

"Though there may be faults in Him (Vibhishana)" (I offer him protection; and great men will not find fault with me).

"Even a man of wicked deeds is a good man provided he worships Me without expecting any other benefit. (He must be honoured; because his knowledge is sound.)" (484)

485. न च एवं पापफल-नियत-तन्नियामक-यम-तद्यातनादयो भगवत्क्षमायामपि कृतापराधं बाधेरन्, तेषामपि तदधीनत्वात् इत्यभिप्रेत्याह — **विधाता** । आह हि यम एव—

[3] "अहम् अमरवरार्चितेन धात्रा
यम इति लोकहिताहिते नियुक्तः" इत्यादि ।

नि.—484. अंशवो बुद्धयः प्रोक्ताः सहस्रं सन्ति यस्य ते ।
सहस्रांशुः इति ख्यातः हि अष्टार्णो धीप्रदो मनुः ॥

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[1] राम. यु. 28.3 [2] गीता. 9.30 [3] वि. पु. 3,7.15

अत्र ब्राह्म-वैष्णव-वामन-नारसिंह-लैंग - वैष्णवधर्म - श्रीविष्णुतत्त्व-भागवत-प्रभृतिषु यम किंकर-संवाद: सर्वो द्रष्टव्य: ॥ (485)

485. **Vidhaataa—The Controller.**

It cannot be said that even though Bhagavan forgives the sinning devotee, the latter will have to experience the punishment and tortures meted out to him by Yama whose duty is to punish the sinners. For Yama also is under the control of Bhagavan (and he cannot do anything against His will. The name **Vidhaataa** (the Supreme Controller) signifies this.

Yama himself says (in Vishnu Purana) :

"The Supreme Lord Who is worshipped by Indra and other gods knows that I am impartial and so He has ordained me to do good or bad to people in the world according to their deserts."

It this connection the entire dialogue between Yama and his servants may be studied as described in the several Puranas—Brahma, Vaishnava, Vamana, Narasimha, Lainga, Vaishnava-dharma, Sri Vishnu Tattva and Bhagavata. (485)

486. यदि एष दोषसह:, किं तर्हि हेयात् वर्गात् उपादेयस्य व्यावर्तकम्? तत्राह—कृतलक्षण: । कृतं हि तेन लक्षणम् उपादेयानाम्—

[1] "मित्रभावेन संप्राप्तम्"

[2] "सम्यग्व्यवसितो हि स:" इति

नि.—485. तादधीन्यात् यमादीनां विधाता इत्युच्यते बुधै: ।

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[1] राम. यु. 18.3 [2] गीता. 9.30

स्वाभिमुख्यमात्रम् । श्रीहरिवंशे—

[1] "चक्रांकिता: प्रवेष्टव्या: यावदागमनं मम ।
नामुद्रिता: प्रवेष्टव्या: यावदागमनं मम ॥"

श्रीविष्णुधर्मे—

[2] "भवतां भ्रमतामत्र विष्णुसंश्रयमुद्रया ।
विनाऽऽज्ञाभंगकृन्नैव भविष्यति नर: क्वचित् ॥"

श्रीविष्णुतत्त्वे—

[3] "चक्रादिधारणं पुंसां परसंबन्धवेदनम् ।
पतिव्रतानिमित्तं हि वलयादि विभूषणम् ॥"

इत्येवं वा वैष्णवलक्षणम्; अन्यत् हेयलक्षणम् ।
अतो न वैषम्यनैर्घृण्यादि-दोषप्रसक्ति: ॥ (485)

486. **Krita-lakshanah**—He Who has prescribed the distinguishing characteristics (for the pious).

If Bhagavan Himself overlooks the faults of men, what is there that will distinguish the good from the bad by which He will accept the former and discard the latter? The reply is **Krita-lakshanah.** He has laid down the distinguishing characteristics of those who are to be favoured, viz. they are well disposed towards Him.

("Never shall I desert) him who has come to Me as a friend."

"For he is rightly resolved". (when he seeks me with great devotion).

नि.—486. कृतं हि लांछनं येन स्वोपादेयेषु जन्तुषु ।
परमात्मा हृषीकेश: स तु स्यात् कृतलक्षण: ॥

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[1] हरिवंश. 27.24 [2] वि. ध. [3] वि. त.

Vide in Hari-vamsa :

"They who bear the mark of the discus on their bodies may be admitted to my vicinity and they that do not have the mark should not be admitted near me."

In Vishnu-dharma :

"While you are going about in the world, you will see that man alone violates my commands who does not bear mark of having sought refuge in Vishnu."

In Vishnu-tattva :

"The bearing of the mark of the discus and others on the body is indicative of his connection with Me even as the bracelet and other ornaments indicates the chastity of a woman (whose husband is alive)".

'This (bearing the mark of the discus) also may be the distinguishing mark of a devotee of Vishnu. Anything other than this will lead only to his abandonment and therefore there is no room for the charge of partiality or cruelty in Bhagavan. (486)

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृत् गुरुः ॥ ५२ ॥

487. एवं कृतलक्षणाः यम-तत्किंकराणाम् अप्रधृष्याः, यतः तद्रक्षकोऽयं **गभस्तिनेमिः**—भास्वर-सहस्रार-चक्रः । गभस्तिः दीप्यते ज्योतिर्मयं नेमिलक्षितं चक्रं यस्य इति । यथा—

[1] "वसति मनसि यस्य सोऽव्ययात्मा
पुरुषवरस्य न तस्य दृष्टिपाते ।
तव गतिः अथवा ममास्ति चक्र-
प्रतिहत-वीर्यबलस्य सोऽन्यलोक्यः ॥ " इति ॥ (487)

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[1] वि. पु. 3.7.35

Gabhasti-nemih Sattvasthah
Simho Bhoota-mahesvarah I
Aadi-devo Mahaa-devo Deveso
Deva-bhrit Guruh II (52)

487. **Gabhasti-nemih**—He with an effulgent Discus.

Those who bear these marks are unassailable to Yama and his servants. For their saviour is Bhagavan Who is armed with the effulgent Chakra having a thousand spokes.

"You should not even go near that place which is within the range of the glances of that devotee in whose heart the Supreme and Imperishable Lord Narayana resides. In fact I too cannot go there. because my valour and strength cannot stand before the Discus. Thet devotee belongs to an entirely different world." (This is the instruction of Yama to his servants.) (487)

488. किं च कर्मणो निमित्तस्य अभावाच्च यमाद्यप्रधृष्याः ।
कुतस्तदभावः ? यस्मात् एषः तेषां **सत्त्वस्थः** ॥

[1] " सुपि स्थः "

इति कः । हृदये स्थितः ।

[2] " हृदि यदि भगवान् अनादिरास्ते
हरिरपि चक्रगदाधरोऽव्ययात्मा ।
तदघम् अघविघात-कर्तृभिन्नं
भवति कथं सति चान्धकारम् अर्के ॥ "

नि.—487. ज्योतिर्विशिष्टं नेम्योपलक्षितं यस्य तूत्तमम् ।
चक्रं **गभस्तिनेमिः** स नवार्णः पापनाशकः ॥

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[1] अष्टा. 3.2.4 [2] वि. पु. 2.2.25

[1] "स्फटिकमणि-शिलामलः क्व विष्णुः।
मनसि नृणां क्व मत्सरादिदोषः ॥" इत्यादि ।

तथा श्रीविष्णुधर्मे—

[2] "किंकरा दण्डपाशौ वा न यमो न च यातनाः।
समर्थाः तस्य यस्यात्मा केशवालंबनः सदा ॥"

श्रीवामने प्रह्लादः—

[3] "तथाऽन्यदुक्तं नरसत्तमेन
इक्ष्वाकुणां भक्तियुतेन नूनम्।
ये विष्णुभक्ताः पुरुषाः पृथिव्यां
यमस्य ते निर्विषया भवन्ति ॥" इति ॥ (488)

488. **Sattva-sthah** – He is in their hearts.

Again they are impregnable to Yama and his followers since there is no Karma in them which alone is the cause of their sway over them, How is it they alone are devoid of Karma? The answer is because Bhagavan resides in their hearts—(Sattvasthah).

"When Lord Hari, Who is imperishable and eternal and Who wields the Discus and the Mace, abides in the heart of a person, how can sin exist there? Because the sin has been destroyed by Him. How can darkness co-exist with the sun?"

"When Vishnu Who is flawless like a spotless crystal gem is in the heart of a person, how can the defects like jealousy remain there?"

So says the Vishnu-dharma :

नि.—488. सत्त्वे हृदि स्थितत्वात् स सत्त्वस्थः समुदीरितः ॥

[1] वि. पु. 3.7.22 [2] वि. पु. 2.2.28 [3] वामन.

"When a man's mind has resorted to Krishna at all times, the servants of Yama, his staff or ropes and the tortures cannot come near him."

Prahlada says in the Vamana-purana :

"Truly yet another thing has been declared by Ikshvaku who is the foremost among men and who is endowed with Bhakti,—viz. that those people in the world who are devotees of Vishnu are not under the control of Yama; nor are they the denizens of his world."

"The affix 'ka' comes after the root 'sthaa' when it is in composition with a word ending in a case-affix as an Upapada.

(Hridi+sthah = Hridi-sthah). (Sattva + sthah = Sattva-sthah). (488)

489. यदिदम् अविदन्तो यमादयः तान् प्राकृतवत् धर्षयेयुः, तान् हिनस्तीति सिंहः। यथा—

[1] "प्रभवति संयमने ममापि विष्णुः" इति ।

अतश्च लैंगे मार्कण्डेयः—

[2] "वासुदेवपरं दृष्ट्वा वैष्णवं दग्धकिल्बिषम्।
देवा विभीताः संयान्ति प्रणिपत्य यथागतम् ॥

दृष्ट्वा यमोऽपि वै भक्तं वैष्णवं दग्धकिल्बिषम्।
उत्थाय प्राञ्जलिर्भूत्वा ननाम रविनन्दनः ॥

तस्मात् सपूजयेत् भक्त्या वैष्णवान् विष्णुवत् नरः।
स याति विष्णुसायुज्यं नात्र कार्या विचारणा ॥"

तत्रैव कौशिकोपाख्याने भगवद्गायकान्,

[1] वि. पु. 3.7.15 [2] लैंग. पु.

[1] "कौशिकादींस्तथा दृष्ट्वा ब्रह्मा लोकपितामहः ।
प्रत्युद्गम्य यथान्यायं स्वागतेनाभ्यपूजयत् ॥ "

इति उपक्रम्य प्रस्तुतं यथेष्टं द्रष्टव्यम् ।

श्रीविष्णुतत्त्वे नरकप्रस्तावे—

[2] "हरिपादप्रपन्नानां दूरीभूताः स्वभावतः ।
तेषां तु सर्वभूतानां हरिरेव पतिर्यतः ॥

वैष्णवेभ्योऽपि बिभ्यन्ति देवा नरकरक्षकाः ।
अवमानक्रिया तेषां संहरत्यखिलं जगत् ॥

कालेन एतावता तेषु नरकेषु हि कश्चन ।
न दृश्यते महावीर्यप्रभावात् परमेष्ठिनः ॥" इति ।

श्रीविष्णुधर्मे—

[3] "नरके पच्यमानस्तु यमेन परिभाषितः ।
किं त्वया नार्चितो देवः केशवः क्लेशनाशनः ॥" इत्यादि ॥

489. **Simhah**—He Who punishes.

Not realising the greatness of devotees, if Yama and others assail them thinking that they are ordinary human beings, Bhagavan punishes those assailants. So He is called '**Simhah**'.

Yama himself declares :

"Vishnu has the power to control me also."

Therefore Markandeya says in Lainga (Purana) :

"When the gods see a Vaishnava who is exclusively devoted to Vasudeva (Vishnu) and whose sins have been com-

नि.—489. हरिभक्तान् अविज्ञाय दण्डे प्रवणमानसान् ।
हिनस्ति च यमादीन् यः स सिंहः परिकीर्तितः ॥

[1] लैंगपु॰ [2] वि॰ त॰ [3] वि॰ ध॰

pletely burnt out, they are afraid (of doing any harm to him): they bow before him with respect and go away as they came.

Yama also, who is the son of the Sun-god, on seeing a devout Sri vaishnava bereft of all sins, would rise with respect and bow before him with folded hands.

Therefore a person should worship with devotion the Sri-vaishnavas as Vishnu Himself. The Vaishnava attains union with Vishnu. No doubt should be entertained about this."

Again in the same (Lainga Purana) in the episode of Kausika, the action of Brahma is described when he comes across some devotees of Vishnu who are singing His glories :

"Brahma the Pitaa-maha (that is the grandfather, the first creator) of the world, on seeing Kausika and other god-singers advanced towards them with respect, welcomed and worshipped them."

In that story which begins thus much can be found relevant to this topic to the heart's content.

In Vishnu-tattva beginning to speak of hell it is said :

"The servants of Yama automatically keep themselves away from those who have taken refuge at the feet of Bhagavan Hari, and for whom Hari is the only master and no one else.

Even the gods who are in charge of the Hell, are afraid to do any harm to the Vaishnavas, because any insult to them will bring about the destruction of the entire world.

Ever since the beginning of the world no devotee of Vishnu has ever been in the Hell. This is due to the great power of the valour of the Supreme being, Bhagavan."

Again in Vishnu Dharma :

"Yama, the Lord of Hell, saw a being that was experiencing great suffering there and asked him, 'Have you not worshipped Lord Kesava Who is the remover of all sorrows?' " And so on,

(489)

490. यथोक्ते समर्थः यस्मात् भूतमहेश्वरः। भूतेश्वराणां ब्रह्म-यमादीनामपि नियन्ता ॥ (490)

490. **Bhoota-mahesvarah**—The Supreme Lord of all beings.

Since Bhagavan is capable of accomplishing all this He is **Bhoota-mahesvara**. It is He that controls Brahma, Yama and others who are themselves lords of beings. (490)

491. तेषामपि कारणं तदभिभव-पटुप्रभावश्च आदिदेवः—आदिः द्योतमानश्च इति।

[1] "भीषाऽस्मात् वातः पवते" इत्यादि ॥ (491)

491. **Aadi-devah**—He Who is the first cause and is endowed with effulgence.

Bhagavan is the cause of all those gods also and is possessed of great splendour which subjugates them. So He is **Aadi-devah**. He is Adi—the cause, and deva—ever-shining.

"The wind blows out of fear from Him.". (491)

492. तैः क्रीडनकैः कन्दुकादिभिरिव क्रीडति इति महादेवः ॥ (492)

492. **Mahaa-devah**—The great Player.

नि.—490. भूतेश्वराणां स ब्रह्मयमादीनां नियन्त्रणात्।
कारणं जगतां यश्च स स्यात् भूतमहेश्वरः ॥

नि.—491. आदिदेवो हि भवति ब्रह्मादिभ्यो विशेषतः।

नि.—492. ब्रह्मादिभिः क्रीडति यो महादेवः स उच्यते ॥

[1] तै. आनं. 8.1

He is **Mahadeva** since He plays with those gods as play-things like balls etc. (492)

493. तेषां स्वामी च देवेशः ॥ (493)

493. **Devesah**—The Ruler of gods.

He is also the master of those gods. (493)

494. तेषां यथार्ह-विनियोगक्षमः तान् बिभर्ति इति देवभृत् ॥ (494)

494. **Deva-bhrit**—The Supporter of the gods.

Bhagavan is capable of assigning duties to the various gods according to their ability and thus protects them. (494)

495. तेषां वेदैः स्वस्वाधिकार-बोधनात् गुरुः।

[1] "यो वै वेदांश्च प्रहिणोति तस्मै",

[2] "हरि-गुरु-वशगोऽस्मि" इत्यादि ;

[3] "अग्निः सुवर्णस्य गुरुः" इत्यादि च,

* [4] "स पूर्वेषामपि गुरुः, कालेन अनवच्छेदात्" इति।
इदं गुरुत्वं हयशिरोपाख्याने प्रसिद्धम्।

नि.—493. ब्रह्मादीनां च देवेशो यथार्हविनियोजकः।

नि.—494. ब्रह्मशक्रयमादीनां भरणात् देवभृत् स्मृतः।

नि.—495. ब्रह्मेन्द्रवरुणादीनां गुरुः वेदोपदेशनात् ॥

*स सर्वेषाम्-पा.

[1] श्वे. 6.18 — [2] वि. पु. 3.7.15 [3] वि. पु. 5.1.44
[4] योग. सू. 1.1.7

[1] "जग्राह वेदान् अखिलान् रसातलगतान् हरिः ।
प्रादाच्चं ब्रह्मणे राजन्! ततः स्वां प्रकृतिं गतः ॥" इति ।

[2] "रसातलात् येन पुरा समाहृताः समस्तवेदाः"
इत्यादौ च ॥ (495)

495. **Guruh—The Preceptor.**

He is Guru, because He gives instruction to the gods in their respective spheres of duty through the Vedas.

"He Who teaches him (i.e. Brahma) the Vedas."

"I am under the control of my Guru, Bhagavan Hari"—(says Brahma.)

"Fire is 'guru' (the cause) of gold in purifying it from dirt. (Just like this Bhagavan is Guru of all since He enlightens them by dispelling their ignorance through the Vedas)."

"He is the teacher of even the ancients, for He is eternal and not limited by time."

This preceptorship of Bhagavan is very well-known in the story of Haya-siras (i. e. Hayagreeva):

"O King! Hari, as Haya-griva, (the Horse-faced God) rescued the Vedas from the Nether-worlds and taught them to Brahma. Then He re-assumed His own form."

This is known also from the texts like the following:

"In times of yore all the Vedas were brought back from the Rasa-tala." (4°5)

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ।
शरीरभूतभृत् भोक्ता कपीन्द्रो भूरिदक्षिणः ॥ ५३ ॥

496. एवं ब्रह्मादेः असुरापदुत्तारणात् उत्तरः ।

[1] [2] वि. ध. 43,36

[1] "एवं स्तुतः स भगवान् पुरुषः सर्वतोमुखः ।
जहौ निद्रामथ तदा देवकार्यार्थम् उद्यतः ॥"

इति च उत्तरः ॥ (496)

Uttaro Gopatir Goptaa
Jnaana-gamyah Puraa-tanah I
Sareera-bhoota-bhrit Bhoktaa
Kapeendro Bhoori-dakshinah II (53)

496. **Uttarah—The Rescuer.**

He is **Uttara**, because He rescued Brahma and others from the trouble of the Asuras. (496)

"Thus praised by the gods, Bhagavan, the multi-faced Lord gave up His sleep and became ready to do the work of gods."

497. अशेषच्छन्दोभाषावेषवाङ्निर्वाहकः **गोपतिः** ।

[2] "वाक्पतये" इति तन्मन्त्रवर्णे ॥ (497)

497. **Gopatih—The Master of all words.**

"He is the Master of all speech, both in the form of the Vedas and spoken languages.

So does the Hayagriva Mantra say: "Unto the Master of all speech." (497)

498. एवं सर्वविद्यापालनात् **गोप्ता** ।

[3] "सर्वविद्येश्वराय" इति तन्मन्त्रवर्णः ॥ (498)

नि.—496. आपदुत्तारणात् योऽसौ ब्रह्मादेः **उत्तरः** स्मृतः ।
497. छन्दोभाषावेदवाचां निर्वाहात् **गोपतिः** स्मृतः ॥

[1] भार. शा. 348.47 [2] मंत्र. [3] मंत्र.

498. **Goptaa—The Saviour.**

Thus He protects all kinds of learning as 'Goptaa'.

His Mantra reads: "To Him Who is the Lord of all learning". (498)

499. परविद्यावेद्यः समाधिगम्यः ज्ञानगम्यः.

[1] "पोरदुपधात्" इति यत्प्रत्ययः ।

[2] "वरवाजिमुखं ध्यायेत् अथ वागीश्वरं प्रभुम्" इति॥ (499)

499. **Jnaana-gamyah**—He Who is to be realised by knowledge.

"Meditation should be done on the Supreme Horse-faced Lord, Who is the Master of all speech."

"The affix 'yat' comes after a root which ends in a labial letter preceded by a short 'a'." (499)

500. नेदं विद्याप्रद्योतनम् अद्यैव, किं तु प्रतिकल्पम् इति **पुरातनः** ।

[3] "सायं चिरम्" इत्यादिना ट्युट्युलौ तुडागमश्च ॥ (500)

इति

श्रीहरितकुलतिलक - श्रीवत्सांकमिश्रसूनोः

श्रीरंगराज - दिव्याज्ञा-लब्ध - श्रीपराशरभट्ट - अपरनामधेयस्य

श्रीरंगनाथस्य कृतौ

श्रीविष्णुसहस्रनामविवरणे श्रीभगवद्गुणदर्पणे

पञ्चमं शतकम् समाप्तम् ॥

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498. पालनात् सर्वविद्यानां **गोप्ता** इति परिकीर्तितः ।

499. परया विद्यया वेद्यो **ज्ञानगम्यः** इति स्मृतः ॥

500. विद्याप्रद्योतनात् योऽसौ प्रतिकल्पं **पुरातनः** ।

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[1] अष्टा. 3.1.98 [2] [3] अष्टा॰ 4.3.23

500. **Puraatanah—The Ancient.**

This revelation of learning is done not only now, but in every Kalpa (aeon).

"After the words 'saayam' 'chiram' (after a long time) etc., and after indeclinables expressing time, there are the affixes 'tyu' and 'tyul'; and their augment is 'tut'." (500)

THUS ENDS

The commentary on the Fifth Hundred Names
in Sri Bhagavad-Guna-Darpana
explaining the Thousand Names of Vishnu
written by Sri Ranganatha

who is the shining star of Harita Race,
who is the son of Sri Vatsanka Misra and
on whom was conferred the name of Parasara Bhatta
by the divine command of Sri Rangaraja,

॥ षष्ठशतकप्रारंभः ॥

501. शरीरभूत तत्त्वजातं बिभर्ति इति शरीरभूतभृत् ।

[1] " तच्छिर: "

[2] " तस्य मूर्धा समभवत् द्यौः सनक्षत्रदेवता " इति आरभ्य,

[3] " एतत् हयशिर: कृत्वा नानामूर्तिभिरावृतम् " इत्यन्तम् ॥ (501)

SIXTH HUNDRED

501. **Sareera-bhoota-bhrit**—The Bearer of the Tattvas (i.e. Reals) as His body.

Bhagavan is **Sareera-bhoota-bhrit**, because He supports all the Tattvas (or Reals) which are (twenty-four in number)' all of which are His bodies.

"That is His head."

"His head was the Sky along with the stars and the deities." Beginning from this sloka the whole passage may be studied, the last sloka of which is as follows :

"Assuming the head of a horse and surrounded by diverse forms."

(501)

502(145). [4] " यत्तु तत्कथितं पूर्वं त्वया हयशिरो महत् ।
हव्यकव्यभुजो विष्णोः उदक्पूर्वे महोदधौ ॥ " इति भोक्ता ॥

(502)

नि.—501. देहभूतं जगत्तत्त्वं प्रकृत्यादिश्वरान्तकम् ।
शरीरभूतभृत् प्रोक्तो बिभर्तीति दशाक्षरः ॥

[1] यजुरारण्. 2 [2] भार. शा 348.49 [3] भार. शां.

502 (145). **Bhoktaa** -The Enjoyer.

"The great face of the horse that was described by you before pertains to Vishnu Who consumes the Havya and Kavya and Who is in the North-east Ocean."

He is **Bhoktaa**.

(Havya—An oblation or offering to the gods.

Kavya—An oblation of food to deceased ancestors). (502)

503. अथ एवं स्ववर्धित-वेदविहित-कर्मप्रवर्तकः पुरा रामः स्वविसदृश-लीला-मनुजावतारे स्वदासानां विसदृशतर-कपिरूपं प्रपन्नानां देवानाम् इन्द्रः कपीन्द्रः ।

[5] " सर्वलोकेश्वरः साक्षात् लोकानां हितकाम्यया ।
सर्वैः परिवृतो देवैः वानरत्वम् उपागतैः ॥" इति ॥ (503)

RAMAVATARA

503. **Kapeendrah**—The Lord of the monkeys.

Then in times of yore Bhagavan came as Rama to promote the performance of sacrificial acts laid down in the Vedas which were rescued and taught by Him before (as Hayagriva). When He incarnated Himself as Rama playfully assuming a human body which was entirely different from His own essential nature, He was the Indra for the gods who were his servitors and who had assumed the forms of monkeys which were different in a greater degree to their nature. So Bhagavan is called **Kapindra**.

नि.—503. हव्यं कव्यं च यो भुंक्ते स भोक्ता परिकीर्तितः ।
503. कपिरूपं प्रपन्नानां देवानामीश्वरत्वतः ।
कपीन्द्र इति विख्यातः सप्तार्णो मनुनायकः ॥

[4] भार. शा. 348.3 [5] राम. यु. 114.16

"Desirous of doing good to the people, The Lord of the Universe Himself came as Rama and He was surrounded and waited upon by gods who had taken the forms of monkeys." (503)

504. स एव जगदाचार्यकाय हयमेधादिभि: यजमान: भूरिदक्षिण: ।

[1] " अश्वमेधशतै: इष्ट्वा " इत्यादि ॥ (504)

504. **Bhoori-dakshinah**—The giver of liberal remunerations.

In order to instruct the world by example He himself as the master conducted many sacrifices such as Asvamedha and others in which gifts were liberally given. So He is **Bhoori-dakshinah.**

"After having performed hundreds of horse-sacrifices ... ... (Rama would return to the world of Para Brahman)." (504)

सोमपोऽमृतप: सोम: पुरुजित् पुरुसत्तम: ।
विनयो जय: सत्यसन्धो दाशार्ह: सात्त्वतां पति: ॥ ५४ ॥

505. तत्रैव सोमपीथी सोमप: ॥ (505)

Somapo Amritapah Somah
Purujit Puru-sattamah I
Vinayo Jayah Satya-sandho
Daasaarhah Saatvataam patih II (54)

505. **Somapah**—The drinker of the Soma (juice).

In those sacrifices, Sri Rama drank the juice of the Soma plant.

नि.—504. हयमेधादिभिर्यज्ञै: जगदाचार्यकाय वै ।
यजमान: स विज्ञेय: सर्वदा भूरिदक्षिण: ॥
505. हयमेधे सोमपीथी सोमप: परिकीर्तित: ।

[1] राम. बा. 1.14

(Soma—Name of a plant. the most important ingredient in ancient sacrificial offerings.) (505)

506. [1] "यत् किंचित् हूयते वह्नौ हविर्मन्त्रै: विधानत: ।
तत् सर्वममृतं कृत्वा विष्णवे संप्रयच्छति ।।" इति,

[2] "अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।" इति हवि:—परिणामरूपम् अमृतं स्वयमेव पिबति च इति अमृतप: ।

स्वानुष्ठान-अनुविधायिभ्य: स्वानुभवरूपम् अमृतं परमे व्योम्नि पाति इति वा अमृतप: ।

[3] "यत्र देवा अमृतम् आनशाना:
तृतीये धामान्यभ्यैरयन्त" इति,

[4] "अमृतस्य एष सेतु:"

[5] "यस्य छाया अमृतम्" इति ।। (506)

506. **Amritapah**—The drinker of Ambrosia.

"Whatever oblation is offered in sacrifices as prescribed in the Vedas along with the recitation of the Mantras, the god of fire transforms it into Ambrosia and gives it to Vishnu.".

"Indeed I am the enjoyer in all sacrifices and also the master (who bestows the fruits thereof)."

Bhagavan is **Amrita-pah** since He drinks the Nectar into which shape the sacrificial offering has been transformed.

506. परिणामोऽस्य हविषां पीयूषमिति कथ्यते ।
तत्पानात् स्यात् अमृतप: परमे व्योम्नि वा स्थित: ।
मुक्तेभ्यो य: स्वानुभवं पाति इति अमृतप: स्मृत: ।।

[1] [2] गीता 9.24 [3] तै. ना. 6.15 [4] मु. 2.2.5.
[5] तै.यजु. 4.1

Or Amrita-pah can be interpreted as the Protector of Amrita. Bhagavan Himself is the Amrita and He protects it for the enjoyment in the Transcendental World for those who follow the path shown by Him in the discharge of daily duties. (Here the enjoyment of Bhagavan is taken as Nectar).

"In the third world where the devas drink the nectar and shine."

"He is the bridge for the Amrita." (i.e. the procurer of nectar).

"Whose shadow is Ambrosia." (506)

507. स्वस्मै स्वानुभवितृभ्यश्च अमृतायमानः सोमः । सोमशब्दो हि अमृतवाची ।

[1] "तृतीयस्यामितो दिवि सोम आसीत्" ।

[2] "स खलु अमृतोपमः"

[3] "महता तपसा राम! महता चापि कर्मणा ।
राज्ञा दशरथेनासि लब्धोऽमृतमिव अमरैः ॥" इति,

[4] "अमृतस्येव नातृप्यन् प्रेक्षमाणा जनार्दनम्" इति,

[5] "शान्तिसमृद्धम् अमृतम्" इति च ॥ (507)

507. **Somah**—The Nectar.

"He is Soma, because He is sweet like nectar not only to Himself, but also to those who enjoy Him. The word 'soma' signifies nectar.

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507. सोमः सुत्रायमानत्वात् मुक्तानां परिकीर्तितः ।

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[1] यजुरष्टक 3.1 [2] [3] राम. आ. [4]
[5] तै. शी. 6

"In the Heavens, the third world from this Earth, there was soma (nectar)."

"He is indeed like Ambrosia."

"Rama! By great austerities and by highly virtuous acts, Thou hast been obtained by King Dasaratha like the nectar by the gods."

"Those who saw Janardana did not become satiate on seeing Him like those who taste the nectar."

"(Brahman is) replete with tranquility and immortal (Amrita)." (507).

508. [1] "सत्येन लोकान् जयति दीनान् दानेन राघवः ।
गुरून् शुश्रूषया वीरो धनुषा युधि शात्रवान् ॥"
इति बहूनां जयात् पुरुजित् ॥ (508)

508. **Puru-jit**—The Conqueror of many.

He is **Purujit** since He conquers all (as stated by Valmiki)

"Rama conquers people by truthfulness, the poor by gifts, the elders by service, and being a warrior He conquers His enemies with the bow." (508)

509. [2] "स्नेहो मे परमो राजन्! त्वयि नित्यं प्रतिष्ठितः ।
भक्तिश्च नियता वीर! भावो नान्यत्र गच्छति ॥"

[3] "यावत् रामकथा वीर!" इत्यादिवत् स्वगुणामृतसमुद्रपिपासिषु हनुमदादिषु महत्सु अस्तितम इति पुरुसत्तमः ॥ (509)

वि.—508. लोकान् गुरून् शत्रून् बहून् सत्येन दानतः ।
शुश्रूषया च धनुषा जितवान् पुरुजित् स्मृतः ॥

509. पुरुः महान् महत्सु अस्तितमः हनुमदादिषु ।
पुरुसत्तमः आख्यातो नवार्णः स्वस्तिदो मनुः ॥

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[1] राम. अ. 12.29 [2] राम. उ. 40.15 [3] रा. उ. 40.16

509. **Puru-sattamah**—He Who remains with the great.

Bhagavan is Puru-sattama, because He ever remains with great devotees like Hanuman and others who are always desirous of drinking the ocean of His nectar-like qualities. Vide :

"O King (Rama)! My love for Thee is very great and it is firmly planted in Thee. O Warrior! My devotion to Thee is even more steady. I cannot think of going anywhere else (leaving this world where Thou hast enslaved me)." (Hanuman)

"O Warrior! As long as the story of Rama stands in this world". (509)

510. मारीचादयोऽपि वीर्यादिना अस्मात् विनीयन्ते दम्यन्ते इति विनयः ॥ (510)

510. **Vinayah**—The Subduer.

Even Maricha and others are being subdued by Rama by His qualities such as valour etc. So He is **Vinaya**. (510)

511. आश्रितैः जीयते—विधेयीक्रियते इति जयः ।

यथा— [4] "आज्ञाप्योऽहं तपस्विनाम्",

[5] "ततो नारायणो विष्णुः नियुक्तः सुरसत्तमैः" इति ॥

(511)

511. **Jayah**—He Who is conquered.

He is conquered (i.e. made submissive) by those who have resorted to Him. Therefore He is **Jayah**. Vide :

"I am to be commanded by sages (i.e. I am at their disposal)."

"Then by the great gods Narayana was directed." (511)

नि.—510. कुंभकर्णमहाकाय-खर-मारीच-रावणाः ।
दम्यन्ते विक्रमैर्येन विनयः स उदाहृतः ॥
511. आश्रितै जीयते यस्मात् विधेयीक्रियते जयः ।

[4] रा. बा. 3.37 [5] रा. बा. 16.1

512. तेषु सत्या, सन्धा—प्रतिज्ञा, अस्य इति सत्यसन्धः । यथा-
[1] "अप्यहं जीवितं जह्यां त्वां वा सीते! सलक्ष्मणाम् ।
न तु प्रतिज्ञां संश्रुत्य ब्राह्मणेभ्यो विशेषतः ॥"

[2] "सत्यसन्धो जितेन्द्रियः" इति च ॥ (512)

512. **Satya-sandhah**—He Whose promises are true.

His promises to them are always true (i.e. carried out). So He is Satya-sandhah. (Satya = true, sandhaa = promise).

"O Sita! I would rather give up My life or even you as well as Lakshmana. But never will I break My promise, especially that which has been made to the Brahmins."

"He is ever true to His word and has His senses under control." (512)

513. दाशः—दानं, भक्तैः स्वस्मै स्वात्मनिवेदनरूपं, तेभ्यो वा स्वात्मसमर्पणरूपम् अर्हति इति दाशार्हः । [3] "अर्हः" इति अच् । एवं महार्ह (525) इत्यादि । कृष्णत्वे दशार्हाणाम् अपत्यत्वात् वा दाशार्हः ॥ (513)

513. **Daasaarhah**—He Who deserves the gifts.

'Daasa' is gift. He is **Dassaarha**, because He is fit to receive the gifts by the devotees of their own selves or fit for surrendering His own self to them.

नि.—512. सत्या प्रतिज्ञा यस्येति सत्यसन्धः स उच्यते ।
513. आत्मनो वाऽर्पणं भक्तैः तेभ्यो वा स्वात्मनोऽर्पणम् ।
दाशस्तमर्हतीत्येष दाशार्हः परिकीर्तितः ॥

[1] राम. आ. 10.19 [2] राम. बा. 1.39 [3] अष्टा 3.2.12

Or taken with reference to Bhagavan Sri Krishna, the name Daasaarha may be interpreted as the descendant of Daasaarhas (i.e. Yadava Clan).

The affix 'ach' comes after the verb 'arh' (to respect) when the object is in composition with it.

The word 'Maharha' (525) and others also come under this rule. (513)

514. परं ब्रह्म, सत्वं वा सत् । [1] "तदस्यास्ति" इति मतुप् । [2] संज्ञायाम्" इति मतुपो वकारः । [3] "तसौ मत्वर्थे" इति भसंज्ञा । सत्त्वान्—ब्रह्मवित्, सात्त्विको वा । तस्येदं कर्म शास्त्रं वा सात्वतम् । ततः [4] "तत् करोति तदाचष्टे" इति णिच् । [5] णाविष्ठवत् प्रातिपदिकस्य इति इष्ठवद्भावात् टिलोपः । ततः क्विपि सति, णिलोपे च कृते, सात्वतः—भागवताः । तेषां पतिः—सात्वतां पतिः ।

514, **Saatvataam Patih**—The Lord of the Saatvatas.

'Sat' is the Supreme Brahman or the quality of Sattva.

"The affix 'matup' comes after a word in the first case in construction in the sense of 'whose it is' or 'in whom it is.'

"The letter 'va' is substituted for 'ma' in 'matup' when the word so formed is a Noun."

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514. येषां सत् ते हि सत्त्वन्तः तेषां यत् सात्वतं तु तत् ।
तत् करोति तदाचष्टे सात्वत भागवतः स्मृतः ॥
यद्वा सातयति ह्येवं सुखयति आश्रितानिति ।
सातपदेनोच्यते सात्वन्तो भगवत्पराः ।
सात्वतां भगवद्भक्त जनानां पतिरीश्वरः ।
सात्वतां पतिः इत्युक्तः नवार्णः साधुरक्षकः ॥

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[1] अष्टा 5.2.94 [2] अष्टा 8.2.11 [3] अष्टा 1,4 19
[4] [5] अष्टा 6.4.155 वार्तिक.

"The word-form ending in 't' or in 's' is called 'bha' when an affix with the force of 'matup' (whose it is or in whom it is) follows."

'Sattvaan' is one who knows Brahman or one who is possessed of the quality of Sattva. 'Saatvata' signifies the act of the person or the Scripture that is followed by him. Saatvatas are the Bhagavatas. Their Lord is **Saatvataam Patih**. By this derivation the meaning of the following sloka is suggested :

[1] "निराशीः कर्मसंयुक्तान् सात्वतांश्चाप्यकल्पयम् ।
सात्वत-ज्ञानदृष्टोऽहं सात्वतः सात्वतीपते! ॥
इत्युक्तं ध्वनयति अनयैव व्युत्पत्त्या ।

यादव-धुरन्धरत्वात् वा सात्वतां पतिः ॥ (514)

'O the Chief of the Saatvatas ! I created the Saatvatas who perform their acts with a spirit of non-attachment to their fruits in a dedicated way. Since I am realised by those endowed with such knowledge. I am Myself a Saatvata."

Or the Yadavas are called Saatvatas, and being their Lord, Bhagavan is **Saatvataam patih.**

The affix 'nich' has been added to form the word 'saatvata' in the sense of 'he does' or 'says'.

"The last vowel with consonant, if any, that follows it, is elided when the affixes 'ishta', 'iman' and 'eeyas' follow. (514)

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः ।
अंभोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥ ५५ ॥

515. तान् भागवतान् आत्मनाशात् व्यावर्त्य स्वपरिचर्यया जीवयति इति जीवः ।

[2] "आनन्दमूर्तिः भगवान् हरिः त्रैलोक्यपूजितः ।
द्रष्टुं न सहते देवि! क्लिष्टान् स्वपरिचारकान् ।।" इति ।।
(515)

Jeevo Vinayitaa Saakshee
Mukundo Amita-vikramah I
Ambho-nidhih Anantaatmaa
Mahodadhi-sayo Antakah II (55)

515. **Jeevah**—He Who makes (them) live.

He gives life to the Bhagavatas by preventing them from commiting acts that will bring about their ruin and makes them lead a life of Bliss by doing service to Him. Vide :

"Bhagavan is the very embodiment of Beatitude and is worshipped by all the three worlds. O Devi ! He cannot bear to see His devotees suffer." (515)

516. तान् राजकुमारलालनेन रक्षति इति विनयिता ।

"नय गतौ रक्षणे च।।" (516)

516. **Vinayitaa**—The Saviour.

He is **Vinayitaa** because He protects them by treating them with love and affection as princes.

The word 'Vinayitaa' is derived from the root 'Nee' (to lead or protect) preceded by the preposition 'vi'. (516)

नि.—515. तान् आत्मनाशात् व्यावर्त्य सत्वान् यश्च स्वसेवया ।
उज्जीवयति जीवः सः भक्तक्लेशासहो मनुः ।।

516. भक्तान् नित्यराजपुत्रलालनन्यायतः सुखम् ।
रक्षति अतो विनयिता नयतेः रक्षणार्थतः ।।

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[1] पौ. सं. [2] मंत्र.

517. तदर्थं तद्वृत्तसाक्षात्कारात् साक्षी ।। (517)

517. **Saakshee**—The Observer.

In order to protect them He is always closely observing them. So He is called Saakshee. (517)

518. तैः ऐकान्त्य-गरिम्णा प्रार्थितः स्वयं मुक्तिभूमिं ददाति इति मुकुन्दः । पृषोदरादित्वात् साधुः ।। (518)

518. **Mukundah**—The Salvation-giver.

He bestows the World of Release on them when they pray to Him for it with supreme and single-minded devotion.

"From the two words 'muktim dadaati', the word 'Mukunda' has been irregularly formed under the 'prishodara' rule.

(Note : The elision and mutation and augment of letters to be seen in Prishodara and other words, though not found in treatises on Grammar, are valid to that extent andin the mode as taught by the usage of the sages.

[भवेत् वर्णागमात् हंसः सिंहो वर्णं विपर्ययात् ।
गूढोत्मा वर्णविकृतेः वर्णनाशात् पृषोदरः ।।]

(The word 'Hamsa' is formed by the augment of a letter (sa after han); 'Simha' from 'hims' by the transposition of the letter; 'goodhotmaa' by mutation of letters and Prishodara by the disappearance of letters). (518)

519(647) तेषां ध्यान-आराधन-अनुसन्धेय-तत्वनिकराधार-शक्ति-धारणात् अमितविक्रमः ।

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517. साक्षात्करोति यः साक्षी तद्वृत्तं रक्षणाय सः ।

518. तैः प्रार्थितः स्वयं मुक्तिं मुकुन्दः स्यात् ददाति यः ।।

श्रीपौष्करे— [5] "कालवैश्वानरः शायी नानाध्वासो निवासिनः ।
आधारशक्तिसंज्ञस्य हि अमूर्तस्य च वै विभोः ।।
अभिमानतनुर्भो वै नानाभेदैश्च वर्तते ।।" इति ।।
(519)

519, (647). **Amita-vikramah**—He of boundless valour.

He is endowed with supreme power to be the supporter of all Realities such as Prakriti and others, which (power) is the object of meditation, worship and contemplation of His devotees. So He is **Amita-vikrama**.

Vide in Paushkara :

"He is Time, Fire; He lies on various objects and lives in the Nether-worlds; He is without form and is all-pervasive. He is known by the name of Aadhaara-sakti (the power that is the supporter of all Realities). He assumes whatever form He likes and therefore is in divers forms." (519)

Kurma-Avatara (520 to 528):.

520. पातालाम्भसि अखिलजगदाधारपीठ-कमठात्मना निधीयते इति अम्भोनिधिः ।

[2] "अनन्तबलशक्तये भुवनभृते कच्छपात्मने" इति तन्मन्त्र वर्णात् ।। (520)

520. **Ambho-nidhih**—He Who has placed Himself under the waters.

लि.—519. तेषां ध्यानानुसन्धेय-तत्वसन्दोहधारिणीम् ।
तां शक्ति धृतवान् योऽसौ स्मृतो हि अमितविक्रमः ।।

520. आधारशक्ति-कमठः स्वरूपेण अर्णवांभसि ।
निधीयते स्वयं येन स हि अंभोनिधिः उच्यते ।।

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[3] जया. सं. [4] [5] अष्टा 3.2.15 *नाना स्वाध्वो—पा.

He has kept His form as a Tortoise in the waters of the Patalaloka as the base plank to support the entire Universe.

Here is the Mantra about Him in this form :

"Unto Him of unlimited power and strength Who supports the worlds in the form of a Tortoise." (520)

521. तदुपरि जगदाधार-स्तंभ-भोगीन्द्रस्य आत्मतया तिष्ठति इति अनन्तात्मा । श्रीजयायां—

[3] "आधारशक्तेरुपरि विमलं दीप्तविग्रहम् ।
ज्वालाशत-समाकीर्णं शंखचक्रगदाधरम् ।।
अनन्तेशं न्यसेत्" इति,

[1] "चक्रलांगलहस्तं च प्रणमन्तं परावरम्" इति च ।।
(521)

521. Anantaatmaa—The Inner Soul of Ananta.

On that Kurma He stands as the Inner Soul of Ananta, the serpent-king, who is the pillar that bears the Universe.

In Sri Jaya (Akhya Samhita) it is said :

"One must place in his meditation on the Aadhaara-sakti (the embodiment of all-supporting power), the Lord of Ananta Who is flawless, Who possesses an effulgent body, Who is surrounded by hundreds of flames and Who bears in His hands Sankha, Chakra and Gada."

"Him who has in his hands the discus and the plough-share and who bows before Him; when compared with Whom all other great gods are inferior." (521)

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521. कमठस्योपरि जगदाधारस्तंभभोगिनः ।
स्वरूपेण स्थितो योऽसौ अनन्तात्मा प्रकीर्तितः ।।

522. स एव अन्तकाले तस्मिन्नेव अनन्तभोगपर्यंके महोदधौ शेते इति महोदधिशयः ।

"अधिकरणे शेतेः" इत्यच् । एवं भूशयः (634) इत्यादि ।।

522. **Mahodadhi-sayah** –He Who is reclining in the vast ocean.

The same Lord, at the time of the final deluge, lies on the couchlike serpent-body of Ananta in that ocean.

"The affix 'ach' comes after the verb 'si' (to lie down) when in composition with a case-inflected word indicating location, in the Locative case."

'Bhoo-sayah' (634) and other such names also are formed under this rule. (522)

523. तदा सर्वस्य अन्तं करोति इति अन्तकः । "तत्करोति" इति णिच्, ण्वुल् ।

[1] "अन्ते पृथिव्यां सलिले दृश्यसे त्वं महोरगः" इति,

वैष्णवे — [2] "आस्ते पातालमूलस्थः शेषोऽशेषसुरार्चितः" इति,

[3] "यस्यैषा सकला पृथिवी फणामणिशिखारुणा ।
आस्ते कुसुममालेव कस्तद्वीर्यं वदिष्यति ।।

[4] "गन्धर्वाप्सरसः सिद्धाः सकिन्नरमहोरगाः ।
नान्तं गुणानां गच्छन्ति तेनानन्तोऽयमुच्यते ।।"

"तस्य वीर्यं प्रभावं च स्वरूपं रूपमेव च ।
न हि वर्णयितुं शक्यं ज्ञातुं वा त्रिदशैरपि ।।"

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522. तस्मिन् अनन्तपर्यंके समुद्रे शयनाच्च यः ।
महोदधिशयः ख्यातो दशार्णो मनुरुत्तमः ।।

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[1] राम. यु. 120.23 [2] वि. पु. 2.5.20 [3] वि. पु. 2.5.22

[6] "कल्पान्ते यस्य वक्त्रेभ्यो विषानलशिखोज्ज्वलः ।
संकर्षणात्मको रुद्रो निष्क्रम्य अत्ति जगत्त्रयम् ।।"
इत्यादि ।। (523)

523. **Antakah**—He Who brings about the end (of all).

He is called **Antaka** because He causes the end of all things.

The affix 'nvul' has been added to indicate the causal form of the verb in 'he does.'

"At the time of the end of the world, Thou art seen on the Adi-sesha in the waters of the deep."

Vide in the **Vaishnava Purana** :

"(Bhagavan Sankarshana as) Sesha lies at the bottom of the Nether-worlds being worshipped by all the gods."

"Who can describe His valour on whose head this entire Earth rendered red by the lustre of the sparkling gems of His hoods shines like a garland of flowers."

"The Gandharvas and the Apsarasas, the Kinnaras and Siddhas, and the great Uragas—none of them can reach the end of (the greatness of) His qualities. So He is called Ananta."

"His valour and greatness, essential nature and form can-not be known or described even by gods."

"At the end of the Kalpa (aeon), from his mouths comes out Rudra with Sankarshana as His Atma glowing with the

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नि.—523, अन्तं करोति जगतो योऽसौ अन्तकः ईरितः ।

flames of the poisonous fire and he consumes the three worlds.". And texts like these. (523)

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ।। ५६ ।।

524(66,206). अस्मिन् तत्वावसाने प्रणवप्रकृतिभूत-अकार-वाच्यतया स्मर्तव्यत्वात् अजः । अकारवाच्यतया जातः इति ।
[7] "तस्य प्रकृति-लीनस्य यः परः स महेश्वरः" इति ।।

(524)

Ajo Mahaarhah Svaabhaavyo
Jitaamitrah Pramodanah I
Aanando Nandano Nandah
Satya-dharmaa Trivikramah II (56)

524 (66, 206) **Ajah—He Who is signified by the letter 'A'.**

Bhagavan is to be meditated upon as being signified by the letter 'a' which is the origin of the Pranava and as being at the head of all Realities. He is Aja, because He appears in our knowledge as being indicated by the letter 'a'.

"Narayana is the Supreme Lord Who occupies the highest place amongst all the Tattvas (Realities) and Who is signified by the letter 'a' which is the origin for the word Pranava (i.e. Onkaara) (which is invariably pronounced at the beginning of the recitation of the Veda and which has also a definite place at the end of the recitation)."

Paramatma is the twenty-sixth and the highest Reality signified by the letter, 'a'. Jivatma is the twenty-fifth Tattva and is signified by the letter 'm'. The other twenty-four Tattvas are non-sentient and they are : Prakriti (the Primordial Matter), Mahat, Ahankara, the mind, the five organs of sense (Jnanendriyas—eye, ear, tongue, nose and skin), the five organs of action (Karmendriyas—hands, legs, the organs of

नि. 524. तत्वावसाने प्रणवप्रकृतेः स त्वकारतः ।
स्मर्तव्यत्वात् अजः प्रोक्तः ह्यषड्वर्णो मिनाशकः ।।

speech, of excretion and of generation in men and women; the five Tanmaatras—sound, touch, form, taste and smell; and the five elements ether, air, fire, water and earth. These twenty four Tattvas are signified by the twenty four consonants respectively beginning with 'k' and ending with 'bh'). (524)

525. तत्र प्रणवेन महम्—आत्मनिवेदनपूर्वकं पूजनम् अर्हति इति महार्हः ।

[1] "ब्रह्मणे त्वा महस ओमित्यात्मानं युञ्जीत
एतद्वै महोपनिषदं देवानाम् गुह्यम्" इति ।। (525)

525. **Mahaarhah—He Who is worthy of worship.**

Amongst these Tattvas, Bhagavan is the Superior Tattva Who is to be worshipped by means of the Pranava and by offering one's soul to Him. (Maham means worship).

"The great secret which the gods are keeping as taught by the great Upanishad is that the Jiva is to be offered to Bhagavan, the Supreme Brahman by means of the Pranava, (in which the first letter 'a' signifies Paramatma and the last letter 'm' Jivatma.)". "To Thee, the Brahman of great effulgence, by the Mantra 'Om' (I offer myself)." (525)

526. एवम् अनेन मन्त्रेण स्वभूतैः आत्मभिः स्वामित्वेन आभिमुख्येन अवश्यं भावनीयत्वात् स्वाभाव्यः । [2] "ओरावश्यके" इति ण्यत् ।

[3] "स्वोज्जीवनेच्छा यदि ते स्वसत्तायां स्पृहा यदि ।
आत्मदास्यं हरेः स्वाम्यं स्वभावं च सदा स्मर ।।"

नि.—525. स्वरूपादिकृतार्थेन तारेण आत्मनिवेदनम् ।
महं पूजामर्हतीति महार्ह इति कथ्यते ।।

[1] तै. ना. 21 [2] अष्टा 3.1.125 [3] वि. त.

[4] "नान्यो हेतुर्विद्यते ईशनाय" इति ।

नित्यस्य स्वस्वामि-भावस्य स्वाभाविकत्वेन भाव्यत्वात् वा स्वाभाव्यः ॥ (526)

526. **Svaabhaavyah**—He Who is to be meditated upon by those who belong to Him.

Thus by this Mantra (viz. Pranava), all the souls, which are His property, should inevitably meditate upon Him with love, he being the Master of all of them.

"If you desire the highest goal of life and the means of attaining it, you should understand clearly that you are the servant and that Isvara is the Master and that this relationship is eternal and a natural one".

"There is no other reason for the Supreme Being to be the Ruler of the Universe."

Or He is Svaabhaavya, because the relationship between the Lord and the souls as Master and servant is eternal and natural, and must be meditated upon as such.

"The affix 'nyat' comes after a root that ends in the letter 'u' long or short, when the sense is that of necessity. (526)

527. एतद्रहस्यावबोधविरोधि-अहंकार-ममकार-कामादयः जिताः तेषामनेन इति जितामित्रः । कामादयो हि एषाम् अमित्राः ।

[5] "काम एष क्रोध एष रजोगुणसमुद्भवः" इति उपक्रम्य,

[6] "जहि शत्रुं महाबाहो! कामरूपं दुरासदम्" इत्यन्तम् ॥ (527)

नि.—526. मन्त्रेणानेन आत्मभिस्तु स्वभूतैः आभिमुख्यतः ।
अवश्यं भावनीयत्वात् स्वाभाव्यः परिकीर्तितः ॥
527. एतद्रहस्यविज्ञान-विरोधिममतादयः ।
जितास्तेषाम् अनेनेति जितामित्रोऽष्टवर्णकः ॥

[4] श्वे. 6.17 [5] गीता 3,37 [6] गीता 3.43

527. **Jitaamitrah**—The Conqueror of the foes.

Egotism, the feeling that all things are mine (and not God's), and the desires in the devotees are enemies (amitra) for the understanding of the secret delineated above. Bhagavan vanquishes all of them for the benefit of His devotees. So He is **Jitaamitra**—the Conqueror of the foes. This is a well-known fact that desires and the like are the enemies.

Sri Krishna reveals this fact to Arjuna in the Bhagavad Gita in six slokas the first and the last of which read thus:

"This (cause of sin) is desire as well as anger born from the Guna called Rajas."

"O long-armed Arjuna! Put an end to this invincible enemy namely Kaama (desire)." (527)

528. स्वसंबन्धिनां तत्प्रथमानुसन्धान-प्रहर्षः प्रयोजनम् इति प्रमोदनः ।

528. **Pramodanah**—He Who delights.

Those who are connected with Him experience a joy when they think of this fact that their enemies (desire and anger) have been vanquished by Bhagavan. So He is Pramodana (the Joy-giver). (528)

529. अथ कपिलमूर्तिः ।

आनन्दवल्ली-मीमांस्यमान-वाङ्मनस-दुर्ग्रहो महानन्दः अस्यास्ति इति आनन्दः । "अर्श आदित्वादच्" ॥ (529)

नि.—528. ध्यानासक्तेषु भक्तेषु मोदमानः प्रमोदनः ।
529. आनन्दवल्ली मीमांस्यस्तु अवाङ्मनसगोचरः ।
आनन्दो ह्यस्य नित्योऽस्तीति आनन्दः परिकीर्तितः ॥

The Kapila Incarnation of Bhagavan

529. **Aanandah—He Who is Bliss.**

Next the Incarnation of Bhagavan as Kapila is dealt with.

Bhagavan is called **Aananda** because He is endowed with a Bliss which is beyond the region of thought and word and about the greatness of which a detailed investigation has been made in the Ananda-valli (a section of the Taittiriya Upanishad) and conclusion arrived at.

"The affix 'ach' (a) comes after the words 'arsa' etc. in the sense of 'matup' (i.e. possession). (529)

530 तमानन्दं यथोक्तायां मुक्तौ प्रापय्य नन्दयतीति नन्दनः ।

[2] "एष ह्येवानन्दयाति"

[3] "एतस्यैवानन्दस्य अन्यानि भूतानि
मात्रामुपजीवन्ति" इति वा ।। (530)

530. **Nandanah—The Bliss-giver.**

Bhagavan confers that Bliss on the Released souls in the state of Release described above and makes them happy. So He is Nandanah.

"He alone confers the Bliss."

"All the other beings enjoy only a fraction of this Bliss." (530)

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530. तमानन्दं यथोक्तायां मुक्तौ प्रापय्य यः सदा ।
मुक्तान् नित्यान् नन्दयति नन्दनः स तु कीर्तितः ।।

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[1] अष्टा 5.2.27 [2] आनं 7 [3]

531. एवम् अनन्त-भोग्य भोगतदुपकरणैः समृद्ध्यते तस्मिन् इति नन्दः । [4] "अधिकरणे घञ्" ।। (531)

531. **Nandah—He Who is replete (with things blissful).**

In this way innumerable objects of enjoyment are in great abundance in Him. So He is Nandah.

"The affix 'ghajn' comes after a case-inflected word indicating location, (i.e. in the Locative Case)." (531)

532. एवम् आ च प्रक्रमात् आ च स्वप्राप्तेः आर्जवात् सत्यधर्मा—सत्यवृत्तः ।।

532. **Satya-dharmaa—He is true in His acts.**

Bhagavan is noted for His uprightness towards His devotees from the time they begin to approach Him up to the time of their attainment of Him. So He is Satya-dharmaa. (532)

533. ईशेन महामहिम्ना वाच्येन विक्रान्तत्रिवेदः त्रिविक्रमः ।

यथा—"त्रिरित्येवं त्रयो वेदाः कीर्तिताः मुनिसत्तमैः ।
क्रमते तांस्तथा सर्वान् त्रिविक्रम इति स्मृतः ।।"

[5] "सर्वे वेदा यत्रैकं भवन्ति",

[6] "नारायणपरा वेदाः" इति ।। (533)

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531. भोग्यैः भोगोपकरणैः भोगैर्भोक्तृभिरेव च ।
तस्मिन् समृद्ध्यते नित्यमिति नन्दः प्रकीर्तितः ।।

532. आप्रक्रमात् आ स्वप्राप्तेः आर्जवात् सत्यवर्तनः ।
यः स्यात् स सत्यधर्मा च वस्वर्णः सत्यवर्तनः ।।

533. त्रीन् वेदान् क्रमते यो हि महिम्ना स त्रिविक्रमः ।।

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[4] अष्टा 3.2.15 [5] यजु आर. [6] भाग 2.5.15

533. **Trivikramah**—He Who traverses or pervades the three Vedas.

By this superior greatness of His, Bhagavan pervades through the three Vedas as their main topic. So He is called Trivikrama. Vide :

"Triad is the term by which the three Vedas are referred to by the great seers. Thou traversest all the three of them (by Thy greatness) and so Thou art known by the name of Trivikrama."

"In praise of Whom all the Vedas speak in one voice."

"Narayana is the main topic dealt with by the Vedas."

(533)

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।
त्रिपदः त्रिदशाध्यक्षः महाशृङ्गः कृतान्तकृत् ॥ ५७ ॥

534. यथोक्तवेददर्शनात् महर्षिः कपिलमूर्तिः ।

[1] "श्रुतीः ऋगाद्याः वक्त्रेभ्यः प्रोद्गिरन्तमतः स्मरेत् " इति तद्ध्याने ।

[2] "ऋषिं प्रसूतं कपिलं महान्तम्",

[3] "सांख्यस्य वक्ता कपिलः परमर्षिः स उच्यते" इति च॥

(534)

Maharshih Kapilaachaaryah
Kritajno Medinee-patih I
Tripadah Tridasa-adhyakshah
Mahaa-sringah Kritaanta-krit II (67)

535. कपिलश्चासौ आचार्यश्चेति कपिलाचार्यः । कबृ वर्णे"

[4] "कमेः पश्च" इति 'इलच् प्रत्ययः, पकारश्च अन्तादेशः ।

[5] "निर्धूमाङ्गारवर्णाभं शंखपद्माक्षसूत्रिणम् " इति तद्ध्याने । स्वतत्व-संविदाचयनात् आचार्यः ।

[6] "संवित्प्रकाशनाय" इति तन्मन्त्रवर्णे ॥ (535)

[1] ध्यान [2] श्वे 5.2, [3]

534. **Maharshih**—The great Seer.

Bhagavan is **Maharshih** since (in His Incarnation as Kapila) He realised the three Vedas by intuitive perception as detailed above.

"One should think of Him as speaking through his mouths the Rik and other Vedas." This is the way in which he is to be meditated upon.

"Kapila, who was a seer from his very birth."

"He is the propounder of the Sankhya System and is spoken of as the Great Seer." (534)

535. **Kapilaacharya**—He Who is 'Kapila' (of brown complexion) and also an Acharya (Teacher).

He is of brown (kapila) complexion and a Teacher (Acharya).

Here is the form in which He has to be meditated upon :

"He Who is possessed of a lustre like the burning and smokeless ember, and has Sankha and Padma beads in his hand."

He is Acharya, because He has collected together all the knowledge with regard to the Tattvas (Realities) pertaining to his system of Philosphy. The Mantra describing Him says:

"To Him Who spread the knowledge of His system."

The word Kapila is derived from the root 'Kabr' (to colour).

"The affix 'ilach' comes after the verb 'Kam' (to desire) or 'Kabr' (to colour) and the 'm' or 'br' is changed to 'p' (Kam + ilach = Kapila). (535)

536(83). सापराध-सागरापत्येऽपि अंशुमति स्वामिनस्त्वसुकृतमेव ज्ञातवान् इति कृतज्ञः । वैष्णवे—

नि.—534. साक्षात् द्रष्टा स वेदानां महर्षिः कपिलः स्मृतः ।
535. तत्वप्रवचनादेव कपिलाचार्य उच्यते ।

[7] कपिलमुपगम्य भक्तिनम्रस्तदा तुष्टाव स चैनं भगवानाह"
[8] "वरं वृणीष्व" इति च ।। इति ।। (536)

536 (83). **Kritajnah**—He Who remembers the good deed done.

The sons of King Sagara had offended the Sage Kapila by whom they were reduced to ashes. But later when Amsuman, the grandson of Sagara came before Kapila and bowed before him with respect, Kapila remembered only that good act. So he is called **Kritajna**. Kapila was not only pleased with the virtuous act of Amsuman, but also wanted to confer a boon on him. So he said to him, "Choose a boon."

"Amsuman approached Kapila and bowing before him with respect praised him. Then Lord Kapila said to Him, "Choose a boon." (536)

537. "यस्येयं वसुधा सर्वा वासुदेवस्य धीमतः ।
कपिलं रूपमास्थाय धारयत्यनिशं धराम् ।।" इति मेदिनी-पतिः ।। (537)

537. **Medinee-patih**—The Lord of the Earth.

"All the Earth belongs to the omniscient Lord Vasudeva. Taking the form of Kapila, He always bears the Earth."

(These are the words of Brahma to the gods in the Ramayana.) (537)

538. भोग्य-भोक्तृ-नियन्तॄणि तत्त्वानि ज्ञाप्यतया पदानि अस्येति
६
त्रिपदः । यथा—

नि.—536. स्वाभिनम्रत्वसुकृतं किंचित् अंशुमता कृतम् ।
विदितं येन कारुण्यात् कृतज्ञः सोऽभिधीयते ।।
537. कापिलं रूपमास्थाय यो धारयति मेदिनीम् ।
स मेदिनीपतिः ख्यातो नवार्णो भूप्रदो मनुः ।।

[4] उणादि पा. 1.55
[5] ध्यान [6] मंत्र [7] वि. पु. 4.4.24 [8] वि. पु. 4.4.26

[2] "सत्त्वानामुपकाराय प्रधानं पुरुषं परम् ।
दर्शयिष्यामि लोकेषु कापिलं रूपमास्थितः ।।" इति ।

प्रणवे त्रीणि पदानि तद्वाचकानि इति वा ।

[3] "तथैवासं त्रिककुदो वाराहं रूपमास्थितः"
इति वा त्रिपदः ।। (538)

538. **Tri-padah**—The propounder of the three (Tattvas).

He is known as **Tri-pada** since He has the three Tattvas which are to be revealed to the world. The three Tattvas are—Bhokta (the enjoyer, the individual soul), Bhogya (the object of enjoyment, the non-sentient matter), and the Ruler (Isvara). Vide :

"Having assumed the form of Kapila, I am going to reveal the three Realities for the benefit of all beings in the world—the three Tattvas namely Pradhana (non-sentient matter), Purusha (the Jiva), and Paramatma.

Or the name Tripada signifies the Pranava which has three words which denote Him. (The three letters A U M of the Pranava are treated as three words.)

Or Tripada refers to Varaha-Avatara—

"I assumed the form of Varaha (Boar) and had three humps." (538)

539. स एव ब्रह्मादेः प्रलयापत्सखत्वात् त्रिदशाध्यक्षः ।। (539)

नि.—538. भोक्तृभोग्यनियन्तॄणि ज्ञाप्यान्यस्य पदानि अतः ।
६
प्रणवे त्रीणि वाऽप्येततद्वाचकानि पदान्यतः ।।
वाराहरूपस्याऽऽस्थाने पदानि ककुदानि वा ।
त्रीणि सन्ति ततो वाऽसौ त्रिपदः परिकीर्तितः ।।
539. सखा स्यात् त्रिदशाध्यक्षो ब्रह्मादेः प्रलयापदि ।

[1] रा. बा. 39.2 [2] वि. ध. 63.59 [3] भार. मो 343.63

539. **Tridasa-adhyakshah**—The Saviour of the gods.

Bhagavan is the friend of Brahma and other gods in distress at the time of deluge.

(Tri-dasa—Three times ten, i.e. thirty. The word 'Tridasa' signifying thirty gods in round number actually refers to the thirty-three gods, (not including Brahma, Vishnu and Siva), the twelve Adityas, the eight Vasus, the eleven Rudras and the two Asvins.) (539)

540. अग्रलग्न-महीमंडलदंष्ट्रो महाशृङ्गः ।

4 "एकशृङ्गो वराहस्त्वम्",

5 "दंष्ट्राग्रविन्यस्तमशेषम् एतत्
भूमण्डलं नाथ! विभाव्यते ते ।
विगाहतः पद्मवनं विलग्नं
सरोजिनीपत्रमिवोढपङ्कम् ।।" इति ।। (540)

540. **Mahaa-sringah**—The Big-tusked (Varaha).

He has a large tusk to the tip of which the Earth is sticking.

"Thou art the single-tusked Varaha (incarnation as Boar)."

"O Lord ! This entire Earth having its place at the tip of Thy tusk, appears like the leaf of a lotus besmeared with mud on the tusk (of an elephant) that has entered a lotus-pond (fo sport)." (540)

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540. मही यस्य च शृङ्गाग्रे महाशृङ्गः स कथ्यते ।।

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4 राम यु. 120.14 5 वि. पु 1.4.36.

541. कृतान्तम्—अन्तकायं हिरण्याक्षं, कृत्तवान् इति कृतान्तकृत् । यथा—

1 "हतो हिरण्याक्षमहासुरः" इति ।

वाराहस्मृति पुराणयोः स्वसिद्धान्तकरणात् वा ।। (541)

541. **Kritaanta-krit**—He who slew (him who was like) Yama.

Bhagavan is Kritaanta-krit, since He killed Hiranyaaksha who was like Yama. Vide :

"The great Asura, Hiranyaaksha was killed by Him".

Or He is Kritaanta-krit since He has proclaimed His code of conduct (of protecting those who seek refuge in Him) in the Varaha-Smriti and Varaha-Purana. (Kritaanta-Siddhanta doctrine). (541)

मयावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तः चक्रगदाधरः ।। ५८ ।।

542. 2 "ततः समुत्क्षिप्य धरां स्वदंष्ट्रया
महावराहः स्फुटपद्मलोचनः ।
रसातलात् उत्पलपत्रसंनिभः
समुत्थितो नील इवाचलो महान् ।।"
इति महावराहः ।। (542)

Mahaa-Varaaho Govindah
Sushenah Kanakangadee I
Guhyo Gabheero Gahano
Guptah Chakra-gadaa-dharah II (58)

नि.—541. अन्तकायं हिरण्याक्षं कृत्तवान् यः कृतान्तकृत् ।
वाराहयोः स्वसिद्धान्तकृतेः स्मृतिपुराणयोः ।
कृतान्तकृत् इति ख्यातो वस्वर्णो अभीष्टदायकः ।।

542. रसातलगताम् उर्वी यश्चोद्धत्योत्थितः क्षणात् ।
महावराह इति सः स्मृतो हि उर्वीप्रदो मनुः ।।

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1 2 वि. पु. 1.4.26 3 भार. शा. 343.41

542. **Mahaa-Varaahah**—The Great Boar.

"The great Varaaha,-Bhagavan, Who has eyes like full-blown lotuses and the complexion like that of blue-lotus petal, lifted the Earth from the Rasaatala (Nether-world) by His tusk and emerged as a great blue mountain."

543. [3] "नष्टां च धरणीं पूर्वमविन्दं च गुहागताम् ।
गोविन्द इति तेनाहम्" इति गोविन्दः ।। (543)

543. **Govindah**—He Who rescued the Earth.

"The Earth had disappeared in time of yore and was secreted in a cave. I rescued Her. So I am known as 'Govinda'—(Go = Earth, Vinda = rescuer).

544. अथ अन्यत् रहस्यम् । शोभना शुद्धसत्वमयी बद्धमुक्त-नित्य-विजयोपकरणत्वात् सेना इव पञ्चोपनिषत् कायः अस्य इति सुषेणः ।। (544)

The Transcendent From

544. **Sushenah**—He who is equipped with an efficient army-like body.

Another secret is revealed here with reference to Bhagavan in His Transcendent Form. He has a charming body which is composed of Suddha Sattva and which is delineated by the Panchopanishad Mantras. This body is like a powerful army to Him since it helps Him to conquer the souls in bondage, the souls released and the Eternal Angels. As His body serves Him as a Su-Sena (good army), He is called Sushena. (544)

नि.—543. नष्टां च धरणीं पूर्वं गोविन्दः लब्धवान् इति ।।

544. पञ्चोपनिषदङ्गत्वात् सुषेणः परिकीर्तितः ।।

तन्मयैः उक्तरूप-सौन्दर्य सन्धुक्षणैः अङ्गदोपलक्षितैः दिव्यभूषणैः नित्ययोगात् कनकाङ्गदी । नित्ययोगे इनिः । कनकशब्दः अप्राकृत-यथोक्त-विलक्षणद्रव्यपंचकलक्षकः ।। (545)

545. **Kanakaangadee**—He who is adorned by armlets of gold.

Bhagavan is ever adorned by celestial ornaments of which the armlets mentioned here are but an example. These ornaments also are composed of that celestial matter (Suddha Sattva) which set off the beauty of the body described earlier. The word 'Kanaka' in Kanakaangadi is only suggestive of the unique and fine substances which are of a transcendental nature and are different from the material of this world which is composed of the three Gunas—Sattva, Rajas and Tamas.

The suffix 'ini' at the end of the word 'Kanakaangadee' indicates the constant association of those ornaments of gold with the Paramatma. (545)

546. एवं परमोपनिषद्विषयेण वपुषा गुह्यः ।
[1] "शासि दुहिगुहिभ्यो वा इति वक्तव्यम्" इति क्यप् ।। (546)

546. **Guhyah**—He who is concealed.

He is called Guhya since He is concealed by virtue of the possession of a body composed of the celestial materials which fact is revealed by the great Upanishads referred to as Panchopanishad earlier.

(Just as the material body in this world is composed of the Pancha—bhutas (five elements), the bodies of the Paramatma and others in Sri Vaikunta are composed of fine

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नि.—545. अप्राकृतानि दिव्यानि भूषणानि च नित्यशः ।
रौक्माणि सन्ति यस्यासौ उच्यते कनकाङ्गदी ।।

546. पञ्चोपनिषदङ्गेन गूढत्वात् गुह्य उच्यते ।।

celestial things composed of Suddha-sattva known as Pancha-saktis and which are indicated by the five Mantra—bijas which go by the name of Panchopanishads.

It has to be said that the affix 'ya' is added optionally after the roots 'sams' 'duh' and 'guh'. (546)

547, तदभिव्यक्त-ऐश्वर - महागांभीर्यो गभीरः । [2] "गभीर-गंभीरौ" इति गाहेः 'ईरन्'प्रत्ययो ह्रस्वत्वं भकारादेशश्च निपात्यते । तत्संपृक्तो हि कतक-संकलितमिव सलिलम् अनाद्यविद्याकलुषोऽपि संसारी प्रसीदति । किं पुनः स्वभावदीप्रो भगवान्? (547)

547. **Gabheerah**—He who is deep or mysterious.

He is deep because of His inscrutable and superior nature which is revealed by the Panchopanishads (mentioned earlier). By coming into contact with Him, even the bound souls, defiled by the beginningless Nescience, become clean like the muddy water which becomes clean by its contact with the 'kataka' seed. Such being the case, need it be said that Bhagavan Who is ever effulgent by nature will be more so,

The words 'gabheera' and 'gambheera' have been formed irregularly. The affix 'eeran comes after the root 'gaah', the 'm' or which is changed to 'bh'. Optionally the root receives the augment 'num'. (547)

548. अथ च गहनः—दुरवगाहः । न हि स्वच्छ-सुग्रह-अन्तर्वृत्तोऽपि रत्नाकरो जानुदघ्नः ।। (548)

548. **Gahanah**—The Unfathomable.

The Ocean cannot be said to be knee-deep even though one is able to see things on its bed because of the clear water which is translucent. (In the same way Paramatma cannot be fully understood even though His qualities are understood to a certain extent by the Upanishads). (548)

नि.—547. तद्वपुर्व्यङ्ग्यगांभीर्यो गभीर इति कथ्यते ।।
548. अन्यैः दुरवगाहत्वात् गहनः परिकीर्तितः ।।

549. गुप्तः च तद्गौरवज्ञैः पूर्वगुरुभिः ।। (549)

549. **Guptah**—He who is hidden.

He is kept concealed by the earlier Acharyas who were aware of His greatness by His Grace. (549)

550. कुत्र किंलक्षणो वा गुप्तः?

[3] "तमसः परमो धाता शङ्ख चक्रगदाधरः" इति चक्रगदाधरः । उक्तनित्यरूप-विभूषणवत् पञ्चशक्तिमयनित्यदिव्यायुधः इत्यर्थः ।। (550)

550. **Chakra-gadaa-dharah**—The bearer of the Discus and the Mace.

Where and in what manner has He been concealed ?

Ramayana says only this much about the Superior nature of Paramatma : "The Creator is far beyond the region of Tamas (i.e. Prakriti-mandala) and He bears the Conch, the Discus and the Mace."

The same is repeated here as Chakra-gadaa-dharah. It does clearly declare that His weapons are eternal and celestial by nature and are composed of the divine material called Pancha-sakti in the same way as He has a body and ornaments, eternal and celestial by nature. (550)

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्करक्षो महामनाः ।। ५९ ।।

551. एवं विविधम् अनन्तमहाविभवं नित्यं विदधाति इति वेधाः ।
[4] "विधाञो वेध च" इति 'असि' प्रत्ययो वेधादेशश्च ।
[5] "तमसः परमो धाता" इति ।। (551)

नि.—549. तद्गौरवज्ञैः गुप्तः स गुप्त इत्यभिधीयते ।।
550. यः शक्तिमद्दिव्यहेतिः स स्यात् चक्रगदाधरः ।।

[3] राम. यु 114.15 [4] उणादि पा. 4.224
[5] राम. यु. 120.14. (114.15)

Vedhaah Svaango Ajitah Krishnah
Dridhah Sankarshanah Achyutah 1
Varuno Vaaruno Vrikshah
Pushkaraaksho Mahaa-manaah 11 (59)

551. **Vedhaah—**The Providence

In this way Bhagavan always provides (His devotees) with great, unlimited and varied objects of splendour. So His name is Providence (Vedhaah).

"The Supreme Being is in the region beyond the Universe of matter (Tamas)."

"The affix 'asi' comes after the root 'dhaa' (to hold) preceded by 'vi'; and 'vidhaa' is replaced by 'vedha'.

(vi+dhaa+asi=Vedha+asi=Vedhaah.)

552. यथा तत्रैव समग्रस्वासाधारणम् अङ्गं छत्र-चामरादि-सर्वाधिराज्य-परिबर्हजातं नित्यमस्य इति स्वाङ्गः ।। (552)

552. **Svaangah—**He who has the marks (of sovereignty which are His own.

In that place He eternally has all the paraphernalia (marks of Sovereignty) like the umbrella, the chaamara and other things indicative of His sovereignty which are His own and unique. (552)

553. प्राकृतैः उत्पत्तिमरणादिभिः न जिता यथोक्त-द्रव्योपादाना पुरी अजिता अस्य अस्तीति अजितः । अर्शं आद्यजन्तं वा ।

नि.—551. महाविभवकल्याणं सततं विदधाति यः ।
भक्तेभ्यः परमं वेधाः षडर्णो मंगलप्रदः ।।

552. स्वासाधारणमङ्गं हि छत्रादि परिबर्हणम् ।
यस्यास्ति नित्यं स स्वाङ्गः षडर्णः परिवारदः ।।

[1] "पुरं हिरण्मयीं ब्रह्म विवेश अपराजिता" इति ।। (553)

553. **Ajitah—**He Who has the city Ajitaa (Unconquered) by name.

He has a city which is composed of that celestial matter (Suddha-sattva) and which is not under the sway of birth and death that pertain to the material world of Prakriti, and which goes by the name of 'Ajitaa'. So He is called **'Ajitah'.** Or

"The affix 'ach' is added after 'arsa' and other words." (553)

554(58). तन्मय-मेघमेचक-चारुवर्णः कृष्णः । [2] "कृषेर्वर्णे" इति नक्प्रत्ययः । तन्मयरूप एव वाराहाद्यवतारोऽपि इति च निरूचे ।

[3] "कृषामि मेदिनीं पार्थ! भूत्वा कृष्णायसो महान् ।
कृष्णो वर्णश्च मे यस्मात् तेन कृष्णोहम् अर्जुन! ।।" इति ।

यथोक्तं सर्वं व्यनक्ति श्रीविष्णुतत्वादौ—

[4] "एकैव पञ्चधा भूता प्रधाना विग्रहात्मिका ।
सर्वशक्तिसमेताऽपि पुरुषो नियतीरिमाः ।
न जहाति स्वभावोत्थ-कारुण्येन समाश्रितः ।।
परमेष्ठी पुमान् विश्वो निवृत्तिः सर्वं एव च ।
पञ्चैताः शक्तयः प्रोक्ताः परस्य परमात्मनः ।।" इति ।

तेषां तत्वं द्विविधमुक्त्वा,

[5] "मत्स्यकूर्मवराहाणाम् आविर्भावो महात्मनः ।
अनयैव द्विजश्रेष्ठ! नान्यथा तद्विरोधतः ।।" इति ।
(554)

नि.—553. प्राकृतैर्न जिता या सा यस्यास्ति इत्यजिता पुरी ।
अजितः तेन विज्ञेयः सप्तार्णो मुक्तिदो मनुः ।।
554. अप्राकृतातिरुचिरमेचकः कृष्ण ईरितः ।

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[1] यजुरा. 1.27 [2] उणादि पा. 3.4 [3] भार. शा. 143.49
[4] वि. त. [5] वि. त.

554(58). **Krishnah**—The Dark-hued.

He is Krishna as He has a body composed of the Suddhasattva which has a fascinating complexion dark like that of a blue cloud.

"The affix 'nak' comes after the verb 'krish' (to plough) when it means one of the colours." (krish+nak=krishna).

It has been declared by the ancients that the body of Bhagavan in His incarnations as Varaha and the like is composed of the same material (Suddha-Sattva).

"O Arjuna; the son of Prthaa! I become a big plough of black iron and plough this Earth. Since my colour is black I am known as 'Krishna'."

All these as mentioned above are described clearly in Sri Vishnu Tattva:

"There is one important Sakti in the form of My body which is fivefold. Even though Bhagavan is endowed with all kinds of Saktis (powers), He, because of His compassion, which is natural to Him, does not give them up at any time.

Parameshtee, Pumaan, Visvah, Nivrittih and Sarvah—these are the five Saktis of the Paramatma."

Their real nature is described as being twofold and then it is continued:

"O Best of Brahmins; The Incarnations of the Supreme Being as Matsya, Kurma, Varaha and so on are only made with these Saktis, but not in any other way which will be contrary to them." (554)

555, अनयैव नित्यव्यक्तौ उपासकानाम् अनुग्रहाय व्यूहोऽपि किंचित् स्पष्टः दृढः । [1]"दृह दृहि वृद्धौ"

[1] "दृढः स्थूलबलयोः" इति निपातितः ॥ (555)

555. **Dridhah**—He Who is in a gross form.

From out of this eternal form of His, Bhagavan assumes by means of this Sakti the Vyuha (Emanation) for blessing His devotees.

"Dridha' is derived from the roots 'drh' and 'drhi' (to grow).

'Drdha' in the sense of 'firm' and 'strong' has been irregularly formed as the past passive participle." (555)

556. क एवम्? संकर्षणः । [2]"संसारे चिदचितोः आत्मनि समं कर्षणात् समं कर्षं नयति" इति मौलाः ॥ (556)

556. **Sankarshanah**—He Who draws others near Him.

Who (assumes this gross form)? **Sankarshana.**

The Maulas say about Him thus: "In this world, He draws within Himself both the Chit and the Achit in the same way; He is Sankarshana. His power of attraction is uniform." (556

557(101,520) व्यूहेऽपि

[3] "च्यवनोत्पत्तियुक्तेषु ब्रह्मेन्द्रवरुणादिषु ।

यस्मान्न च्यवसे स्थानात् तस्मात् संकीर्त्यसे अच्युतः ॥"

इति अच्युतः ॥ (557)

नि.—555. स्थूलत्वात् बलवत्वाच्च दृढ इत्यभिधीयते ॥

556. संकर्षणः संसृतौ यः समं चिदचितौ कृषेत् ॥

557. ब्रह्मादिवत् न च्यवते स्थानात् इति अच्युतः स्मृतः ॥

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[1] अष्टा. 7.2.20 [2] मौलसं [3]

557(101, 420). **Achyutah**—He Who does not slip down.

"When Brahma, Varuna and others are subject to birth and death, and fall down from their position, Thou dost not fall down like that. So Thou art called Achyuta." (557).

558. [1] "येनावृतं खं च दिवं महीं च"

[2] "तेनेदमावृतम्" इति वरुणः ।

"वृञ् वरणे", [3] "कृवृदारिभ्य उनन्"।। (558)

558. **Varunah**—He Who envelops.

"By Whom are covered the Ether, the Svarga and the Earth."

"By Him all this is enveloped."

So He is called **Varuna** (Who covers everything).

The word 'Varuna' is derived from the root 'vrjn' (to envelop). "The affix 'unan' comes after the roots 'kr', 'vr' and 'dr." (Vr+unan = Varuna). (558)

559. तं स्वामित्वेन वृणुते इति वरुणः; तत्र भवो वारुणः ।

[4] "तेषु चाप्यहम्" इति ।। (559)

559. **Vaarunah**—He Who is with His seekers.

Varuna is one who seeks Him as his master. Bhagavan is called Vaaruna since He is always with him.

"I also am within them (even as they are within Me.)" (559)

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558. यः स्थितः सर्वमावृत्य वरुणः स तु कथ्यते ।।

559. स्वामित्वेन वृणानेषु स्थितो वारुण ईरितः ।।

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[1] तै. उ. 1.1 [2] [3] उणादि पा. 3.53 [4] गीता 9.29

560. तेषु छायातरुवत् आश्रितानाम् उपजीव्य-सर्वस्वः तत्कृत-उपमर्द-सहस्रसहः वृक्षते इति वृक्षः । "वृञ् वरणे" ।

[8] "निवासवृक्षः साधूनाम् आपन्नानां परा गतिः ।"

[9] "वृक्ष इव स्तब्धो दिवि तिष्ठत्येकः"

[10] "समाश्रितात् ब्रह्मतरोरनन्तात्
निःसंशयः पक्वफलप्रपातः" इत्यादिवत् ।। (560)

560. **Vrikshah**-He Who is the Resort.

Like a shady tree, He is possessed of all things that are required by those who resort to Him and He also puts up with hundreds of injuries done by them. So He is Vriksha (their Resort).

Vriksha is derived from 'vrj' (to seek or resort to).

"He is the one Resort for the good and the supreme refuge in distress".

"Like an unmoving and firm tree He stands in the Heavens.".

"There is no doubt that the ripe fruits of all desires will fall from that tree of Brahman Who is eternal and Who is the resort of all." And so on. (560)

561.(40). तेषां प्रसादवर्षेण पोषके अक्षिणी यस्य सः पुष्कराक्षः । पुष्करम्—[1] "पुषः करन्" इति 'करन्' प्रत्ययः । किद्वद्भावः ।। (561)

नि.—560. साधूनाम् आश्रयत्वाच्च सर्वैनस्सहनादपि ।
सर्वोपजीव्यसर्वस्वो वृक्ष इत्यभिधीयते ।।
561. सतां प्रसादवर्षेण पोषके यस्य चाक्षिणी ।
पुष्कराक्षः स विज्ञेयो ह्यष्टार्णः प्रीतिवर्धकः ।।

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[8] शाम. कि. 15.19 [9] तै. उ. 11.20 वि. पु. 1.17.91

561.(40). **Pushkaraakshah**—He Who has nourishing eyes.

Bhagavan has two eyes which nourish the devotees by showering favours on them. So He is **Pushkaraaksha**.

The word 'pushkara' is formed by adding the affix 'karan' to the root 'push' (to nourish). It gets the 'kit' affix here. (561)

562. तेषु अगाध-उदार-विस्तृत-मनाः महामनाः ॥ (562)

562. **Mahaa-manaah**—The Broad-minded.

His mind is always deep, generous and broad towards them. Therefore He is **Mahaa-manaah**. (562)

भगवान् भगहा नन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥ ६० ॥

563. एवम् अशेष दोषविद्वेषि-कल्याण स्वरूपतया परमपूज्यो भगवान् ॥ (563)

Bhagavan Bhagahaa Nandee
Vanamaalee Halaayudhah I
Aadityo Jyotir-Aadityah
Sahishnuh Gati-Sattamah II (60)

563. **Bhagavan**—He Who is worthy of worship.

He is called Bhagavan, because He is extremely worthy of worship by virtue of His essential nature which is antagonistic to all defects and which is endowed with all auspicious qualities. (563)

नि.—562. अगाधोदारविस्तारं मनो यस्य महामनाः ॥

563. सर्वहेयप्रत्यनीक कल्याणात्मकतया स्थितः ।
पूज्यात् पूज्यतमो योऽसौ भगवान् इति शब्द्यते ॥

564. गुणतोऽपि तथा, भगहा ।

[2] "ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।
ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥"

तं हन्ति—गच्छतीति । "हन्तिः गमनकर्मा" । अत्र वैष्णवे षष्ठे अंशे भगवच्छब्द-निर्वचनप्रकरणं लेख्यम् ॥ (564)

564. **Bhagahaa**—He Who is possessed of auspicious qualities.

By virtue of His attributes also He is worthy of respect—**Bhagahaa**.

"Riches of all kinds, valour, reputation, prosperity, knowledge and non-attachment—these six qualities go by the name of 'bhaga'".

'Hanti'—He goes to them (i.e. has all of them). The verb 'hanti' is derived from the root 'han' signifying movement.

In this context all that has been said in the Sixth Amsa of Vishnu Purana with reference to the derivation of the word 'Bhagavan' must be written here. (564)

565. एवमसौ व्यूहे संकर्षणः, स्वावतारे नन्दगोपेन पितृमान् नन्दी । मधु-वल्लवी-सेवानन्दवान् वा ॥ (565)

565. **Nandee**—He Who has Nanda as His father.

The Bhagavan Who was Sankarshana in the Vyuha (Emanation) became in the Vibhava Incarnation Balarama and has Nandagopa as His father.

नि.—564. भगशब्द्यान् स कल्याणगुणान् हन्ति तु गच्छति ।
इत्यसौ भगहा प्रोक्तः षड्गुणः सुखदायकः ॥

565. नन्दगोपेन पितृमान् नन्दी आनन्दीति वा तथा ॥

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[1] वि. पु. 6.5.74

Or He has the joy (Ananda) of being addicted to 'madhu' (sweet drink) and also of being the beloved of Vallavis (Gopa-damsels). In this sense the word is to be taken as 'Aanandee'. (565)

566. स्वसृज्य-भूतसूक्ष्म-सार सौरभ्याभिमानिन्या बैजयन्त्या नित्य-योगी वनमाली ।।

566. **Vana-maalee**—He Who has the Vana-maalaa (garland).

He is always adorned by the Vaijayantee Garland which is the presiding Deity over the Pancha-bhutas and Pancha-Tanmaatraas (the five elements in their gross and subtle form) all of which are His creations and also over the quality of fragrance. So He is Vana-maalee. (566)

567. उक्तभूतसमृद्धि-कृषीवल-हल परिकरो हलायुधः । यथा—

[1] "बलभद्रं समृद्ध्यर्थं सीरकर्मणि कीर्तयेत्" इति ।। (567)

567. **Halaayudhah**—The Plough-armed.

He is **Halaayudha**—since He like an agriculturist has the plough as the instrument and works for the prosperous growth of the Pancha-bhutas referred to.

"One should recite the name of Balabhadra while engaged in cultivation for the sake of the fertile growth (of the plants)". (567)

नि.—566. स्वसृज्य-भूतसूक्ष्माणां मालया नित्ययोगतः ।
वनमाली समाख्यातो ह्यष्टार्णो भूषणप्रदः ।।

567. हलं च सततं सीरं धत्ते योऽसौ हलायुधः ।
सीरकार्यसमृद्ध्यर्थं वस्वर्णो मन्त्रनायकः ।।

[1] वि. ध. 41.36

568(37). स्ववाचकात् 'आ'वर्णात् आतः इत्यः—प्राप्यः इति आदित्यः । [2] "एतिस्तुशास्वृदृजुषः क्यप्" । आकारो हि संकर्षण-बीजमन्त्रः ।। भूतपूर्वादितिभावाया देवक्या अपत्यमिति वा आदित्यः । यथा वैष्णवे धर्मे देवकीं प्रति भगवान्—

[3] "दाक्षायणी त्वम् अदितिः संभूता वसुधातले ।
नित्यैव त्वं जगद्धात्री प्रसादं ते करोम्यहम् ।" इति ।। (568)

568. (37). **Aadityah**—The Son of Aditi, (Devaki) or He Who has to be realised by means of 'Aa'.

Bhagavan has the name of Aaditya, because He is to be realised by the mystic letter 'Aa' which signifies Him. The letter 'Aa' is said to be the 'Bija-mantra' of God Sankarshana. The word 'Aditya' is split into two words 'Aat' and 'ityah'; (From the letter 'Aa' + to be attained.) [2] "The affix 'Kyap' comes after the roots 'i' 'stu' etc."

Or He is Aaditya, because He is the son of Devaki who was Aditi in her previous birth. The **Vaishnava Dharma** states that Bhagavan spoke to Devaki as follows:

"You are Daakshaayani (the daughter of Daksha) born as Aditi in this world. You are the mother eternal of the world. I confer favours on you." " (568)

569. अथ नारायणविषयः

दिव्याश्चर्य-ज्योतिर्मयत्वात् अपूर्वो ज्योतिरादित्यः । प्रसिद्धो हि आदित्यः तत्तेजसि तमायेत ।

नि.—568. आवर्णादेव यः प्राप्यः स आदित्यः प्रकीर्तितः ।
अदितिः देवकी तस्या वाऽऽदित्योऽपत्यभावतः ।।

[1] उणादि पा. 4.4 (पुषः कित्-पा.)
[2] अष्टा. 3.1.109 [3] वि. ध. 93.44

श्रीनारायणीये—तयोर्भवेन युध्यतोः

[4] "निष्प्रभाणि च तेजांसि ब्रह्मा चैव आसनात् च्युतः ।"
इति ॥ (569)

Narayana

The following section pertains to the Incarnation of Bhagavan as Narayana.

569. **Jyorir-Aadityah**-The Resplendent Aditya (Sun.)

Bhagavan has an effulgence which is celestial, unique and wonderful. So He is **Jyotir-Aditya.** The luminary, popularly known as the Sun, will fade into darkness before His resplendence.

Narayaneeya says :

"When they both (Nara and Narayana) began to fight with Bhava (i. e. Rudra)" "All the luminaries became devoid of their luminosity and Brahma too slipped from his seat." (569)

570(146). तत्र तदपराधसहनात् सहिष्णुः । तत्रैव—

[5] "प्रसादयामास भवो देवं नारायणं प्रभुम् ।
शरणं जगतामाद्यं वरेण्यं वरदं हरिम् ॥
तथैव वरदो देवो जितक्रोधो जितेन्द्रिय: ।
प्रीतिमानभवत् तत्र रुद्रेण सह संगतः ॥" इति ॥ (570)

नि.—569. समस्ततेजोहरण-ज्योतिषा दीप्यते च यः ॥
स वै स्यात् ज्योतिरादित्यो नवार्णो ज्ञानदायकः ॥
570. ब्रह्मादिमन्तु-सहनात् सहिष्णुः इति कथ्यते ॥

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[1] भार. शा 344-90 [2] भार. शा. 352.64

570 (146). **Sahishnuh**—He Who has patience.

In that fight the Lord put up with the wrong committed by Siva and therefore He is **Sahishnu.**

In the same context it is stated :

"Rudra then apologised to Narayana Who was His Lord to win His favour. He also performed Prapatti to Hari, the Creator of the world, the foremost Deity and the Giver of boons. The Supreme Ruler, the Giver of boons, became gracious, controlled His anger, became pleased and associated there with Rudra." (570)

571. स एव परमधर्माध्व-देशिकत्वेन गतिसत्तमः ।—
गतौ प्रत्ययिततमः इति ।

[1] "अहो ह्यनुगृहीतोऽद्य धर्मं एभिः सुरैरिह" इति ॥ (571)

571. **Gati-Sattamah**—The best instructor in the path of of Dharma.

He is the best guide in the path of supreme Dharma and therefore He is most trust-worthy. He is **Gati—sattamah.**

"It is very pleasing to see that the path of Dharma has been honoured by all these Devas here." (571)

सुधन्वा खण्डपरशुः दारुणो द्रविणप्रदः ।
दिविस्पृक् सर्वदृक् व्यासो वाचस्पतिरयोनिजः ॥ ६१ ॥

572. सुधानिमित्त-सुरासुरसमर-संहारि-शरासनत्वात् सुधन्वा ।

[2] "धनुषश्च" इति समासान्तोऽनङ् ।
[3] "तत्र दिव्यं धनुर्दृष्ट्वा नरस्य भगवानपि",
[4] "नरस्ततो वर-कटकाग्र्य-भूषणैः
महेषुभिः पवनपदं समावृणोत्" इति ॥ (572)

नि.—571. धर्मे प्रत्ययिततमो गतिसत्तम उच्यते ॥

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[1] भार. शा. 342.17 [2] अष्टा. 5.4.132 [3] [4]

Su-dhanvaa Khanda-parasuh
Daaruno Dravina-pradah |
Divi-sprik Sarva-drik Yyaaso
Vaachas-patir-Ayonijah ||

(61)

572. **Su-dhanvaa**—He Who has a splendind bow.

He has a bow that brought about the end of the fight between the gods and Asuras which began with the distribution of the Nectar.

"Then Bhagavan saw the celestial bow that was in the hands of Nara."

"Then Nara (the companion of Narayana) covered the entire region of the sky with his great arrows bejewelled with bands of gold."

"The affix 'anan' is the substitute of the final 'u' in the word 'dhanu' in the Bahu-vrihi compound." (572)

573. परशुना रौद्रसंग्राम-खण्डनात् खण्डपरशुः । तत्रैव

[5] "अथ रुद्रविघातार्थम् इषीकां नर उद्धरन् ।
मन्त्रैश्च संयुयोजाशु सोऽभवत् परशुर्महान् ।।
क्षिप्तश्च सहसा रुद्रे खण्डनं प्राप्तवांस्तदा ।
ततोऽहं खण्डपरशुः ततः परशुखण्डनात् ।।" इति ।। (573)

572. सुशोभनं धनुर्यस्य सुधन्वा परिकीर्तितः ।।
573. तीव्रकोपात् परशुना रौद्रसंग्रामखण्डनात् ।
प्रोक्तः स खण्डपरशुः नवार्णः शोकनाशनः ।।

[1] भार. शा. 362-49,50

573. **Khanda-parasuh**—He with the broken axe.

Bhagavan got the name of **Khanda-Parasu** since the fight with Rudra came to an end with the discharge of the axe by Bhagavan.

"Then for the destruction of Rudra, Nara took up a reed and by the recitation of Mantras gave new power to it, At once It became an immense axe. It was thrown on Rudra with great force. But then it got broken. Because of the breaking of the axe, from that time I came to be known as 'Khanda-parasu'—the Lord with the broken axe." (573)

574. एवं बाह्याभ्यन्तर-अरि-दारणात् दारुणः ।

[1] "कृवृदारिभ्य उनन्" ।। (574)

574. **Daarunah**—The Splitter.

In this way Bhagavan splits into pieces all the enemies both internal and external (i. e. those that work against a person both within his body and outside). So He is called Daruna—Splitter.

"The affix 'unan' comes after the roots 'kr', 'vr' and 'dr'. (Dr+unan=Daaruna). (574)

अथ व्यासावतारः ।

575. समग्रं शास्त्रतदर्थरूपं द्रविणं प्रददाति इति द्रविणप्रदः ।

[2] "वहन् वै वामहस्तेन सर्वशास्त्रार्थसंचयम् ।
दक्षिणेन च शास्त्रार्थान् आदिशंश्च यथास्थितान् ।।"
इति तद्ध्याने ।। (575)

574. बाह्याभ्यन्तरशत्रूणां दारणादपि दारुणः ।।

[1] उणादि पा. 3.53 [2] ध्याने

Incarnation as Vyasa

575. **Dravina-pradah—The Wealth-giver.**

Next the Incarnation of Bhagavan as Vyasa (is described). He bestows the entire wealth viz. the substance of all the Sastras and their meaning. The following sloka describes the form in which He is meditated upon:

"Vyasa holds in his left hand the collection of all the Sastras and their purport, and propounds by his right hand the true import of all the Sastras." (575)

576. परविद्यया दिवि च परमपदे स्थितं स्वतत्त्वरहः स्पृशति इति दिविस्पृक्। [2] "स्पृशोऽनुदके क्विन्", [3] "हलदन्तात्" इत्यलुक्।
"विदितपरमार्थः" इति तन्मन्त्रः ॥ (576)

576. **Divi sprik—He Who touches the Lord in the Parama-pada.**

By His Para-vidya (Brahmic or Supreme knowledge), He touches the mystic nature of His Reality as it is in the Parama-pada (Transcendental World).

"He Who knows the Supreme Reality" is the Mantra for His meditation.

"The affix 'kvin' comes after the verb 'sprsa' (to touch) when it is in composition with a case-inflected word other than 'udaka' (water)." Here the word is 'divi'.

"The Locative ending is not elided after a stem ending in a consonant or a short 'a' when the compound is a name.' (The 'i' of 'vi' in the word 'divi' is not dropped.) (576)

नि.—575. शास्त्रं तदर्थं द्रविणं प्रददाति जनाय यः ।
व्यासो भूत्वा हरिः साक्षात् द्रविणप्रद उच्यते ॥

576. परया विद्यया यः स्वं स्पृशतीति परे पदे ।
दिविस्पृक्प्रोच्यते नित्यम् ॥

577(201). अन्यदपि सर्वं वैभवं पश्यति इति सर्वदृक्। [2] "दृशेश्च इति। वक्तव्यम्" इति क्विन् प्रत्ययः।

[1] "क्विन् प्रत्ययस्य कुः" इति कुत्वम्।

[2] "विदुषे" इति तन्मन्त्रः ॥ (577)

577(201). **Sarva-drk—The All-seer.**

He is Sarva-drk since He sees rhe great glory of all others also.

The Mantra about Him is "To the Omniscient".

"The rule about the 'kvin' affix quoted in the previous name (576) should be applied here also."

"A stem formed with the affix 'kvin' substitutes at the end of a word a guttural for the final consonant." The letter 's' in the root 'drs' is substituted by 'k' and the form is 'drk'. (577)

578. [3] "युगानुसारबोधानाम् अखेदजननाय वै।
विभजंस्तु चतुर्धा वै वेदमेकं त्रिकालवित् ॥" इति व्यासः (578)

578. **Vyaasah—The Arranger.**

"Knowing (as he does the nature of the knowledge of the people in all) the three divisions of Time (the past, present and the future), He arranges the Veda that is in a single form into four divisions (as Rik, Yajus, Sama and Atharva), so that there may not be any difficulty in its study for the people whose knowledge diminishes in accordance with the changes of the Four Yugas." (578)

नि.—577. सर्वदृक् सर्वदर्शनात् ॥

578. त्रय्याः चतुर्धा करणात् व्यास इत्युच्यते बुधैः ॥

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[1] अष्टा. 8.2.62 [2] मन्त्र [3]

579(218). पञ्चमवेदरूपाया वाचः स्वामी—वाचस्पतिः । (579)

579. (218). **Vaachas-patih**—The Master of words.

He is the Master of Words which are in the form of the fifth Veda (i.e. Mahabharata). (579)

580. सारस्वतावतारे भगवद्वाक्संभवत्वात् अयोनिजः ।

[1] "अथ भूयो जगत् सृष्ट्वा 'भो' शब्देन अनुवादयन् ।
सारस्वतीम् उच्चचार तत्र सारस्वतोऽभवत् ॥" इति ॥
(580)

580. **Ayonijah**—He Who was not born out of the womb (of a woman).

In His Incarnation as Saarasvata (the Lord of Speech), He was born out of the word (Bhagavan and not from the womb of a woman). So He is called **Ayonijah**.

"Then the Supreme Bhagavan the Lord created the world once again and pronounced the letter 'Bho' aloud which sent an echo everywhere. Then the Lord spoke Sarasvati (the words). And there was born Saarasvata." (580

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।
संन्यासकृच्छमः शान्तो निष्ठा शान्तिः परायणम् ॥ ६२ ॥

581. स्वगायक-बृहत्-रथन्तर-वामदेव्य-प्रधानसामकत्वात् त्रिसामा ॥ (581)

नि.—579. वाचः पंचमवेदस्य स्वामी वाचस्पतिः स्मृतः ॥

580. सारस्वतावतारे हि भगवद्वाग्भवत्वतः ।
स्मृतो हि अयोनिज इति वस्वर्णः कर्मनाशकः ॥

581. प्रोक्तः त्रिसामा यस्मात् सः बृहदादित्रिसामकः ॥

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[1] भार. शा. 350.37

**Trisaamaa Saamagah Saama
Nirvaanam Bheshajam Bhishak I
Sannyaasa-Krit Samah
Saantah Nisntaa Saantih Paraayanam II** (62)

581. **Trisaamaa**—He Who is propounded by the three, fold Saama Veda.

He is Trisaamaaa since He has the 'Brihat', 'Rathantara' and 'Vaama-devya' the three important kinds of Saama Veda which sing His praise. (581)

582. स्वयं च स्वानुभवप्रीत्या तादृशि गायतीति सामगः ॥

[1] "गापोष्टक्" इति टक् । तदनुभवाह्लादी हि साम गापयते ।

[2] "एतत् साम गायन्नास्ते ॥" इति ॥ (582)

582. **Saamagah**—The Saama-singer.

He Himself sings such valuable Sama Hymns with great joy resulting from the full enjoyment of Himself. In fact the delight which is produced by enjoying the Paramatma and His qualities makes others also sing about it. It is said :

"(The Mukta) remains there singing this Saama."

The affix 'tak' comes after the verbs 'ga' (to sing) and 'paa' (to drink) when used without preposition and when the object is in composition with it." (582)

583. स्वगायकानामपि पापं स्यति इति साम । "षो अन्तकर्मणि" इति, [3] "सात्रिभ्याम्" इत्यादिना मनिन् ॥ (583)

नि.—582. स्वयं स्वानुभवप्रीत्या गायतीति च सामगः ॥

583. स्वगायकानां कालुष्यं स्यति यः साम कथ्यते ॥

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[1] अष्टा 3.2.8 [2] तै 3.10.5 [3] उणादिपा. 4.152

583. **Saama**—The Dispeller.

He is Saama since He dispels the sins of those who sing about Him.

The word 'saama' is derived from the root 'sho' ('so') (to put an end to). "The affixes 'manin' and 'manin come after the roots 'so' (to put an end to) and 'at' (to go). (583)

584. एवम् अपहतपाप्मनां परमगतिनिमित्तं निर्वाणम् ।

[1] "निर्वाणोऽवाते" इति निपातितः ।। (584)

584 **Nirvaanam**—The Blise.

Being the cause for the attainment of the Supreme Goal (Bliss) by those whose sins have been annihilated, He Is Nirvaanam.

"The word 'nirvaana' is irregularly formed by changing the past passive participle 'ta' to 'na' when the wind is not the agent of the verb." (The word is derived thus : 'nir+vaa+na=nir+vaa+na=nirvaana). (584)

585. अतोऽसाध्यसंसारव्याधेः परमं भेषजम् । स्तवराजे—

[2] "नारायणात् ऋषिगणाः तथा सिद्धा महोरगाः ।
देवा देवर्षयश्चैव यं विदुः दुःखभेषजम् ।।" इति ।। (585)

585. **Bheshajam**—The Remedy.

Therefore He is the effective remedy **(Bheshajam)** for the incurable disease of Samsara.

नि.—584. निर्वाणं स्यात् परगतेः निमित्तं निर्गतैनसाम् ।।

585. असाध्यभवरोगस्य भेषजं यत् सदौषधम् ।।

[1] अष्टा 8.2.50 [2] स्तवराजः

In (Bhishma) Stava-raja it is said :

"The groups of Rishis, Siddhas, Mahoragas (the Serpents) gods, and godly seers came to know of this medicine for the disease of Samsara (from Narayana.)" (585)

586. सम्यग्विदित-निदान-चिकित्सो भिषक् ।। (586)

[1] "वेदान्तविज्ञानसुनिश्चितार्थाः" इत्यादिश्रुतेः ।। (587)

586. **Bhishak**—The Physician.

He is Bhishak since He is an expert in the diagnosis of the disease as well as its treatment. (586)

587. कथं चिकित्सति ? सात्त्विकेन संन्यासेन रजस्तमसी कृन्ततीति संन्यासकृत् । भर्तरि भरन्यासः संन्यासः । स हि भवचिकित्सा ।।

587. **Sannyaasa-krit** –He Who cuts asunder (the bonds) when desires are renounced.

How does He give the treatment ? He cuts asunder the bonds in the form of Rajoguna and Tamoguna when acts are performed in a disinterested manner with a spirit of renunciation of desire for the fruit. Here the word 'Sannyaasa' signifies the surrender of the burden to the Master. That surrender alone is the remedy for the Samsara. This is in accordance with the Sruti alao :

"Those who have acquired the true knowledge (of Tattva, Hita and Purushartha) by the study of the Upanishads, do Yoga by doing acts renouncing the desire for fruits and giving up the idea that they are the chief agent of the acts. By this

नि.—586. भवरोगनिदानज्ञो योऽसौ भिषक् उदीरितः ।।

587. त्यागेन सात्त्विकेनाशु रजसस्तमसः पदम् ।
यः कृन्तति स संन्यासकृत् नवार्णो मनुः स्मृतः ।।

[1] तै. उ. 11.22

process their minds become pure and they practise Bhakti yoga. At the end of their last body they attain the Brahman and become free from all Karma." (587)

588. तदर्थं [1] "भोक्तारं यज्ञतपसाम्"

इत्यादिना इच्छाभय-क्रोध-शान्त्युपायम् आचष्टे इति शमः । "तदाचष्टे" इति णिच् । पचाद्याचि कृते रूपम् ।। (588)

588. **Samah**—He Who instructs.

For that purpose He gives instruction about the means for the control of desire, fear and anger as stated in the Gita :

"Having learnt that I am the enjoyer of the fruits of all sacrifices and austerities."

The affix 'nich' is added to the root 'Sam' of the tenth Conjugation in the sense of 'he teaches'. The form 'Sama' is got by adding the affix 'ach' to the roots grouped under 'pach'. (588)

589. स्वयं च शान्तः । सत्यपि समुद्रेकहेतौ महिमसमुद्रे निस्तरङ्ग-समुद्रवत् अनुद्रिक्तः । तद्दर्शिनां हि प्रभावः, यं जगौ पतञ्जलिः

[2] "तत्सन्निधौ वैरत्यागः" इति ।

अर्वाचीनश्च— [3] "पश्चित: पटु विश्वदेनसां
दहनं धाम विलोकनक्षमम् ।
मधुरैरवशानि लंभयन्
अपि तिर्यञ्चि शमं निरीक्षितैः ।।" इति ।। (589)

नि.—588. अनुद्रिक्त: शाम: प्रोक्तः ।।
589. शान्तोऽविकृतमानसः ।।

[1] गीता 5.29 [2] योगसू. 4.5 [3] किरात. 2.55

589. **Saantah**—He Whose mind is always tranquil.

Even though there is every reason for the rise of the ocean of abundant greatness, He is tranquil like a calm and waveless ocean. Patanjali sings about the greatness of those who have a sight of Him thus ;

"There is the abandonment of enmity in his presence."

A poet of later times (Bharavi) also says the same with reference to Vyasa :

"Vyasa had a charming resplendence which was spreading in all directions and which could be seen with the eye and which burnt all sins and by His sweet looks he made even the wild animals tranquil.'' (589)

590. ततो व्युत्थितचित्तैः शुभाश्रयभूते अस्मिन् निष्ठीयते इति निष्ठा । [4] "आतश्चोपसर्गे" इत्यङ् ।। (590)

590. **Nishtaa**—The object of concentration.

Those who have achieved a level of deep concentration have Him and His body as the object of their meditation—body, which is pure and fascinating.

:'The affix 'ajn' comes after those verbs which end in long 'aa' when an upasarga (preposition) is in composition and when then word to be formed is feminine.', (590)

591. तत्र परमसमाधौ विस्मृतसर्वाधिकाराः शाम्यन्ति इति शान्तिः ।। (591)

नि.—590. निष्ठायते च योगोत्थै: यत्र निष्ठा स कथ्यते ।।
591. सर्वाधिकारा: शाम्यन्ति समाधौ परमे यत: ।
अतः शान्तिः इति प्रोक्तः ऋत्वर्णो भक्तिदो मनुः ।।

[4] अष्टा 3.3.106

591. **Saantih**—Peace

In the final stage of perfect meditation they forget all other activities and are tranquil. (591)

592. समाहितानां परमयनम् अव्यवहितप्रापिका परमा भक्तिः अस्मात् इति परायणम् ।

यथा— [1] "निर्मम: शान्त:" इत्युपक्रम्य,

[2] "मद्भक्तिं लभते पराम्" इत्यन्तम्,

[3] "भक्त्या त्वनन्यया शक्यः" इति च ।। (592)

592. **Paraayanam**—The Ultimate Means.

From Him is acquired the highest Bhakti (the supreme means, for attaining Him. which leads those directly who meditate on Him Vide :

Beginning with the Sloka, "Giving up egoism etc., he who is free from the sense of possessiveness and is tranquil is fit for the state of Brahman." And ending with, "(He who has realised the state of Brahman and who is tranquil, in spirit, neither grieves nor desires. He is the same to all beings and attains eminent devotion for Me."

"But through the exclusive devotion, O Arjuna, it is possible really (to know, to see and to enter into Me. I am like this. 'Harasser of foes!") (592)

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ।। ६३ ।।

नि.—592. यस्मात् तु परमा भक्तिः चरमा प्रापिका मता ।
तस्मात् परायणम् इति स्मृतो हि अष्टार्ण उत्तमः ।।

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[1] गीता 18.53 [2] गीता 18.54 [3] गीता 11.54

593(788). एवं स्वभक्तिभावनाशुभानि यम-समाध्यवधीनि अष्टाङ्गानि अस्मादिति शुभाङ्गः । स हि स्वयोग-योगक्षेमवहः ।। (593)

Subhaangah Saantidah Srashtaa
Kumudah Kuvalesayah I
Gohito Gopatir Goptaa
Vrishabhaaksho Vrisha-priyah II (63)

593.(788). **Subhaangah**—He Who is with the eight accessories (of yoga.)

The eight Angas (accessories) of Yoga beginning with 'Yama' and ending with 'Concentration' which are auspicious on account of the devotion to Him are obtained by His favour, It is He that helps people to begin and complete the meditation on Him.

(The eight angas of Yoga are; Yama, Niyama, Aasana, Praanaayaama, Pratyaahaara, Dhaaranaa, Dhyaana and Samaadhi.) (593)

594. एवं निष्पन्नभक्तिभ्योऽप्रतिप्रसवनिर्मूलित-भवोपप्लवां स्वसायुज्यरूपां शान्तिं ददाति इति शान्तिदः । यथा—

[4] "विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा शिवं शान्तिमत्यन्तमेति" इति,

[5] "मत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्",

नि.—593. स्वभक्त्युद्भवकल्याणयमाद्यष्टाङ्गसंभवः ।
यः स्यात् शुभाङ्गः स प्रोक्तः सप्तार्णो ध्यानदायकः ।।

594. एवं निष्पन्नभक्तिभ्यः शान्तिं सायुज्यसंज्ञिकाम् ।
महानन्दां ददातीति शान्तिदः परिकीर्तितः ।।

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[4] श्वे 4.14 [5] गीता 18.59 [6] श्वे 3.11

¹ "तमीशानं वरदं देवमीड्यं
निचाय्याऽऽत्मानं शान्तिमत्यन्तमेति" इत्यादि ॥
(594)

594. **Saanti-dah**—The bestower of eternal peace.

He confers Peace which is in the form of His own Realisation on those who have obtained perfect devotion, and for them there is no longer any fear from rebirth in this world. **Vide:**

"If a person realises the auspicious God Who pervades the Universe, He attains perfect peace."

"By My Grace you will attain supreme tranquility and the eternal world as well."

"When a person realises that God Who is the Ruler, Who is the grantor of boons, Who is worthy of praise and the Inner Soul, he obtains the highest peace." (594)

595(990). एवं मुमुक्षून् मुञ्चन् संसिसृक्षूंश्च प्रचित-चिरन्तन-कर्म-वैचित्र्योचित-परिकरैः योजयन् सृजति इति स्रष्टा ।
"सृजिदृशोर्झल्यमकिति" इति अम् ॥ (595)

595.(990). **Srashtaa**—The Creator.

Thus He brings about the release of those who long for release (from Samsara) grants the desires of those who wish to continue in Samsara and possess the various things of the world quite in accordance with the Karma that they have accumulated from time immemorial. He is Srashtaa (the Creator) in this way.

"The augment 'am' (a) comes after the 'r' of 'srj' (to create) and 'drs' (to see) when the affix beginning with a 'jhal' (i.e. a mute and the sibilant) follows provided it has no indicatory 'k' (Srj+Trn = sr+a+ja+trn = srashtr), (595)

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595. कर्मवैचित्र्यतः सृज्यान् स्रष्ट्या स्यात् सृजतीति यः ॥

596(813). एवं सृष्टस्य आब्रह्मस्तम्बस्य उच्चावच-शब्दस्पर्शादि-भोगवती भूमिः, कुः—प्राकृतमण्डलम् तत्र भोक्तॄन् भोजयन् मोदते इति कुमुदः ।

"मूलविभुजादित्वात् कः"
¹ "अनीशश्चात्मा बध्यते भोक्तृभावात्",
² ज्ञाज्ञौ द्वावजावीशनीशौ" इति ॥ (596)

596(813). **Kumudah**—He Who is happy.

'Ku' is the world which consists of objects, high and low, like sound touch, etc. which are a source of pleasure for all created beings from Brahma to a tiny blade of grass, In this material world He makes all those beings enjoy those things and Himself feels delighted by that. So He is **Kumuda.**

"The individual soul which is powerless is kept bound to this world as an enjoyer."

"Paramatma and Jivatma are both of them birthless; One is the Ruler and the other ruled; one is omniscient and the other of little knowledge."

"The words 'moola-vibhuja' (a chariot), 'Kumuda' (lotus) and the rest should be included in the subdivision of words formed by the affix 'ka'. (This is the Vaartika under the Sutra "Tunda-sokayoh" etc. (Ashtaadhyayi 3-2-5.) (596)

597. तत्र कौ, कुत्सितं वा, वलन्ते—आसंसारं भ्राम्यन्ति इति कुवलाः—जीवाः, ते स्वदेहेन्द्रियादौ आपेक्षिकाभिमानिकाः ईशाश्च इति कुवलेशाः, तान् तथा नियच्छन् यातीति कुवलेशयः तान् तथा नियच्छन् यातीति कुवलेशयः ।

³ "आतोऽनुपसर्गे कः" ॥ (597)

नि.—596. कौ प्राकृते मंडलेऽस्मिन् स्वभोक्तॄनपि भोजयन् ।
मोदते यः सर्वकालं कुमुदः स तु गीयते ॥

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¹ श्वे. 1.8 ² श्वे. 1.9 ³ अष्टा 3.2.3.

597. **Kuvalesayah**—The Controller of the Jivas who wander in this world as masters of their bodies.

(This name is interpreted by dividing it into several parts as: Ku+vala+isa+yaa. 'Ku' means the world or in an evil way; 'vala' is derived from the verb 'valanti' which means wander. The word 'kuvalas' signifies the Jivas who are wandering in this world or who are going about in an evil way. 'Isa' means ruler. This refers to the Jivas who think they are the masters of their bodies and Indriyas. 'Yaa' comes from the verb yaati' (goes). This refers to Paramatma. Thus the word 'Kuvalesaya' is the name of Paramatma who goes about controlling the Jivas who are wandering in this world in an evil way till the end of their worldly existence thinking that they are the masters of their own bodies and sense-organs.

"The affix 'ka' comes after a verbal root that ends in long 'aa' when there is no Upasarga (Preposition) preceding it and when the object is in compositfon with it." (597)

598. गोः प्रकृतेः, संसारबीजावापे क्षेत्रीभूतायाः, हितः—व्यवस्थापकः गोहितः।

[1] "यो योनिं योनिम् अधितिष्ठत्येको
यस्मिन्निदं खं च विचैति सर्वम्।
समीशानम्",

[2] "गौरनाद्यन्तवती सा जनित्री भूतभाविनी",

[3] "सूयते पुरुषार्थं च तेनैवाधिष्ठिता जगत्" इति ॥ (598)

नि.—597. बलं येषां कुत्सितं ते कुवलाः जीवसंज्ञिताः।
देहेन्द्रियादेरीशास्ते कुवलेशा इति स्मृताः।
यस्तान् नियच्छन् यात्येष कुवलेशय उच्यते ॥

598. संसारबीजक्षेत्रस्य प्रकृतेः स्थापकश्च यः।
यः स गोहितः ॥

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[1] श्वे. 4.11 [2] मंत्रिकोप. 5 [3] मंत्रिकोप. 4

598. **Go-hitah**—He Who mainpulates the world.

'Go' means Prakriti (the Primordial Matter) which is like the field where the seeds for the growth of Samsara (for the Jivas (are sown). 'Hita' means the manipulator or controller. Paramatma, as the Supreme Ruler, controls the Prakriti, the field in which the seeds for the growth of the worldly existence for the Jivas are sown.

"(One should meditate) on that Lord Who presides over every thing that is the cause of the world like Prakriti etc., in whom all things merge at the time of dissolution, and from Whom they emerge and disperse (at the time of creation)."

"This Prakriti, which has neither beginning nor end produces things like a mother and nourishes them."

"This Universe is controlled by Him and all objects of enjoyment are produced by Him." (598)

599(497). भोगभूमेः स्वर्गस्यापि पतिः—गोपतिः ॥ (599)

599(497). **Go-patih**—The Lord of the (Celestial) world.

Bhagavan is the Lord of the Svarga also which is the place of enjoyment (for the Jivas).

600(498). अस्य कर्मफलचक्रस्य रक्षिता गोप्ता ॥ (600)

इति

श्रीहरितकुलतिलक श्रीवत्सांकमिश्रसूनोः
श्रीरंगराजदिव्याज्ञालब्ध श्रीपराशरभट्टापरनामधेयस्य
श्रीरंगनाथस्य कृतौ

श्रीमद्विष्णु सहस्रनामविवरणे भगवद्गुणदर्पणे षष्ठं शतकं समाप्तम्।

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599. स स्वर्भूमेः पतित्वात् गोपतिः स्मृतः।

600. गोप्ता स यः कर्मफलचक्रस्य परिपालकः ॥

600(498). **Goptaa**—The Protector.

Bhagavan is the Goptaa (Protector) since He is the protector of the world and dispenser of the fruits of Karma (good or bad) which are going on revolving like a wheel. (600)

THUS ENDS

The commentary on the Sixth Hundred Names
in Sri Bhagavad-Guna-Darpana

explaining the Thousand Names of Vishnu
written by Sri Ranganatha

who is the guiding star of Harita Race,
who is the son of Sri Vatsanka Misra and

on whom was conferred the name of Parasara Bhatta
by the divine command of Sri Rangaraja.

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सप्तम-शतक-प्रारंभः

601. तच्च धर्मद्वारेण इति वृषभाक्षः । फलवर्षी वृषभो धर्मः,
स: अक्षः—संसार चक्राधारो यस्मात् ।। (601)

Seventh Hundred

601. **Vrishabhaakshah**—The Dharma-axle.

The protection of the world is done by Him through Dharma. 'Vrishabha' signifies Dharma which showers the fruits of actions. He is the axle that supports the wheel of Dharma in Samsara and showers the fruits in accordance with Dharma. (601)

602. एवं प्रवर्तकनिवर्तकधर्मौ प्रियौ अस्येति वृषप्रियः । तत्प्रियत्वेन हि द्वैधानां कर्मणां धर्मत्वम् । तत्प्रियत्वख्यापनमेव च विध्यर्थः । इदं च

[1] "फलमत उपपत्तेः" इत्यत्र न्यरूपि ।

तथा च द्रमिडाचार्याः—

[2] "फलसंबिभत्सया हि कर्मभिरात्मानं पिप्रीषन्ति,
स प्रीतोऽलं फलाय इति हि शास्त्रे मर्यादा" इति ।
अतः कर्मतत्संस्कार-शक्त्यपूर्व-भावनाविधिपक्षा उपेक्ष्याः।
(602)

602. **Vrisha-priyah**—Dharma-lover.

Dharma is of two kinds—Pravritti and Nivritti. Pravritti Dharma helps the Jivas to continue in this world whereas the Nivrittidharma brings about their redemption. Since both of

नि.—601. यतोऽक्षो वृषभो धर्मो वृषभाक्षः स उच्यते ।।

602. धर्मौ प्रियौ तावस्येति प्रवर्तकनिवर्तकौ ।
वृषप्रियः स विज्ञेयो हि अष्टार्णः फलदो मनुः ।।

[1] ब्र. सू. 3.2.37 [2] द्रमिडाचार्याः

them are dear to Bhagavan, He is Vrisha-priya. The purpose of these (Vedic) injunctions is only to please Him. This has been established by the Brahma Sutras as follows -

"The fruit proceeds from the Para Brahman. There are appropriate reasons for the same".

Dramidacharya also echoes the same idea; "It is only with the object of obtaining the fruit that all are trying to please the Paramatma by means of Dharma or virtuous acts. The Sastraic code also lays down that the acquisition of His pleasure is enough for the attainment of the desired fruit."

Therefore all other schools of thought holding views that differ from this are to be disregarded—views which say that the cause of the fruit is Karma (action) or its latent impression, or power, or Apoorva (a unique substance), or Bhaavana (Psychic effect), or Vidhi (Destiny). (602)

अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः ।
श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः ।। ६४ ।।

603. तत्र प्रवृत्तिकर्मरतान् धूमादि-पितृयाण-पुनरावृत्त्या संसारात् न निवर्तयतीति अनिवर्ती । ग्रहादित्वात् णिनिः । एवं कामी (659) इत्यादयः । अतो हि संसारानुच्छेदः । यथा

[1] "धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिः योगी प्राप्य निवर्तते ।।"
[2] 'कृतात्ययेऽनुशयवान्" इत्यादौ च एतत् व्यचारि ।।
(603)

Anivartee Nivrittaatmaa
Sank-sheptaa Kshema-krit Sivah I
Sreevatsa-Vakshaah Sreevaasah
Sreepatih Sreemataam Varah II (64)

603. पितृयाणप्रवृत्तानां संसारादनिवर्तनात् ।
अनिवर्ती समाख्यातो हि अष्टार्णोभयदो मनुः ।।

[1] गीता 8.25 [2] ब्र. सू. 3.1.8

603. **Anivartee**—He Who does not turn away (those who are inclined to come back to this world.)

If some are attached to Pravritti dharma, Bhagawan does not stop them from coming into this world through the path of the Pitrs beginning with Smoke. That is the cause for the continuance of this Samsara. Vide :

"Smoke, night, then the dark fortnight, the six months that constitute the Dakshinayana (the winter solstice)—there is a path which is characterised by all these. The Yogi who departs from this world and goes by this path, reaches the light of the moon, and then comes back (to this world)."

"When the fruit of the Karma has been enjoyed in the other world, he comes back to this world with the balance of Karma to his credit."

In the above texts and others this has been well discussed and conclusion arrived at. (603)

604. ततो निवृत्ताः—निवृत्ति-धर्माणोऽपि आत्मानोऽस्येति निवृत्तात्मा ।। (604)

604. **Nivrittaatmaa**—He Who is the Atma of those who practise Nivritti Dharma.

Nivrittas are those who follow the path of Nivritti dharma which take them to Moksha. Bhagavan is the Atma of those people also. So He is **Nivrittaatmaa**. (604)

605. तत्र प्रवृत्तान् संकुचित - स्वाभाविक - ज्ञानप्रभावान् कर्तुं शीलमस्येति संक्षेप्ता । यथा—

नि.—604. सर्वे निवृत्तिधर्माणो यस्यात्मानः स तु स्मृतः ।
निवृत्तात्मा इत्यष्टवर्णो दुष्कर्मफलमोचकः ।।
605. स्वाभाविकासंकुचितमेधाया अप्रसारणम् ।
प्रवृत्तिधर्मणां कर्तुं शीलं यस्यास्ति सर्वदा ।
स संक्षेप्ता इति कथितः षडर्णो धीविकासदः ।।

[1] "यथा क्षेत्रज्ञ-शक्तिः सा वेष्टिता नृप! सर्वगा" इत्यादौ । (605)

605. **Sanksheptaa**—He Who limits.

It is the nature of Bhagavan to limit the field of the light of knowledge of those who practise the Pravritti-dharma. Vide—

"The power, known as the Kshetrajna, acquires, on account of its being covered by that (Avidya or Karma), all the ever-recurring miseries (belonging to the circuit of mundane existence), O thou, protector of earth." (605)

606. निवृत्तानां तत्संकोचन-विमोचनं क्षेमं करोति इति क्षेमकृत् । (606)

606. **Kshemakrit**—He Who does what is good.

He does what is good for those who follow the Nivritti dharma by removing the obstructions to their knowledge. (606)

607. एवं सर्व-बुभुक्षु-मुमुक्षु-शिवंकरत्वात् शिवः । यथा—

[2] "संसारमोक्षस्थितिबन्धहेतुः ।"

[3] "पितृलोके राज्यमनुशास्ति देवः",

[4] "शिवः शिवानाम् अशिवोऽशिवानाम्" इति ॥ (607)

अथ शिवत्वोपपादकानि ।

नि.— 606. असंकोचज्ञान रूपक्षेमस्य करणात् सताम् ।
क्षेमकृच्चापि सर्वेषाम् ॥

607. शिवस्य करणात् शिवः ॥

[1] वि. पु. 6.7.62 [2] [3] [4] भार. उ. 41.6

607. **Sivah**—The Auspicious.

He does what is auspicious for all whether they desire the enjoyment of worldly pleasures or whether they seek release. He is Siva.

"He is the cause of the bondage of worldly existence and also of release therefrom."

"The God rules over the world of the Pitrs."

"He is auspicious for those that do auspicious things, and inauspicious for those that do inauspicious things." (607)

Then follow some names that establish this auspicious nature of Bhagavan.

608. ईप्सितव्यात् विभाजक-लक्ष्मीवाल्लभ्य-सौभाग्यचिह्नं श्रीवत्स अस्य वक्षसि इति श्रीवत्सवक्षाः ।

[1] "श्रीवत्सवक्षाः" इति ॥ (608)

608. **Sreevatsa-Vakshaah**—He with the Srivatsa on His chest.

On His chest He has the Srivatsa (mole) which is the symbol of His good fortune in being the beloved Consort of Lakshmi, which fact distinguishes Him from all other things that are ruled by Him. He is **Sreevatsa-vakshaah.** Vide.—

"He has Srivatsah on His chest." (608)

609. [2] "नित्यश्रीः" इत्यनेन यत् सूच्यते तदुच्यते—श्रीवासः—
श्रियो नित्य-स्वैरविहार-कल्पद्रुमोद्यानम् ॥ (609)

नि.—608. लक्ष्मीवाल्लभ्य सौभाग्य-चिह्नं-श्रीवत्सनामकम् ।
श्रीवत्सवक्षा अस्यास्ति वक्षसीति स तु स्मृतः ॥

609. श्रियो विहारस्थानत्वात् श्रीवास इति चोच्यते ॥

[1] राम. यु. 114.15 [2] राम. 114.15

609. **Sreevaasah**—The Abode of Laksmi.

"He is ever with Sri"—What is suggested by this statement (in the Ramayana) is declared by this name **Sreevaasah**. He is the Kalpaka-tree-garden for Lakshmi where she is ever sporting according to Her Pleasure. (609)

610. [1] "तुल्यशीलवयोवृत्ताम्" इतिवत् तस्याः समुचितो नित्य—
स्वयंवरपतिः श्रीपतिः । यथा—

[2] "ह्रीश्च ते लक्ष्मीश्च पत्न्यौ",

[3] "अस्येशाना जगतो विष्णुपत्नी"।। (610)

610. **Sree-patih**—The Consort of Lakshmi.

Bhagavan is the eternally self-chosen and suitable Consort of Laksmi as was Sita in the case of Rama, Vide:

"Sita was the equal of Rama in nature, age and character."

"Bhoomi devi and Lakshmi are Thy Consorts."

"She is the Ruler of this Universe and the Consort of Vishnu." (610)

611. तस्याः सादर-पूर्णनिर्वर्णन-नित्यपात्रं भगवान्, ब्रह्मादयस्तु तद्व्याजरोचक-कटाक्षशीकर-क्षणलक्ष्यम् । यथा—

* [4] "शुक्लमाल्यांबरधरा स्नाता भूषणभूषिता ।
पश्यतां सर्वदेवानां ययौ वक्षःस्थलं हरेः ।।

नि.—610. स्वयं श्रिया पतित्वेन वृतत्वात् श्रीपतिः स्मृतः ।।

611. देवानां श्रीमतां श्रेष्ठः श्रीमतां वर उच्यते ।।

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[1] राम. सु. 16.5 [2] तै. ना. [3] श्रीसू. * दिव्यमाल्य-पा.
[4] वि. पु. 1.9.106, 107

तयाऽवलोकिता देवा हरिवक्षःस्थलस्थया ।
लक्ष्म्या मैत्रेय! सहसा परां निर्वृतिमागताः" इति ।
तस्मात् श्रीमतां वरः ।। (611)

611. **Sreemataam varah**—The Foremost amongst the Opulent.

Bhagavan is ever the object of the ardent full and loving glances of Lakshmi whereas Brahma and others are but the object of a casual glance of Hers for a moment, Vide—

"Lakshmi, as She emerged from the Milk-ocean, was bedecked with white garlands and garments, and her body was beautified by all ornaments. Even as all the gods were looking with wide open eyes, She approached Vishnu and took Har seat on His chest.

'O Maitreya! When Lakshmi looked at those gods from Her seat on the chest of Hari, all of them at once experienced immense joy."

Thus He is the foremost amongst the opulent. (611)

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।
श्रीधरः श्रीकरः श्रेयः-श्रीमान् लोकत्रयाश्रयः ।। ६५ ।।

612. नित्यनूतन-निर्व्याजप्रणयरस-श्रियं तस्यै ददातीति श्रीदः । तस्याः जीवातुः इत्यर्थः । तच्छ्रपणेन हि सा श्रीः निरुच्यते ।

[1] "न च सीता त्वया हीना न चाहमपि राघव! ।
मुहूर्तमपि जीवावः जलात् मत्स्याविव उद्धृतौ ।।"

इति हि तस्याः प्रकृतिः ।

नि,—612. योऽसौ श्रियै स्वप्रणयरसदः श्रीश ईरितः ।।

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[1] राम. अ. 53,31

[1] "विष्णोरेषा अनपायिनी",

[2] "अनन्या हि मया सीता भास्करेण प्रभा यथा ।"

[3] "अनन्या राघवेणाहम्" इति च ।। (612)

Sreedah Sreesah Sreenivaasah
Sreenidhih Sree-Vibhaavanah 1
Sree-dharah Sree-karah Sreyah-
Sreemaan Loka-trayaasrayah 11 (65)

612. **Sreedah**—The Glory-giver,

Bhagavan gives Lakshmi the glory of the supreme love which is eternal, fresh and spontaneous—**Sreedah.** That is to say He is Her life itself. Her nature is portrayed thus by Valmiki in the words of Lakshmana :

"O Rama ! Neither can Sita be without you, nor I. If we are alive (without you), it will be just for a moment, even like a pair of fish that have been taken out of water."

"She is ever inseparable from Vishnu."

"Sita cannot be without Me even as the lustre cannot be without the Sun." - (says Rama).

"Just as radiance cannot be separated from the Sun, I cannot be separated from Rama"—(says Sita), (612)

613. [4] "श्रिय: श्रीश्च भवेदग्र्या" इति
तस्या अपि तथात्वनिदानत्वात् श्रीशः ।
यद्वा श्रीरेव अस्यापि ईशा—सर्वावस्था-व्यवस्थापिका इति श्रीशः ।

[5] "आदावात्मगुणत्वेन भोग्यरूपेण विग्रहे ।
आधारकस्वरूपेण दासीभावेन वा सदा ।।"

[6] "पुंप्रधानेश्वरेश्वरी" इति हि तस्या नाम ।। (613)

नि.—613. श्रीशः स श्रिय ईशत्वात् ईशा श्रीरस्येति वा ।।

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[1] वि. पु. 1.9.144 [2] राम. यु. 121.19
[3] राम. सु. 21.15 [4] राम. अ. 44.15
[5] [6] सन. सं 113.

613. **Sreesah**—The Lord of Sri.

Bhagavan is called **Sreesah,** because He is the cause of the glory of Lakshmi also. Vide :

"He is the supreme glory of Sri Herself."

Or He is Sreesah because He has Sri as His Ruler. It is She that guides Him in the various acts of His in different conditions.

"(Lakshmi is ever with Bhagavan) either as His innate qualities in His Transcendental Form, or in a delightful form in His body, or as His support by Her essential nature or as a devout servant."

"The Ruler of the individual souls, of Prakriti and of the Ruler Himself" is one of the well-known names of Lakshmi. (613)

614. दिव्यवल्ल्या इव कल्पद्रुमः तस्याः नित्योपघ्न: श्रीनिवासः । (614)

614. **Sreenivaasah**—The contiguous support of Lakshmi.

He is ever Her support like the Kalpaka tree for a celestial creeper, (614)

615. रत्नमञ्जरी इव मञ्जूषायां श्रीः अस्मिन् निहिता इति श्रीनिधिः ।। (615)

नि.—614. नित्योपघ्ननिवासत्वात् श्रीनिवासः श्रियः स्मृतः ।।

615. श्रीरस्मिन् निहिता नित्यं श्रीनिधिः परिकीर्तितः ।।

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615. **Sree-nidhih**—The Abode of Sri.

Lakshmi has been placed in Bhagavan like a gem-studded jewel in a casket, Hence He is **Sreenidhih**. (615)

616. सैव अस्य विभावनी— प्रख्योपख्याहेतु: इति श्रीविभावनः ।
[3] "अप्रमेयं हि तत्तेजः यस्य सा जनकात्मजा" इतिवत् ।। (616)

616. **Sree-vibhaavanah**—He Who owes His greatness to Lakshmi.

Lakshmi is the main cause for the well-known greatness of the Lord. He is **Sri-vibhaavana** since His greatness is manifested by Her. So it is described by Valmiki :

"That splendour which is Sri Rama is beyond all measure, for the daughter of Janaka, Sita is His." (616)

617. तां रत्नमिव अर्चिषं पुष्पमिव सुरभिम् इन्दुरिव चन्द्रिकाम् अमृतमिव स्वादुताम् औत्पत्तिकेन संबन्धेन धरतीति श्रीधरः ।
[4] "न हि हातुमियं शक्या कीर्तिरात्मवतो यथा ।" इति ।। (617)

617. **Srea-dharah**—The Bearer of Sri.

Just as the gem bears its lustre, the flower its fragrance, the moon her moonlight, and the nectar its sweetness. Vishnu bears Lakshmi by an innate relationship. So He is **Sridharah**.

"It will be impossible for Rama to abandon Sita even as the fame of a virtuous man cannot be abandoned by him." (617)

नि.—616. श्रीप्रख्योपाख्ययोर्हेतुः यस्य स श्रीविभावनः ।।
617. रुच्यर्चिः कौमुदीगन्धान् निसर्गात् धरति श्रियम् ।
सुधारत्नेन्दुपुष्पाणि यथाऽसौ श्रीधरः ततः ।।

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[3] राम. आ. 37.18 [4] राम अ. 3.29.

618. तां परत्वे इव व्यूहावतारादिष्वपि स्वानुरूपां करोति इति श्रीकरः । [1] "कृञो हेतुताच्छील्यानुलोम्येषु" इत्यानुलोम्ये टः । एवं तीर्थंकरः (696) इत्यादि । यथा—
[2] "देवत्वे देवदेहेयम्" इत्यादि ।। (618)

618, **Sree-karah**—He Who makes Lakshmi (follow Him).

Lakshmi remains as a suitable Consort to Him in His Para or Transcendental Aspect. He makes her incarnate Herself in a suitable form when He comes down into this world in His Incarnations as Vyuha (Emanations).

"When He takes a divine body, She also assumes a celestial body."

"The affix 'ta' comes after the verb 'krjn (to make) when the object is in composition with it denoting cause, habit and agreeableness (as in the case of hair in the natural order). 'Teertha-karah' (696) and other words also come under this rule. (618)

619. श्रेयसे—सर्वपुरुषार्थाय श्रयणीया श्रीः श्रेयःश्रीः ।। सा अस्य नित्ययोगिनी इति श्रेयःश्रीमान् । यथा—

[3] "प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ।
अलमेषा परित्रातुं राक्षस्यो महतो भयात् ।।"
[4] "शरीरारोग्यमैश्वर्यम् अरिपक्षक्षयः सुखम् ।"
[5] "विमुक्तिफलदायिनी",
[6] "यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम्",

नि.—618. व्यूहादिष्ववतारेषु स्वानुरूपां करोति ताम् ।
श्रियं योऽसौ श्रीकरः स्यात् मुन्यर्णः श्रीकरो मनुः ।।
619. श्रेयसे श्रयणीया श्रीः श्रेयःश्रीः नित्ययोगिनी ।
श्रेयः श्रीमान् असौ अस्य वस्वर्णः पुरुषार्थदः ।।

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[1] अष्टा 3.2.20 [2] वि. पु. 1.9.145 [3] राम. सु 58.92
[4] वि. पु. 1.9,125 [5] वि. पु. 1.9-120 [6] श्रीसूक्त— 2

¹ "श्रियं लोके देवजुष्टामुदाराम्" इति हि श्रियो निर्देशः ।
(619)

619. **Sreyas-Sreemaan**—He that Has Lakshmi Who is resorted to for reaping the good.

Lakshmi is called Sreyas-Sri since She has to be resorted to for the attainment of all goals of human endeavour. (Sreyah = the goal of human endeavour; 'Sri' = She Who is to be resorted to.) Vide:

"Maithili (Sita), the daughter of Janaka, is surely bent upon showing Her graciousness to those who make obeisance to Her. O Rakshasis! She is capable of protecting us from this danger." (Trijata to the Rakshasis).

"She bestows bodily health, wealth, destruction of enemies and happiness."

"She is the grantor of the fruit of release from bondage."

"From Whom I shall get gold, cows, horses and sons,"

"Lakshmi, Who is worshipped by the gods (for getting their ends accomplished) or Who is loved by Narayana Himself, and Who is bounteous in Her gifts."

Such indeed are the Scriptural Texts about Lakshmi. (619)

620. सह तया जगन्माता पितृवत् सर्वाश्रयो लोकत्रयाश्रयः ।
यथा— ² "त्वं माता सर्वलोकानां देवदेवो हरिः पिता" इति ।।

620. **Loka-trayaasrayah**—He Who is the Resort for all the three worlds.

He like a father is the one resort of all beings along with Lakshmi Who is the mother of the world. Vide:

"Thou art the Mother of all the worlds, and Hari, the God of all gods, is the father." (620)

नि.—620. श्रिया सह जगन्माता पितृवत् सकलाश्रयः ।
लोकत्रयाश्रयः स स्यात् दशार्णो रक्षकत्वदः ।।

¹ श्रीसूक्तं—5 ² वि. पु. 1.9.126

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्मा विधेयात्मा सत्कीर्तिः छिन्नसंशयः ।। ६६ ।।

621. तत्सौन्दर्य-सुधोदधि-पारीण-दिव्यकरणः स्वक्षः ।। (621)

Svakshah Svangah Sataanandah
Nandih Jyotir-ganesvarah 1
Vijitaatmaa Vidheyaatmaa
Satkeertih Chinna-samsayah 11 **(66)**

621. **Svakshah**—The Beautiful-eyed.

He is possessed of celestial organs like eyes which are thoroughly proficient in the art of the enjoyment of the nectarine ocean of Her beauty. (621)

622. अस्या अपि स्पृहणीय-दिव्यदेहः स्वङ्गः ।। (622)

622. **Svangah**—The Lovely-bodied.

He has a celestial body which is fascinating even to Lakshmi. (622)

623. परस्परप्रणय-प्रवहद्-अपरिमितानन्दः शतानन्दः ।। (623)

623. **Sataanandah**—He with a Bliss that is hundred-fold.

He has boundless Bliss which is ever flowing on account of their mutual love. (623)

नि.—621. श्रीसौन्दर्य-सुधासिन्धु-पारीणकरणो हि यः ।
622. स्वक्षः श्रीस्पृहणीयाङ्गः स्वङ्ग इत्येष उच्यते ।।
623. अन्योन्यप्रणयानन्दप्रवाहश्चामितोऽस्य हि ।
शतानन्दः स विज्ञेयो दंपत्यानन्ददो मनुः ।।

624. एवं सर्वदा सर्वत्र सर्वथा च अनया समृद्ध्यतीति नन्दिः ।
[1] "इन्, सर्वधातुभ्यः" ।। (624)

624. **Nandih**—He Who is delighted.

He is Nandi since He is delighted by being ever prosperous by virtue of His being with Her at all times, at all places and in all ways).

"The affix 'in' is added to all verbs." (Nand+in=Nandi). (624)

625. उभयानुकूल-उज्जवल-शेषशेषाशनादि-नित्य परिचारकगण-परिचरणीयत्वात् ज्योतिर्गणेश्वरः । ज्योतिः शब्दो हि

[2] "मरीचीनां पदमिच्छन्ति वेधसः",
[3] "साध्याः सन्ति देवाः" इति

सदा द्योतमान-सूरिपरिकर-वाचकः ।।
एवं परत्वं च काष्ठा ।। अथ सौशील्य-परमावधिः गुह्यतमः ।। (625)

625. **Jyotir-ganesvarah**—The Lord of the hosts of lustrous deities.

He is **Jyotir-ganesvara** because He is being served always by hosts of eternal servitors like Sesha and Seshaasana who are agreeable to both of them and who are themselves lustrous. Here the word 'Jyotih' signifies the retinue of Nitya-suris who are ever-effulgent by nature. Vide :

"Wise men desire to attain the world of the radiant souls."

"Where the ancient Saadhya devas reside."

नि.—624. सर्वत्र सर्वथा नन्दिः श्रिया ऋद्ध्यति सर्वदा ।।
625. नित्यसूरिगणानां य ईशो ज्योतिर्गणेश्वरः ।।

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[1] उणादि पा. 4.17. [2] पु. सू. [3] पु. सू. 18.

Sesha—Adisesha; Seshaasana—Vishvaksena, the Lord's Commander-in-chief, 'who takes in only that which remains after having been offered to the Lord first, These are all known as Nitya-suris,

Thus far the supreme nature of Bhagavan to its highest extent has been portrayed. Now we proceed to delineate the quality of amiability of Bhagavan to its farthest limit. This in fact is considered a topic of greatest secrecy. (625)

626. लक्ष्मी-कमनीयत्व-संपदुच्छंखलमपि मनोऽस्य प्रणतैः प्रवणीकृतमिति विजितात्मा ।। (626)

626. **Vijitaatmaa**—He Whose mind has been conquered.

Bhagavan has a mind which is self-willed and delectable that is fascinating even to Lakshmi. But He is easily won over and becomes favourably disposed towards those who bow before Him, So He is **Vijitaatmaa**—possessed of a mind that has been conquered by His devotees. (626)

627. तेषां विधेयं हि 'इहागच्छ' इह तिष्ठ' इहाऽऽस्स्व', इदं भुंक्ष्व' इति विधातुं च योग्यं स्वरूपमस्येति विधेयात्मा ।।

627. **Vidheyaatmaa**—He Who is of a submissive nature.

It is His essential nature to be at the disposal of His devotees to such an extent that He can easily be commanded by them to do whatever they want "Come hither; stand here; sit here; eat this." Therefore He is **Vidheyaatmaa**. 627)

नि.—626. सौशील्यस्य गुणस्याथ परमावधिवर्णनम् ।
विजितात्मा जितं यस्य मानसं प्रणतैश्च सः ।।
627. इह गच्छेह तिष्ठेदं भुंक्ष्वेति प्रणतैः सदा ।
योग्यं विधातुं यद्रूपं विधेयात्मा स कीर्तितः ।।

628. ईदृश-सौशील्य-सत्त्वेन अस्य अतिमहती कीर्तिः इति सत्कीर्तिः। एतावद्धि सुवचनम्, यदस्य कीर्त्यते तदस्ति तावदिति, न तु यावदस्ति तावदिति तदधिकं वेति। यथा—

[1] "यथा सर्वेश्वरेश्वरः कृष्णः प्रोच्यते सर्वपण्डितैः।
तथाऽपि स्वल्पमेवोक्तं भूतार्थे कतमा स्तुतिः॥"

[2] "स्थाने हृषीकेश! तव प्रकीर्त्या" इत्यादि च॥ (628)

628. **Sat-keertih**—He of true renown.

He is **Sat-keerti**, because He has a great and pure reputation for being so amiable and affable by nature. It would be quite correct to make a statement as follows with reference to His nature. 'Whatever is said of Bhagavan in His praise does exist in Him. But it does not mean that all that exists in Him is only that much and not more; or more has been said than what actually exists in Him.' Vide :

"Krishna is described by all wise men as the Supreme Lord of all lords in the world. But what they have said is only a small part of His greatness. How can it be called as praise or hyperbole when one states what actually exists in Him ?'.

"O Hrishikesa ! (The Lord of all indriyas, Sri Krishna !) It is quite appropriate that the world is delighted by Thy fame, and becomes drawn towards Thee." (628)

629. एवं सौशील्यप्रथया स्वविषयया सुज्ञान-दुर्ज्ञान-सुसाध-दुस्साध-सुलभदुर्लभत्वादि-संशयः छिन्नः अनेन इति छिन्नसंशयः। यथा—

नि —628. ईदृक्सौशील्यसत्त्वाद्धि सत्कीर्तिः इति कथ्यते॥

629. सौशील्यप्रथया चैवं दुष्करत्वादिसंशयः।
छिन्नो येन विशेषेण स प्रोक्तः छिन्नसंशयः॥

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[1] वि. ध. 75.44. [2] गीता 11.36.

[3] "तं ह देवम् आत्मबुद्धिप्रसादनम्",
[4] "त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते" इत्यादि॥ (629)

629, **Chhinna-samsayah**—The Dispeller of all doubts:

As He has the great reputation of being endowed with qualities like amiability and affability, all doubts about Him stand dispelled—doubts, if He can be easily known or is difficult to be known, if He can be easily pleased or is difficult to be pleased, and if He is easily accessible or difficult to approach. Thus He is **Chinna-samsaya.**

"(Worship) Him Who bestows clearness to the mind of the soul."

"There is no one else who can clear this doubt (from my mind)'—(says Arjuna to Krishna.) (629)

उदीर्णः सर्वतश्चक्षुः अनीशः शाश्वत-स्थिरः।
भूशयो भूषणो भूतिः अशोकः शोकनाशनः॥ ६७॥

630. कथम्? चर्मचक्षुषामपि प्रत्यक्ष-योग्यत्वेन उदीर्णः उल्लसितः। (630)

Udeernah Sarvatas-chakshuh
Aneesah Saasvata-sthirah 11
Bhoosayo Bhooshano Bhootih
Asokah Soka-naasanah 11 (67)

630. **Udeernah**—He Who is clearly manifest.

How (does He clear the doubts) ? He has a pleasing and splendid form which is the object of direct perception to the eyes of persons. So He is **Udeernaa.** (630)

नि.—630. प्रत्यक्षविषयत्वेन ह्युत्पन्नः चर्मचक्षुषाम्।
उदीर्ण इति स प्रोक्तः सप्तार्णो नयनप्रदः॥

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[4] गीता 6.36. [3] श्वे 5.18.

631. अतः अस्मदादिचक्षूंष्यपि तत्साक्षात्कार-कर्माणि इति सर्वतश्चक्षुः । अतः छिन्नसंशयत्वं सिद्धम् । न हि स्पष्ट-प्रत्यक्षे संशयः ॥ (631)

631. **Sarvatas-chakshuh**—He Who is visible to the eyes of all.

He is **Sarvatas-chakshuh**, because tha eyes of even ordinary people like ourselves can perceive Him (when He incarnates Himself as Rama and Krishna or as idols in temples or in our houses.) Therefore it is certain that all doubts about Him are dispelled. Surely there cannot be any doubt about an object that is directly and clearly seen. (631)

632. तत्परेषु अनीशः—तदधीन-स्नान परिकर्म-गोष्ठ्यादि-सर्वावस्थत्वात् ॥ (632)

632. **Aneesah**—He Who is not the Master.

With reference to those who are exclusively devoted to Him, He does not assert His rulership. He is completely in the hands of His devotees in regard to all things that pertain to Him, like bathing, decoration, association with others etc. So He is **Aneesah.** (632)

633. तथा असकृत्प्रत्यक्षीकृत-सदातन-नानार्चिबाकृतिः अव्यवहितश्च तिष्ठति इति शाश्वतस्थिरः । तथा च श्रीसात्वते—

[1] "बिबाकृत्याऽऽत्मना बिंबे समागम्यावतिष्ठते" इति ॥ (633)

633. **Saasvata-sthirah**—He Who is eternally existent and steady.

He assumes the various forms of the images which continue to exist for ever and which are directly perceptible to the eyes, at all times.

नि.—631. यत्साक्षात्कार कर्माणि चर्मचक्षूंष्यपि त्वतः ।
सर्वतः सर्वतश्चक्षुः नवार्णो नेत्रशक्तिदः ॥
632. प्रोक्तो हि अनीशः भक्तेषु तदायत्ताखिलक्रियः ॥
633. बिंबाकृत्याऽऽत्मना बिंबे स्थितः स्यात् शाश्वतस्थिरः ॥

Vide the **Saatvata-samhita :**

"He assumes a form similar to that of the image (fashioned by us), enters into it and remains there." (633)

634. सन्निधियाच्ञया तद्दर्शित-आयतनादि-भूमिषु स्वयंव्यक्तः सिद्ध-मानुषादि-लक्षणासु तदनुग्रहसुखेन शेते इति भूशयः ॥ (634)

634. **Bhoo-sayah**—He who lies on the ground.

When His devotees pray to Him and invoke only His presence in this world, He comes and continues to remain in places chosen and indicated by them which go by the names of Svayam-vyakta, Siddha, Maanusha etc. He takes a pleasure even in lying down in those places in order to bless them. So He is **Bhoo-sayah.**

(Svayam-vyakta—Places where the Lord has chosen to manifest Himself. Siddha are places where the images of the Lord have been consecrated and installed by Siddhas or perfected beings. Maanusha are places where the Lord is installed by ordinary human beings). (634)

635. एवं विश्वजनीनेन शीलेन श्रियःपतिमात्मानं भूषयतीति भूषणः ।

[1] "क्रुधमण्डार्थेभ्यश्च" इति युच् ।

न हि श्रीमताम् अनाथ-गृहातिथित्व-तत्संविभज्यभोज्यत्व-समान-योगक्षेमत्वादि दूषणम्; किं तु भूषणमेव ॥ (635)

635. **Bhooshanah**—He Who becomes adorned.

नि.—634. स्वयंव्यक्तादिरूपेण कौ शेते भूशय ततः ॥
635. एवं विश्वजनीनेन शीलेन एषः श्रियः पतिः ।
यदात्मानं भूषयति भूषणः तत् स कीर्तितः ॥

[1] अष्टा 3.2.151.

By this good disposition of His which is beneficial to all He, the Concort of Lakshmi, becomes adorned—**Bhooshana.** It does not bring discredit to the affluent if they visit the houses of those who are destitute as their guest, partake of the food they eat, and share their joys and sorrows along with them. On the contrary, it only sets off their greatness and adorns them as an ornament.

"The affix 'yuch' is employed after the verbs having the sense of 'krudh' (to be angry), 'mand' (to adorn) etc. (635)

636. सर्व-बाह्यान्तर-उपायरिक्तानां तेषामेव सर्वसमृद्धा विभूतिः इति भूतिः । तेषां सुतसुरभिसुहृद इव विभूतिभूतः इत्यर्थः ।। (636)

636. **Bhootih**—He Who is wealth.

He is Bhooti, really the all-round wealth for those who are devoid of all other means, external and internal. That is to say, He is their wealth in every way—like loving sons, milk-yielding cows and kind-hearted friends. (636)

637. एवं कस्यचिदपि अनाथस्य अहानात् तद्विषये अशोकः, विशोको वा ।। (637)

637. **Asokah**—He Who is without sorrow.

There is no reason for Him to feel sorrowful since He never abandons any one who is a destitute.

'Visokah' is another reading and the meaning is the same. (637)

638. तेषां स्वसंबन्ध-व्यतिरेकशोकं नाशयतीति शोकनाशनः । यथा—

नि.—636. योऽसौ समृद्धिमैश्वर्यं भक्तानां भूतिः ईरितः ।।

637. नाथत्वाच्चापि सर्वेषाम् अशोकोऽनाथताहृतेः ।।

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[1] "श्रुतं ह्येव मे भगवद्दृशेभ्यः तरति शोकम्
आत्मविदिति । सोऽहं भगवः शोचामि ।
तं मा भगवान् शोकस्य पारं तारयतु ।" इति ।

शोचन्ति हि स्वपरबन्धुभूत-भगवद्दर्शन-क्लेशविदः ।। (638)

638. **Soka-naasanah**—The Sorrow-destroyer.

He destroys the sorrow of the people resulting from the loss of contact with Him.

"I have heard from great men like you that He who has realised the Atman crosses the ocean of sorrow. O sir ! I am sorrowful. I request you to be pleased to help me cross this ocean of sorrow."

"They are in grief who know how difficult it is to have a vision of God Who is their greatest relative". (638)

अर्चिष्मान् अर्चितः कुंभो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ।। ६८ ।।

639. तत्र गूढस्वभावो हि तद्बाह्यान्तर-चक्षुरुन्नयनक्षमदिव्यतेजोऽतिशयः अर्चिष्मान् ।। (639)

Archishmaan Architah Kumbho
Visuddhaatmaa Visodhanah I
Aniruddho Aprati-rathah
Pradyumno Amita-vikramah II (68)

639. **Archishmaan**—He who has great lustre.

नि.—638. भक्तानां स्वेन संबन्धव्यतिरेकनिबन्धनम् ।
शोकं नाशयतीत्येषः शोकनाशनः ईरितः ।।

639. बाह्याभ्यन्तरसद्भक्त-चक्षुरुन्नयनक्षमम् ।
दिव्यं तेजः सदा यस्य सः अर्चिष्मान् इति कथ्यते ।।

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[1] छा. 7.1.3.

Though His greatness is a secret (to others), He has a celestial splendour that opens the eyes, both external and internal, of His devotees. He is **Archishmaan.** (639)

640. सर्वमेतत् संभावयन् उदाहरति—अर्चितः ।

अर्चा—अर्चावतारः, सा अस्य सञ्जाता इति । स हि अवताराः न परत्ववत् विप्रकृष्टः । सुरनराद्यवतारवत् क्वचित् कदाचिद्वा । सदा सर्वेषु क्षेत्रायतनेषु गृहेषु च प्रत्यक्षत्वात् ।

अस्य च तत्वगुह्यं भगवच्छास्त्रे बोधायन-वैष्णवस्मृति पुराणादिषु निषेव्यम् ।

वैष्णवधर्मेषु—

Idol-Incarnation

640. **Architah**—He Who is worshipped.

Vyaasa next proceeds to state that all that has been stated above with reference to superior qualities of Bhagavan is quite possible and stands to reason. He is **Architah.**

Archa is the incarnation of Bhagavan in images and Archita signifies He has that form. This incarnation of Bhagavan in images or icons is not in a far off place like the Para-roopa, (the Transcendental form of Bhagavan). Nor is it limited to a particular place or time like His incarnations as a god (Upendra for example) or a human being (as Rama), all of which are known as Vibhava-avatara. But it is perceptible in holy places, temples and houses at all times. The mysterious truth about it can be learnt from the Bhagavat Sastras (also known as Pancharatra Agamas), Bodhayana Smriti, Vaishnava Purana and other scriptural Texts. Vide: in Vaishnava Dharma—

[1] "सुरूपां प्रतिमां विष्णोः प्रसन्नवदनेक्षणाम् ।
कृत्वाऽऽत्मनः प्रीतिकरीं सुवर्णरजतादिभिः ।।"
[2] "तामर्चयेत् तां प्रणमेत् तां यजेत् तां विचिन्तयेत् ।
विशत्यपास्त-दोषस्तु तामेव ब्रह्मरूपिणीम् ।।" इत्यादि ।।
(640)

640. अर्चा हि अर्चावतारोऽस्य क्षेत्रायतनसद्मसु ।।
संजाता इति अर्चितः प्रोक्तः सप्तार्णो वांछितप्रदः ।।

[1] वि. ध. 103.19. [2] वि. ध. 103.28.

"After having shaped a beautiful image of Vishnu with a lovely face and lovely eyes out of gold silver and the like in a manner that would be pleasing, one should worship it, do sacrifice to it and mediatate on it. By doing so one would enter into that form which is none other than Brahman Itself and will have all one's sins dispelled." (640)

641. तत्र तैः परिचित-सजातीयसौन्दर्यादिना काम्यते इति कुंभः ।

[1] "कमेः कम् च" इति भप्रत्ययः कुमादेशश्च ।

कौ—भूमौ, उक्तक्षेत्रायतनादि - लक्षणायां ध्यान-आराधना-दीनां सीम्नि जन्ममरणमात्रेण वा स्वल्पसंबन्धवत्यां यमभटादि-भयापह-महाप्रभावत्वेन भाति इति वा कुंभः । पृषोदरत्वात् साधुत्वम् । श्रीपौष्करभागे—

[2] "आभासयति भूभागं पश्चितस्तद्वदेव हि ।
स्वक्षेत्रः" इत्यादि ।
[3] "यस्मात् देवालयोद्देशात् सुध्मातजलजस्य च ।
भवेत् शब्दानुवेधश्च तावत् क्षेत्रं तदुच्यते ।।"

इत्यादौ सीमावधिविकल्पाश्च दर्शिताः ।

[4] "ऐहिकामुष्मिकी यत्र सिद्धिर्भवति देहिनाम् ।
अणिमाद्यष्टकोपेता स्वशक्त्या स्वात्मना तु वै ।।"

[5] "अध्वावनिषु सर्वासु नित्यं कुर्वंति सन्निधिम् ।
मुक्तये सर्वभूतानां विशेषेण तु वै भुवि ।।"

नि.—641. काम्यते स सजातीयैर्गुणैः कुंभः प्रकीर्तितः ।
कौ स भातीति कुंभो वा षडर्णो भयनाशकः ।।

[1] उणादि पा. 4 [2] [3] [4] [5]

तत्र क्षेत्रेषु

1 "त्राहीयुक्त्वा जगन्नाथं क्षिप्रं स्त्रीबालपूर्वकैः ।
ज्ञात्वा विमुक्तदेहं तु सह पुर्यष्टकेन तु ।
महता तूर्यघोषेण कृत्वा रथवरे तु वै ।
जित्वाऽन्तक-भटान् रौद्रान् बलात् क्षेत्रेशकिंकरा: ॥
आनीय क्षेत्रनाथस्य अभितः स्थापयन्ति च ॥
'देव! क्षेत्रे त्वदीयेऽस्य विमुक्तं पाञ्चभौतिकम् ।
शरीरमद्यानाथस्य कुरु शश्वत् यथोचितम् ॥
क्षेत्रनाथस्तु तद्वाक्यं समाकर्ण्य गणेरितम् ।
करुणानुगतेनैव तन्निरीक्ष्य तु चक्षुषा ।"

इत्यादिना न्यस्तदेहानां शुद्धितारतम्येन भगवता स्वयं किंकरादिद्वारा वा शोधितानां सद्यो वा पुण्यजन्मादिक्रमेण वा भगवत्प्राप्तिः प्रपञ्चिता ॥ (641)

641. **Kumbhah**—He Who is an object of desire.

He is desired by all (Kumbhah) because of His beauty which is similar to the beauty with which they are familiar in this world.

"The substitute 'kum' comes in the place of the root 'kamu' (to desire) and the affix 'bha' is also added.

kamu + kum (kamu = kum + bha = kumbha).

Or Bhagavan is called Kumbha because He shines (bhaa) in this world (kum). By His immense power He drives away all fear from the servants of Yama and the like; The Lord shines in this world—Kumbha, the world which is marked by he presence of only shrines and temples, where the utmost that can be done by a person is only meditation and worship and the contact for a human being with which is limited by birth and death.

The word 'kumbha' is treated as correct and comes under the 'prshodaraadi' rule.

The boundary, the extent and the like of the holy shrines have been described in the Paushkara-bhaga as follows:

"A holy shrine sanctifies that part of the earth around it even as it does its own place. Such is the greatness of the shrine."

"The sanctity of a holy shrine extends up to that part of the land where the echo of the sound of the conch blown from the temple of a god is heard".

"The embodied souls who wish to attain the fruits in this world and the other, and who strive to attain them, 'the fruits in the form of the eight Siddhis like ahimsa, attain them if they live in the sacred shrines,''

"The Lord is present in all places in the highways and byways so that all beings who live on this earth may attain salvation (if by chance they happen to tread on those paths)."

"When a man, living in a holy shrine, gives up his life praying to God in the last moments 'O Lord Janardana; Save me' and lies surrounded by his wife and children, the attendants of the Lord of that holy shrine at once come there and first drive away by force the frightening servants of the Lord of death (Yama). Then with the blowing of conchs and beating of drums, they mount the body on a splendid chariot and take it to the presence of the Lord and submit ; 'O Lord ! In this holy shrine of Thine this person has given up his mortal body composed of the five elements. Now he is a destitute. Please do according to his desert. Then the Lord on hearing the words of his attendants, turns His eyes full of mercy on that person to bless him.'

As stated above, in the case of those who have given up their bodies in a holy shrine, the Lord of the Shrine, Himself purifies them or through His servants. According to their Karma they attain god even in that birth itself or after a series of virtuous births. This is the teaching of the Scriptures. (641)

642. एवम् अशेषाश्रितेषु निरवशेषितसर्वस्वात् विशुद्धात्मा ॥ (642)

642. **Visuddhaatmaa**—He of a pure nature.

In this way Bhagavan sacrifices all that He has on the devotees who have resorted to Him. He is called Visuddhaatmaa. (642)

643. तत्र क्षेत्रेषु न्यस्तदेहान् स्वप्राप्त्यर्हान् विशोधयति इति विशोधनः ॥ (643)

643, **Visodhanah**—The Purifier.

He purifes those who give up their body in a holy shrine and who are fit to attain Him. (643)

644. अथ क्षेत्रविशेषेषु पूर्वोक्तव्यूहविभवानां स्थितिविशेषः ।
जनार्दनाख्यया देवस्तु अनिरुद्धो जगत्प्रभुः ।
भूभागे वासुभाण्डाख्ये नित्यसंनिहितः स्थितः ॥" इति अनिरुद्धः ॥ (644)

The Emanations and Incarnations of the Lord in the Holy Shrines.

Next the special manifestation of the Lord in His forms as Vyuha (Emanations) and Vibhava (Incarnations) in the holy shrines is described.

644. **Aniruddhah**—Aniruddhah.

"Aniruddha, the Lord of the world, is ever present with the name of Janardana in that part of the Earth called Vasubhanda."

नि.—642. सर्वाश्रितेष्वशेषेण सर्वस्य त्यागतः सदा । विशुद्धात्मा ॥
643. क्षेत्रमृतसंशोधकः स्यात् विशोधनः ॥

645. स एव जनार्दनाख्यत्वात् अनिष्टजनार्दने प्रतिपक्षत्वात् अप्रतिरथः ॥ (645)

645. **Aprati-rathah**—The Matchless.

His name is Janardana, which means the Tormentor of the people. In accordance with that name, when He begins to torment those who are wicked by nature, no one can prevent Him. So He is Apratiratha. (645)

646. आत्मप्रद्योतवान् प्रद्युम्नः ।
"प्रद्योतयिता" इति मौलाः ।
"प्रद्युम्नः पुरुषोत्तमः ।"
अधिष्ठाय स्थितः साक्षात् भक्तानां सुगतिप्रदः ।।" (646)

646. **Pradyumnah**—The Illuminator.

He is **Pradyumna** since He makes the individual souls effulgent.

"The Illuminator"—say the Maulas.

"Pradyumna is Purushottama, the Supreme Purusha."

"Presiding over all things, He Himself resides here and bestows the supreme goal to His devotees." (646)

नि.—644. तत्तत्क्षेत्रेश्वरोक्तिः स्यात् अनिरुद्धादिनामभिः ।
वासुभाण्डाख्यभूभागे नित्यसन्निहितः स्थितः ।
अनिरुद्ध इति ख्यातो वस्वर्णो मनुरुत्तमः ॥

645. प्रतिपक्षस्य राहित्यात् बह्वनिष्टजनार्दनः ।
विख्यातो हि अप्रतिरथः नवार्णः मनुनायकः ॥

646. आत्मप्रद्योतनत्वाच्च प्रद्युम्न इति कथ्यते ।
अधिष्ठाय स्थितः साक्षात् भक्तानां सुगतिप्रदः ।।"

647. त्रैलोक्येऽपि अपर्यवसितविक्रमत्वात् त्रिविक्रमः अमितविक्रमः
"यामुनं जलमाश्रित्य देवदेवस्त्रिविक्रमः ।
स्थितः कमलसंभूत! नृणां च सुगतिप्रदः ।।"

647. **Amita-vikramah**—He of immeasurable steps.

In His Incarnation as Trivikrama, all the three worlds were no match for His three steps. So He is **Trivikrama.**

"O Brahma, the Lotus-born! The God of gods, Trivikrama, has stationed Himself in the waters of the Yamunaa, and bestows the supreme goal to all men." (647)

कालनेमिनिहा शौरिः शूरः शूरजनेश्वरः ।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ।। ६९ ।।

648. एतेषु क्षेत्रेषु स्थित्वा कलिकल्मषापहः कालनेमिनिहा ।
"अविद्याख्या च या नेमिः कालचक्रस्य दुर्धरा ।
सा मयीयं समाश्रित्य विग्रहं विधुनोति च ।।"
ध्यायेत् तत्प्रसरघ्नं च देवम्" इति हि कालनेमिघ्न-ध्यानम् ।।
(648)

Kaala-nemi-nihaa Saurih
Soorah Soora-janesvarah I
Trilokaatmaa Trilokesah
Kesavah Kesi-haa Harih II **(69)**

648. **Kaala-nemi-nihaa**—The destroyer of the wheel of ignorance of Time.

Paramatma lives in these places and removes the blemishes of Kali-yuga. So He is **Kaala-nemi-nihaa.**

नि.—647. लोकत्रयेऽप्यपर्याप्तविक्रमो अमितविक्रमः ।।

648. कालचक्रस्य या नेमिः अविद्याख्या च दुर्धरा ।
तां नाशयति यश्चासौ कालनेमिनिहा स्मृतः ।।
नवाक्षरो मनुरयम् अविद्यामूलमोचकः ।।

"Avidya (Ignorance), by name, is an irresistible felly of the wheel of Time; when it comes to me, it loses its form."

"One should meditate on the Lord as the Destroyer of the spread of ignorance."—This is how the meditation on the Lord Kala-nemi-nighna has been laid down. (648)

649. "उत्पलावर्तके देशे शौरिसंज्ञो अच्युतः स्थितः"
इति शौरिः । शूरस्य—वसुदेवस्य अपत्यमिति ।। (649)

649. **Saurih**—The Son of Soora (i.e. Vasudeva).

"With the name of Sauri the Lord lives in the country Utpalaavartaka, by name." Therefore His name is **Sauri.**

He is called **Sauri**, because He is the son of Soora (which is another name for Vasudeva). (649)

650. "वराधरे चित्रकूटे रक्षःक्षयकरो महान् ।
संस्थितश्च परो रामः पद्मपत्रायतेक्षणः ।।" इति
शूरः—रामः । "शु गतौ" । "शुसिचिमीनां दीर्घश्च" इति 'रक्' प्रत्ययः ।। (650)

650. **Soorah—The Valiant.**

Soora is Rama as stated in the following text :

"The great Rama, Who has broad lotus-like eyes and Who brought about the destruction of the Rakshasas, lives on the Chitrakuta Mountain."

The word 'Soora' is derived from the root 'su' (to go). "The affix 'kran' comes after the roots 'su', 'si', 'chi' and 'mi'," and the root of the vowel is lengthened." (Su+ra=soora). (651)

649. शौरिनाम्ना स्थितः शौरिः उत्पलावर्तके शुभे ।।

650. सर्वरक्षःक्षयकरः शूरः इत्यभिधीयते ।।

§ उणादि पा. 2.25.

651. स एव विशेष्यते शूरजनेश्वरः ॥ (651)

651. **Soora-janesvarah**—The Ruler of all valiant men.

He is again specified by another name **Soora-janesvara** (the commander of the brave), (651)

652. "मगधामण्डले विप्र महाबोधधराश्रितः ।
संस्थितो लोकनाथात्मा देवदेवो जनार्दनः ॥"

इति त्रिलोकात्मा । भक्तानुग्रहाय त्रीन् लोकान् सातत्येन गच्छतीति । "अत सातत्यगमने", [1] "सातिभ्यां मनिन् मणिनौ" इति 'मनिन्' प्रत्ययः ॥ (652)

652. **Trilokaatmaa**—He Who ever moves about in the three worlds.

"O Brahmin !. Janardana, the God of all gods, has resorted to the mountain Mahabodha in the Magadha Kingdom and remains there with the name of Lokanatha."

He is **Trilokaatmaa** since He is always going about the three worlds in order to bless His devotees.

"The word 'Atma' is derived from the root 'ata' (to be always moving about). "The affixes 'manin' and 'manin' come after the roots 'so' and 'at'." The 'manin' affix has been added here. (652)

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651. पराक्रमिजनेशत्वात् स्मृतः शूरजनेश्वरः ॥

652. यः सातत्येन लोकांस्त्रीन् भक्तानुग्रहकाम्यया ।
गच्छत्यसौ त्रिलोकात्मा वस्वर्णो भूतिदायकः ॥

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[1] उणादि पा. 4.152.

653. [1] "शुभमासाद्य भूभागं प्राग्ज्योतिषपुरे तथा ।
देवं विश्वेश्वराख्यं तु स्थितमेत्य स्वगोचरात् ॥" इति त्रिलोकेशः ॥ (653)

653. **Trilokesah**—The Ruler of the three worlds.

"The Lord came from His own abode to a holy place in the city of Praag-Jyotisha, and remained there with the name of Visvesvara." So He is **Trilokesa**. (653)

654. [2] "केशवः केशिहा लोके द्विरूप्येण क्षितौ स्थितः ।
मथुराख्ये महाक्षेत्रे वाराणस्यामपि द्विज! ।" इति केशवः ॥

[3] "क इति ब्रह्मणो नाम ईशोऽहं सर्वदेहिनाम् ।
आवां तवाङ्गे संभूतौ तस्मात् केशवनामवान् ॥"

इति निरुक्तिः ॥ (654)

654. **Kesavah**—The Distress-Dispeller.

"O Brahmin Kesava, Who is the destroyer of all distress in the world, remains in two forms in two places—in the holy place named Mathura and in Varanasi."

The word 'Kesava' is etymologized in the following way also:

"Ka is the name of Brahma and I am Isa who rules over all the embodied beings. Both of us have been born out of Thy body and therefore Thou art known by the name of Kesava." (words of Siva to Bhagavan.)" (654)

नि.—653. त्रिलोकानामीशतया त्रिलोकेशः प्रकीर्तितः ॥

654. ब्रह्मेशयोः स्वाङ्गजत्वात् केशवः परिकीर्तितः ॥

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1 2 3 हरिवंश 279.47. (131-48)

655. [1] "केशवं केशिहन्तारम्" इतिवत् स्वयमेव निर्वचनात्तश-माह—केशिहा इति ॥ (655)

655. **Kesihaa—The Slayer of Kesi (the Asura).**

Sage Vyasa has himself given another interpretation to this name elsewhere "Kesava, the slayer of Kesi." (655)

656. [2] "गिरौ गोवर्धनाख्ये तु देवः सर्वेश्वरो हरिः ।
संस्थितः पूजितः स्थाने" इति हरिः ।

[3] "इडोपहूतं गेहेषु हरे भागं क्रतुष्वहम् ।
वर्णश्च मे हरिः श्रेष्ठः तस्मात् हरिः इति स्मृतः ॥"
इति ॥ (656)

656. **Harih—The Green-hued,**

The name Hari is explained thus:

"The great Lord of the Universe, lives in a place of worship in the Govardhana Hill with the name of Hari."

"Being invoked in sacrifices, I aceept the oblations offered to Me and therefore I am called 'Hari'. That superior colour of Mine is green and therefore, I am called Hari (Hara = green.) (656)

कामदेवः कामपालः कामी कान्तः कृतागमः ।
अनिर्देश्यवपुर्विष्णुः वीरोऽनन्तो धनञ्जयः ॥ ७० ॥

657. "कामदेवस्तु भगवान् सर्वेषां सर्वकामदः ।
शङ्करालयमासाद्य संस्थितोऽप्सरार्चितः ॥" इति
कामदेवः दीव्यति। दानकर्मा ॥ (657)

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655. असुरं केशिनामानं हतवान् केशिहा स्मृतः ॥
656. गोवर्धनस्थो हरितः क्रतुभागहरो हरिः ॥
वि.—657. शंकरालयगः कामदेवः सर्वेष्टदः स्मृतः ॥

6 [6] आर. शा. 343.39.

**Kaama-devah Kaama-paalah
Kaamee Kaantah Kritaagamah I
Anirdesya-vapuh Vishnuh
Veero Ananto Dhananjayah II** **(70)**

657. **Kaama-devah –The Desire-grantor.**

'The Lord has the name Kama-deva as He grants all the desires of all beings. He is on the Himalaya in the place of Sankara where He is worshipped by the Apsarasas (Divine damsels).,'

The word 'deva' is derived from the verb 'deevyati' from the root "div" signifying the act of gift." (657)

658. स एव दत्तानुपालनात् कामपालः ॥ (658)

658. **Kaama-paalah—The protector of the gifts.**

(He not only gives) but also protects what has been given. So He is Kaama-paala. (658)

659. प्रदेयातिशयात् कामी ॥ (659)

659. **kaamee—He who has all desirable things.**

He is Kaamee, because He has in His possession all things in abundance to be given to others. (659)

660. स एव स्वयमेव कमनीयः कान्तः । अतो हि अप्सरसार्चितः एवमुत्तरत्रापि संज्ञासामर्थ्यादिना तत्तत्क्षेत्रसंबन्धः उहनीयः (660)

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658. दत्तानुपालकश्चैव कामपालः प्रकीर्तितः ॥
659. प्रदेयातिशयात् कामी ॥
660. कान्तश्च कमनीयकः ।
तत्तत्क्षेत्रशोक्तिरेवमुपर्यपि यथोचितम् ॥

660. **Kaantah—He Who is charming.**

By Himself He is fascinating—**Kaantah.** So He is worshipped by tha Apsarasas.

In this way the connection of the Lord with the various holy shrines may be inferred from the suggestions explicit or implicit in the names. (660)

Incarnation as the Lord of Sakti

Next begins the description of Bhagavan as the Lord of Sakti.

661. अथ शक्तीशावतारः ।
"नानामन्त्रमयीं विद्यां व्यञ्जयत्यमलात्मनाम्" इति कृतागमः ॥ (661)

661. **Kritaagamah**—The Propounder of the Agamas.

He reveals to the pure-minded the Scriptural texts containing different kinds of Mantras. (661)

662. तत्तद्युगगुणानुग्राहक-रूपवैचित्र्यात् अनिर्देश्यवपुः ।
"युगानुसारकान्तिश्च" इति ॥ (662)

662. **Anirdesya-vapuh**—He of indefinable bodies.

He is **Anirdesya-vapuh** since He assumes different kinds of bodies for the purpose of blessing the beings according to the nature of the qualities of the particular Yuga in which they are.

"He has a lustre which is quite suitable to the nature of the Yuga," (662)

661. *अथ शक्त्यवतारोऽत्र मन्त्रात्मास्यात् कृतागमः ॥
662. युगानुसारिरूपत्वात् अनिर्देश्येवपुः स्मृतः ॥
*मन्त्रविद्याव्यञ्जकत्वात् कृतागम इतीरितः ।—पा.

663(2,259) एवं व्याप्तिनियमनादिशक्तिद्वारा विश्वव्याप्तेः विष्णुः ।
[1] "सर्वशक्त्यात्मने" इति तन्मन्त्रवर्णे ।

आदित्यपुराणे—"यस्मात् विष्टमिदं सर्वं तस्य शक्त्या महात्मनः ।
तस्मात् स प्रोच्यते विष्णुः विशेर्धातोः प्रवेशनात् ॥"

उद्योगे [2] "विष्णुर्विक्रमणात् देवः" इति वा ॥ (663)

663 (2,259). **Vishnuh**--- The Pervader

He is Vishnu since He enters into the Universe by virtue of His power of pervasion, rulership etc.

"He, Who is the embodiment of all powers" —is the Mantra about Him.

In the **Aditya-purana** it is said:

"Since the entire Universe is pervaded by the Supreme Deity, He is known as Vishnu. The name 'Vishnu' is derived from the root 'vis' (to enter into)."

In the **Udyoga** (Parva in Mahabharata)—

"The Lord gets the name 'Vishnu', because He measured the three worlds with His steps." (663)

664. [3] "आज्ञाप्रतीक्षकेणैव गदाचक्रद्वयेन तु ।
प्रेरितेन हिनस्त्याशु साधुसन्तापकारिणः ॥"
इति वीरः । (664)

नि.—663. स्वशक्त्या सर्वंजगतो व्याप्तेः विष्णुः इति स्मृतः ॥
644. वीरः स्यात् साधुसन्तापकारिणोऽजति हन्ति यत् ॥

[1] आदित्यपु. [2] भार. उ, 69.13. [3]

664. **Veerah**—The Valiant.

"He destroys at once those who are a source of suffering to the pious by discharging the two weapons Gada and Chakra which are ever ready to carry out His commands."

So He is Veera, the valiant. (664)

665. नास्य देशकाल-वस्तुतोऽवधयः सन्ति इति अनन्तः ।

[1] "अनन्तमूर्तये" इति तन्मन्त्रवर्णे ।

[2] "नास्त्यन्तो विस्तरस्य मे",

[3] "अथैतस्यैव अन्तो नास्ति यद् ब्रह्म,"

[4] "सत्यं ज्ञानमनन्तं ब्रह्म" इति च ।

सदा सर्वत्र सर्वथा च प्रवृत्तस्वभावः इत्यर्थः। न च वस्तुपरिच्छेदाभावो वस्त्वभेदः, देशकालयोः अतथात्वप्रसङ्गात् । न चैतदिष्टम् ।। (665)

665. **Anantah**—The Limitless.

He is **Ananta** since He is not limited by space, time or object. His Mantra says—

"Unto Him of unbounded form."

"There is no end to a description in detail of the objects (which I control)."

"There is no end to this object known as Brahman."

"Brahman is Existence, Knowledge and Infinite."

नि.—665. देशतः कालतो वाऽपि गुणतो वस्तुतोऽपि वा ।
अवधिस्तु अस्य नास्तीति सोऽनन्तः समुदाहृतः ।।

[1] मन्त्र [2] गीता 10.19 [3] तै. यजु. 7.3.4 [4] तै. आन. 1

All these signify that It is the nature of Bhagavan to act at all times, in all places and in all ways. The fact of His not being conditioned by objects does not mean that there is complete identity between the object and Himself. For then it will lead to the unwelcome conclusion that space and time also will become identical with Him and that they have no separate existence. It is not to your liking. (665)

666. आनन्त्यं गुणविभूतिभ्यामपि उपपाद्यते । धनञ्जयः—

प्रेप्सोपार्जन-लोभ-गूहन-उपजीवनादि-योग्यत्वाधिक्येन हेमरत्नादिकं धनम् अधः करोति इति । (666)

[1] "संज्ञायां भृतृवृजिधारिसहितपिदमः" इति खच् ।

666. **Dhananjayah**—He Who surpasses wealth.

That He is boundless is established with reference to His qualities and possessions. Dhananjaya—He excels all wealth like gold diamond etc., because of His great superiority. He is longed for eagerly by all. All make great efforts to acquire Him, and keep Him secure. Above all He is the means for their redemption.

"The affix 'khach' comes after the following roots when the words to be formed denote a name- 'bhr', 'tr', 'vr', 'ji' 'dhari', 'sahi' 'tapi' and 'dama'." (666)

ब्रह्मण्यो ब्रह्मकृद्ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
ब्रह्मवित् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ।। ७१ ।।

667. इह हि बृहत्सु ब्रह्मशब्दं प्रयुञ्जते । तत्र तत्र तत्तत्कर्मज्ञानाभ्यां अशेषभोगमोक्ष-भोक्तृत्व -बृहत्त्वात् जीवात्माऽपि ब्रह्म उच्यते ।

नि.—666. प्रेप्सोपार्जनलोभादि योग्याधिक्यसत्त्वतः ।
मणिमौक्तिकरत्नादि-हेमरूप्यादिकं धनम् ।
जयति अधः करोतीति धनञ्जय इतीरितः ।।

[1] अष्टा 3.2.46.

[1] "तत् ज्ञानं ब्रह्मसंज्ञितम्"

[2] "निर्दोषं हि समं ब्रह्म" इत्यादिषु ।

तद्भोग्यम् अव्यक्तं च अनन्त-भोगोपकरण-परिणामात्

[3] "मम योनिर्महद्ब्रह्म" इत्यादिषु ।

ताभ्यां स्थितिभोगादि-सर्वावस्था-हेतुत्वेन हितो ब्रह्मण्यः ।। (667)

Brahmanyo Brahma-krit-brahmaa
Brahma Brahma-vivardhanah 1
Brahma-vit Braahmano Brahmee
Brahmajno Braahmana-priyah 11 **(71)**

667. **Brahmanyah**—He Who is benefical to Brahman (i.e. the sentient beings and the non-sentient objects).

Here the word 'Brahman' is used to signify things that are big. In several places Jivatma also is referred to as Brahman, because his acts are great and his knowledge is profound. His enjoyment of all objects in this world and in the other is also great.

"That (individual soul) whose essential nature is knowledge, is called Brahman."

"The Brahman (the individual soul) when unsullied (i.e. free from contact with the Prakriti) is the same everywhere."

The Avyakta (or Prakriti) is also called Brahman (big). When it is enjoyed by the individual soul, it transforms itself into infinite objects of enjoyment. Vide :

"The womb (from which the Universe is born) is the great Brahman (i.e. Prakriti). It also belongs to Me."

नि.—667. जीवात्मा प्रकृतिश्चापि ब्रह्मेति व्यपदिश्यते ।
कारणं स्थितिभोगादेः सर्वावस्थासु यत् ततः ।
ताभ्यां हितः सन् ब्रह्मण्यः सप्तर्णो भोगदायकः ।।

[1] वि॰ पु॰ 6.7.53 [2] गीता 5.19 [3] गीता 14.3

Since Bhagavan is the cause for the existence and enjoyment of these two (Prakriti and Purusha), He is benificial to them. Hence His name **Brahmanya.** (667)

668. तत्कार्यं महदहंकारादिप्रभृति च ब्रह्म, अस्तोक-विस्तारत्वात्

[1] "तस्मादेतत् ब्रह्म नामरूपमन्नं च जायते" इत्यादौ ।

तस्य कर्ता ब्रह्मा यस्य सर्वथा नियाम्यः, सः ब्रह्मकृद्ब्रह्मा ।। (668)

668. **Brahma-krit-brahma**—He Who controls Brahma, the creator of big things.

Mahat, Ahankara and other things which are the effects of Prakriti, are also big; because they expand themselves as big things in the world. So they also are called Brahman (big). Vide:

"From Him (the Supreme Brahman) proceeds this undifferentiated creation (Brahman) as also the world of matter and soul (anna) characterised by the distinguishing marks of name and form."

This world is brahma (big); the four-faced Brahma is the creator of this world (brahma-krit); this Brahma is always controlled by Paramatma, Whose name therefore is Bramha-krit-Brahma. (668)

नि.—668. महदादितमः कार्यं ब्रह्मेति ह्यभिधीयते ।
तस्य कर्ता स्वयं ब्रह्मा नियाम्यो यस्य सर्वदा ।
स तु स्यात् ब्रह्मकृद्ब्रह्मा नवार्णः सर्वशक्तिदः ।।

[1] मु॰ 1.1 [2] उणादिपा. 4.145

669, एवं व्यक्ताव्यक्त-समष्टिव्यष्टि पुरुषान् बृंहयति, निरतिशय-कल्याणगुणगणैः स्वरूप-गुण-विभवैः स्वयं च बृंहति' इति अनापेक्षिकं वेदान्तवेद्यं परं ब्रह्म-ब्रह्म । [5] "बृम्हे र्नोच्च" इति मनिन् प्रत्ययो नलोपश्च ।

[1] "बृहत्वात् बृंहणत्वाच्च ब्रह्मेति परिकीर्त्यते" इति ।। (669)

669. **Brahma**—The Supreme Brahman, Paramatma.

Thus Paramatma expands the non-sentient matter as gross and subtle, and expands the souls as aggregate and separate. He also is big with the hosts of unsurpassed and auspicious qualities, and big by His essential nature and by the glory of His possessions. Therefore He is Brahman, He does not look for any external help to do anything and is to be learnt only from a study of the Upanishads.

"He is called Brahman, because He is Himself big and He makes others also big."

"The affix 'manin' comes after the root 'brmh' (to increase) and the nasal is replaced by 'a'." (669)

670. सर्वस्यास्य निमित्तं तपउपलक्षितो धर्मोऽपि ब्रह्म,
"तपो ब्रह्म" इति श्रुतेः ।
तं विवर्धयतीति ब्रह्मविवर्धनः ।। (670)

नि.—669. व्यक्ताव्यक्तादि समष्ट्यादि पुरुषांश्चैव नित्यशः ।
गुणैश्च कल्याणतमैः ब्रह्म बृम्हयतीति च ।।
रूपैः स्वरूपेण गुणैः विभवैश्च स्वयं सदा ।
बृम्हतीति च तद् ब्रह्म षडर्णः सन्ततिप्रदः ।।

670. तपोविवर्धनान्नित्यं स्मृतो ब्रह्मविवर्धनः ।।

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670. **Brahma-vivardhanah**—He Who makes the Dharma grow.

The word 'Brahma' here signifies 'Tapas' which includes in itself Dharma. Dharma is the cause of all this, and that Dharma also is Brahman. He makes that Dharma also grow. So He is **Bramha-vivardhanah**.

"Tapo Brahma" is the Sruti text. (670)

671. तत्प्रतिपादको वेदोऽपि ब्रह्म [2] "ब्रह्म अध्येष्यमाणः" इत्यादेः ।

[3] "अनन्ता वै वेदाः" । तानपि अवधिना वेत्ति इति ब्रह्मवित् ।

[4] "अनादिनिधनं ब्रह्म न देवा नर्षयो विदुः ।
एकस्तद्वेद भगवान् धाता नारायणः स्वयम् ।।" (671)

671. **Brahma-vit**—The Knower of the Vedas.

The Vedas that reveal Him are called Brahma. A Vedic text reads: "We (the students) are going to study Brahma, (i.e. the Vedas)."

"Vedas are indeed endless." Bhagavan knows the ultimate limit of those Vedas also. So He is **Brahma-vit**. Vide:

"Brahma (i.e. the Veda) is both beginningless and endless. Neither the gods, nor the sages know that Veda. That one great Creator Bhagavan Narayana alone knows it by Himself." (671)

नि.—671. यो वेदानन्ततो वेत्ति स ब्रह्मवित् उदीरितः ।।

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[1] तै. भृ. 2.1 [2] [3] काठ. 1.44 [4] भार. मो. 380.19

672. वेदव्यवस्थापनार्थं स्वयम् अत्रिगोत्रादौ दत्तात्रेयादिरूपेण ब्राह्मणो भवति इति ब्राह्मणः ।

"ब्रह्म नयति, भणति" इति वा नैरुक्ताः ।। (672)

672. **Braahmanah—The Instructor of the Vedas.**

Paramatma is called **Brahmana**, because He takes birth in the Atri-gotra and others as a Brahmin in the form of Dattaatreya and others in order to establish the teachings of the Vedas in this world.

Or according to the Etymologists, Brahmana is one who guides or recites the Veda." (672)

673. सर्वमेतत् प्रमाणप्रमेयरूपं ब्रह्म स्वम् इति ब्रह्मी ।

"सर्वंब्रह्ममयो हरिः" इति ।। (673)

673. **Brahmee**—He Who has Brahma as His possession,

All these things in the form of Prameya and Pramana known as Brahma, are His possessions. (Pramana is the Veda the means of knowledge and Prameya is the objects of knowledge viz. Prakriti, Purusha, Isvara (etc.)

"Hari is the embodiment of all these things which go by the name of Brahma." (673)

त्रि.—672. दत्तात्रेयादिरूपेण ह्यदीर्णो ब्राह्मणः स्मृतः ।
पठनाद्वाऽथ वेदस्य ब्राह्मणः परिकीर्तितः ।।

673. मानमेयस्वरूपत्वात् स्वयं ब्रह्मीति शब्द्यते ।।

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674. वेदान् अर्थपर्यन्तं साक्षात्करोतीति ब्रह्मज्ञः ।
† "वेदविदेव चाहम्" इति ।। (674)

674. **Brahma—jnah—The Knower of the Vedas.**

He cognises directly the Vedas and their meanings as well. So he is Brahma-jnah.

"I alone am the knower of the Vedas." (674)

675. तदधिकारिणो ब्राह्मणाः प्रिया अस्येति ब्राह्मणप्रियः ।

यथा— [1] "घ्नन्तं शपन्तं परुषं वदन्तं
यो ब्राह्मणं न प्रणमेत् यथाऽहम्" इत्यादि ।

[2] "ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः" इति ।

[3] "यद् ब्राह्मणस्य मुखतः"

[4] "विप्रप्रसादात् असुरान् जयामि"

[5] "किं पुनः ब्राह्मणाः पुण्याः" इत्यादि ।

एवं बहुमुखमानन्त्यम् उक्तम् । यथा—

[6] "महतो महीयान्"

त्रि.—674. यो वेदान् अर्थतो वेत्ति सोऽयं ब्रह्मज्ञः ईरितः ।।

675. वेदाधिकारिणो विप्राः प्रिया यस्येति वै सदा ।
ब्राह्मणप्रिय इत्युक्तो नवार्णो धर्मदो मनुः ।।

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† गीता 15.15 [1] इति समु 30.100. [2] गीता 12.20
[3] [4] वि.ध. 52.23 [5] गीता 9.33 [6] तै.ना. 10

[1] "परात् परं यन्महतो महान्तम्"

[2] "महान्तं विभुमात्मानम्"

[3] "महतः परमो महान्" इत्यादि ।। (675)

675. **Braahmana-priyah**—He Who has the Brahmins as His favourites. Vide;

"Though the Brahmin beats a person, curses him, utters harsh words to him, he who does not bow to him (the Brahmin) unlike Me Who bowed (to Brigu)—(he is a sinner). He will be consumed by the wild fire of the Brahmin's anger. He deserves to be killed and punished. He is not Mine."

"But those devotees who adopt this nectar of virtuous conduct as taught above (i.e. follow the Karma Yoga), who are full of faith, and who hold Me as the Highest Deity, they are exceedingly dear to Me.)"

"That which comes out of the mouth of a Brahmin (should be honoured)."

"I vanquish the Asuras only by the favour of the Brahmins,"

"How much more easily then the Brahmins (and the royal sages) will reach the supreme goal (who are of meritorious births and who are my devotees) !"

The unlimited nature of Bhagavan in diverse ways has been revealed by the following scriptural texts:

"(Bhagavan) is greater than the great."

"Higher than the high and greater than the great."

"He is far greater than the great." And so on. (675)

[1] तै.ना. 1 [2] कठ. 2.21 [3]

महाक्रमो महाकर्मा महातेजा महोरगः ।
महाक्रतुर्महायज्वा महायज्ञो महाहविः ।।७२।।

अथ एवमुत्सुकीकृतेषु वात्सल्यतोऽपि आनन्त्यम् ।

676. परमतुङ्गम् आत्मानं परमनिम्न-भवपातालात् जीवान् आरोहयतो महत्यारोहण सोपानपर्वानुपूर्वी अस्य इति महाक्रमः। यथा जननी स्तनन्धयम् आदौ स्तन्यं धापयति, अथ दुग्धम्, अथ आहारम्, अथ भोगान्, गमयति । एवमयं सुकृतिनम् अद्वेषास्तिक्य-आभिमुख्य-अनुवर्तन-ज्ञान-भक्तिविस्रंभक्रमेणैव प्रापयति, अभ्युत्थानार्थं छन्दानुवर्तनार्थं च । अन्यथा—

[1] "बन्धायैव भवत्येषा अविद्या ह्यक्रमोज्झिता" ।

अतः खलु आहुः—

[2] "जन्मान्तरसहस्रेषु तपोध्यानसमाधिभिः ।
नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते"।। इति

[3] "बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते"

[4] "अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय" इत्यादि ।।

Mahaa-kramo Mahaa-karmaa
Mahaa-tejaa Mahoragah I
Mahaa-kratur Mahaa-yajvaa
Mahaa-yajno Mahaa-havih II (72)

Next the unlimited nature of His affection towards those, in whom an eagerness to attain Him has been created, is going to be dealt with.

नि.—676. परमोन्नतिमात्मानं निम्नात् भवरसातलात् ।
जीवान् समारोहयतो ज्ञानभक्त्यादिरूपिणी ।
पूर्वानुपूर्वी यस्यास्ति स महाक्रम ईरितः ।।

[1] [2] लघु अत्रिस्मृति [3] गीता 7.19 [4] गीता 8.8
वि.ध.

676. **Mahaa-kramah**—He who provides steps for the elevation of others.

Paramatma is very high and the Jivas are far below in the Nether-world of Samsara. In order to raise them up He provides a gradually ascending series of great steps. So He is called Mahaa-kramah.. This is like the action of the mother who first feeds the infant with her breast-milk, then with cow's milk and then gives the child solid food and finally luxurious food. Similarly in order to redeem a virtuous person, Bhagavan raises him step by step and makes him act up to His will.

At first he removes from his mind the hatred against Him; then He makes him believe Him and His injunctions ; next He draws the mind of man towards him and makes him obey his injunctions. After that He bestows knowledge and devotion, and generates deep faith in him. Ultimately He makes him attain Him. Otherwise, "If Nescience (Avidya) is not abandoned in this order, it will land the man only in bondage again." Therefore they say :

"By means of austerities, meditation and contemplation on Bhagavan in hundreds of births, the sins of human beings are annihilated and devotion to Krishna is born."

"It is only at the end of many births that a wise man resorts to Me."

"O Dhananjaya ! (Arjuna!) By constant practice and meditation strive to attain Me." (676)

677. क्रिमिकीटादिभावे दुर्जर-परोच्छिष्ट-सिक्थ-द्रप्समात्रं जन्तुं स्वमहाविभव-अनुभवाभियुक्तं करोति इति अतिविस्मयनीयं महदस्य कर्मेति महाकर्मा ॥ (677)

नि.—677. अत्यन्त हीनान् जन्तूंश्च योग्यान् स्वानुभवस्य हि ।
करोति महदाश्चर्यं कर्म तत् यस्य सर्वदा ।
महाकर्मा स विज्ञेयो स्रष्टार्णो मनुरुत्तमः ॥

677. **Mahaa-Karmaa**—He of great actions.

Extremely surprising and great are His acts. He makes a creature which, in its birth as a worm or germ, is so small like a drop of the leavings left by a person, become endowed with the enjoyment of His great glory. (677)

678. एवं तामसानामपि अनाद्यविद्या-तमस्तस्कर-तेजस्त्वात् महातेजाः । (678)

678. **Mahaa-tejaah**—He of great Resplendence.

He has an effulgence which destroys the darkness of the beginningless ignorance of those who are Taamasic by nature. (678)

679. कथमयम् अतिमहान् क्षोदीयसां नेदीयान्? विषयान्तरवत्-
तत्करणानि अनुप्रविश्य तत्रान्तः- करणानुप्रवेशात् महोरगः ।
उरः प्रदर्शितं हृदयम् उरः यद्द्वारा तान् गच्छति इति ।
[1] "उरसो लोपश्च" इति डप्रत्ययः ॥ (679)

679. **Mahoragah**—He who is great and enters into the heart.

How can He who is so very great come near these beings which are small like a particle of dust ? Like the material objects of pleasure, He also gets into them through their external sense organs and then enters into their heart. Here the word 'uras' which means chest signifies the heart. Thus he reaches them through their hearts.

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678. अनाद्यविद्याख्यतमो हारि तेजो महत् यतः ।
महातेजा ह्यतः ख्यातः तेजोदो वसुवर्णकः ॥

679. नि.—महोरग इति ख्यातः चित्तद्वारा प्रवेशनात् ॥

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[1] अष्टा. 3.2.48

" The affix 'da' comes after the verb 'gam' (to go) when in composition with the 'uras'. There is elision of the final letter 's' in 'uras'. (Uras+gam+da=Ura+ga=Uragah). (679)

680. [1] "यो न वित्तैर्न विभवैः न वासोभिर्न भूषणैः।
तोष्यते हृदयेनैव कस्तमीशं न तोषयेत्" ।। इति

महत् सर्वसुकरम् आराधनमस्येति महाक्रतुः, समर्पण-संस्कार-स्वादूकृतैः आगमशास्त्र-कारित-सर्वव्यापारैः आराध्यत्वात् । यथा—

[2] "यत् करोषि" इत्यादि ।। (680)

680. **Mahaa-krutuh**—The great God Who has the easiest means of worship.

" Who will not endeavour to please that God Who cannot be pleased by wealth or riches, and clothes or ornaments, but Who will be pleased by the sincere heart ? "

As stated in the text there is a grand, but easy way of worshipping Him. So He is **Mahaa-kratuh.** He is to be worshipped by all acts which have been prescribed by the Agama Sastra (i.e. Pancharatra Sastras). All things become sanctified and sweet by being offered to Bhagavan. (Sri Krishna says in the Gita :)—

"Whatever you do, (whatever you eat, whatever is offered in fire, whatever you give by way of charity, and whatever penance you do, O Arjuna, make all that as an offering to Me.)" (680)

नि.—680. सर्वैश्च सुकरा पूजा यस्य स्यात् स महाक्रतुः ।।

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[1] वि.ध. 90.69 [2] गीता 9.27

681. स्वयाजिनाम् अन्ययाजिभ्योऽपि अत्युत्कर्षात् महायज्वा ।

[1] "सुयजोर्ङ्वनिप्" यथा—

[2] "तेषामेकान्तिनः श्रेष्ठाः ते चैव अनन्यदेवताः" इति।। (681)

681. **Mahaa-yajvaa**—He with worshippers of a superior nature.

He is **Mahaa-yajvaa**, because He has worshippers who are far superior to these who are worshipping others. Vide :

" Amongst the hosts of worshippers (in this world), those who are exclusively devoted to Him are the best. They never worship other gods." (681)

682. अभिगमन-भोग-मधुपर्कादि-साष्टाङ्गयागोऽपि अन्येभ्यः तथा इति महायज्ञः । यथा—

[3] "सर्वेषां किल धर्माणामुत्तमो वैष्णवो विधिः।
रक्षते भगवान् विष्णुः भक्तान् आत्मशरीरवत्" ।।

[4] "याः क्रियाः संप्रयुक्ताः स्युः एकान्तगतबुद्धिभिः ।
ताः सर्वाः शिरसा देवः प्रतिगृह्णाति वै स्वयम्" ।। इति

[5] "अहो ह्येकान्तिनः सर्वान् प्रीणाति भगवान् हरिः ।
विधिप्रयुक्तां पूजां च गृह्णाति शिरसा स्वयम्" ।। इति (682)

नि.—681. देवतान्तरयाजिभ्यः स्वयाज्युत्कर्षकारकः ।
महायज्वा समुद्दिष्टः सत्कर्मफलदो मनुः ।।

नि.—682. अन्येभ्यो देवयागेभ्यः स्वयागोत्कर्षकारकः ।
महायज्ञः समाख्यातो ह्यष्टार्णो हरियागदः ।।

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[1] अष्टा 3.2.103 [2] [3] [4] भार.मो. 17.163
[4] भार.शा. 353.64 [5] सात्व.स.

682. **Mahaa-yajnah**—He Whose worship is the greatest.

The sacrifice with its eight accessories like respectful approach, offering of sweet things, mixture of honey etc., is superior to all other kinds of sacrifices. So He is Mahaa-yajna. Vide :

"Among all Dharmas, that Dharma which comprises the adoration of Vishnu is the highest, for He protects His devotees as if they were His own body."

"The rites performed by wise men who have supreme and exclusive devotion to Bhagavan are received by Him with great joy with His head."

"How wonderful ! Bhagavan pleases all those who have exclusive devotion to Him. He receives with His own head the worship which they do in accordance with the injunctions of the Sastras." (682)

683. [1] "न तत्र पशुघातोऽभूत्",
[2] "आरण्यकपदोद्गीता भागास्तत्र अनुवर्णिताः" ।

इत्यादि-अहिंस्र-सात्त्विकौपनिषदानि हवींषि अस्य इति महाहविः ।

यथा—

[3] "ब्रह्मार्पणं ब्रह्म हविः" इत्यादि,
[4] "ज्ञानयज्ञेन",
[5] "योऽहमस्मि स सन् यजे
यस्यास्मि न तमन्तरेमि"
[6] "इदमहं माम् अमृतयोनौ सूर्ये ज्योतिषि जुहोमि"
[7] "अहमेवाहं मां जुहोमि" इति

नि.—683. अहिंस्रम् आत्मादिहविः यस्य स्यात् स महाहविः ॥

[1] भार.शा. 337.9 [2] भार.शा. 337.10 [3] गीता. 4.25
[4] गीता 9.15 [5] यजुरष्टक 7.47 [6] तै.नारा. 25
[7] तै.नारा. 41

प्रत्यगात्महविष्ट्वात् वा । अथ उपरिचरः परमैकान्ती

[1] "आत्मा राज्यं धनं चैव कलत्रं वाहनानि च ।
एतत् भगवते सर्वम् इति तत्प्रेक्षितं सदा" ॥ इति

अयं च [2] "श्रेयान् द्रव्यमयात् यज्ञात् ज्ञानयज्ञः परन्तप !" इति च ।
एवं मनश्शरीरयोः व्यापार-समाराध्यत्वम् ॥ अथ वाचः ।

683. **Mahaa-havih**—He Who is worshipped with supreme oblations.

"There was no killing of any animal.",
"There were only recitations of the Hymns sung in the Aranyaka portion of the Vedas."

(Aranyaka is a class of religious and philosophical writings (connected with the Brahmanas) which are either composed in a forest or must be studied there.)

In this way the offerings to Him involve no cruelty to animals. They are saatvik and are based on the Upanishads. Vide.

"The oblation of the Brahman which has the Brahman for its instrument (is offered into the fire of the Brahman by the Brahman (Jivatma.) By him who meditates on the Brahman as (the soul of) work, Brahman alone is to be attained.)"

"(And others) offering in addition the sacrifice of knowledge (worship Me as one—(Me), who, marked by diversity in various ways, am multiform)."

"Being what I am, I worship Him and do not go against Him whose property I am."

"I make this sacrifice of myself to the Supreme in the effulgent Sun who is the cause of my attaining release (from samsara)."

[1] भार.शा. 336.23 [2] गीता 4.33

"I myself offer my own self in the fire."

Or It may be taken that all these texts refer to the submission of the pure soul (Atma) as an offering in a sacrifice.

"It was felt by Uparicharvasu, an exclusive and single-minded devotee that his soul, kingdom, wealth wife and vehicles were all for Bhagavan."

This fact is revealed by this text also: "The sacrifice of knowledge is superior, O slayer of foes, to the sacrifice of material objects." (683)

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतः स्तोता रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्तिः अनामयः ॥७३॥

684. स्तव्यः स्तवमर्हतीति यत् । अनध्यारोप्य-महामंगल-नित्यनिरवधिक-निरवद्यगुणो नामसहस्र-व्यपदेश्यः पतिरेव स्तुतिमर्हतीति, न तु विपरीतगुणो देवातान्तरादिः । बार्हस्पत्यस्मृतौ—

[1] "आदरेण यथा स्तौति धनवन्तं धनेच्छया ।
एवं चेत् विश्वकर्तारं को न मुच्येत बन्धनात् ॥"

[2] "इतीदं कीर्तनीयस्य" इत्यादि ॥ (684)

Thus far the worship of Bhagavan through the functions of the mind and body has been described. Next comes the worship of the Lord through word.

Stavyah Stava-priyah Stotram
Stutah Stotaa Rana-priyah 1
Poornah Poorayitaa Punyah
Punya-keertih Anaamayah **11 (73)**

नि.—684. चेतःशरीरयोः जन्तोः व्यापाराराध्यता हरेः ।
उक्ता नारायणस्याथ वागाराध्यत्वमुच्यते ।
स्मृतः स्तुत्यर्हणात् स्तव्यः षडर्णो बन्धमोचकः ॥

[1] बृहस्पतिस्मृति [2] भार.आनु. 149.121

684. **Stavyah**—He Who is worthy of praise. The affix 'yat' is added to the root 'stu' (to praise) in the sense of 'he deserves praise.' Bhagavan alone deserves praise since He is endowed with highly auspicious qualities which are eternal, boundless and flawless. He alone is renowned as the Lord of the Thousand Names and His praise alone is not vain flattery. Other gods etc. are not fit to be praised as their qualities are quite contrary to the above.

In the **Barhaspatya Smriti** it is stated :

"A person praises a rich man with great fervour on account of a desire for money. Who will not be released from bondage if he praises the Creator of the Universe in that way ?"

"These are the thousand names of the reputed Lord Who deserves to be praised with them." (684)

685. यथाकथंचित् यया कयाचिद्भाषया येन केनापि तेजस्करः तिरस्करो वा गुणसंकीर्तनाभिमानेन क्रियमाणः स्तवः स्वविषयः प्रियतमोऽस्येति स्तवप्रियः । अकण्टकम् एतत् घण्टाकर्णादिवृत्ते ॥ (685)

685. **Stava-priyah**—He Who relishes the praise.

He is **Stava-priya** since He is pleased with anything that is said with the idea of extolling His qualities. It may be done by any person in whatever way and whatever language. It may glorify Him or even denigrate Him. The story of Ghantaa-karna is a striking example for this quality of the Lord.

नि.—685. यया कयाचित् भारत्या येन केनापि जन्तुना ।
यथा कथंचित् कथितो यस्य प्रियतमः स्तवः ।
स्तवप्रियः स कथितः वस्वर्णः प्रीतिवर्धकः ॥

(Ghanta-karna—He was one of the attendants of Siva and was such a great devotee that he did not like to hear the names of Vishnu and other gods, even spoken casually by others. Lest they should fall in his ears, he suspended two bells from his ears and whenever a person began to speak of Vishnu, he would shake his head violently so that the ringing of the bells would deafen him. In his eagerness to avoid hearing he was keenly observing if any one spoke that name and this, in fact, ended only in his thinking of that god always,, though without devotion. It is said that this constant thinking of Vishnu earned for him salvation. (685)

686. स्वस्तोत्रमपि प्रसन्नेन अनेन करणभूतेन निष्पाद्यते इति स्तोत्रम्।

[3] "दाम्नीशसयुयुजस्तुतुदसिसिचमिहपत-दशनहः करणे"
इति ष्ट्रन् ।
इदं तु ध्रुवस्तवे द्रष्टव्यम् ॥ (686)

686. Stotram—The Eulogy incarnate.

This praise of Him is accomplished by Himself as an instrument when He is pleased with the singer. This is seen in the praise of Bhagavan by Dhruva.

(The young child Dhruva was doing severe penance in order to realise the Lord. When the Lord appeared before him, the child was struck dumb with emotion and could not utter a word. The Lord with love touched the cheek of the child with His conch. The next moment words of praise began to flow from Dhruva's mouth.)

"The affix 'shtran' comes with the sense of the instrument after the roots 'daam', 'ni', 'sasa'. 'yu', 'yuj', 'stu', 'tuda', 'si', 'sicha', 'miha', 'pata'. 'dasa' and 'nah'." (686)

नि.—686. स्वेनैव निष्पाद्यतया स्वस्तुतेः स्तोत्रम् उच्यते ॥

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[3] अष्टा. 3.2.182

687. सहस्रफण-त्रयीमयादिभिः सूरिभिः अनन्तैः ब्रह्मादिभिः, अस्मदादिभिश्च अविशेषेण अनवधौ काले तत्तदभिलषितसिद्धये स्तुत इति स्तुतः । यथा—

[1] "अशेषदेवेशनरेश्वरेश्वरैः
सदा स्तुतं यच्चरितं महाद्भुतम्" इति,

[2] "धाता पुरस्तात् यमुदाजहार
शक्रः प्रविद्वान् प्रदिशश्चतस्रः" इति ।

. अस्मदादि-सर्वस्तुतत्वं प्रदिशश्चतस्रः इति ॥ (687)

687. **Stutah**—He Who is praised.

He is **Stuta**—He is being praised for the attainment of their respective desires by the innumerable Free Angels (Nitya-suris) like the Thousand-hooded Adisesha. Garuda who is the embodiment of the three-fold Vedas, by Brahma and other gods in this world and also by human beings like ourselves—by one and all without any distinction. Vide:

"Whose exploits which are wonderful and beneficial' are always extolled by all the chief gods (in the Heaven), and the kings of all kings on earth."

"At first Brahma the creator praised Him, then Indra of great knowledge extolled Him, and then the four directions." Here the phrase 'four directions' indicates that He is the object of praise by all beings like ourselves. (687)

688. स्वस्तोतारं स्तोतुं शीलमस्येति स्तोता ।

[3] "यं स्तुवन् स्तव्यतामेति वन्दमानश्च वन्द्यताम्" इति ।
एतत् कैलासयात्रायाम् ॥ (688)

नि.—687. शेषशेषाशनाद्यैः यः सूरिभिश्च अस्मदादिभिः ।
स्तुतत्वादविशेषेण स्तुतः इत्यभिधीयते ॥

नि.—688. स्वस्तोतारं परं स्तोतुं शीलं यस्यास्ति सर्वदा ।
स्तोता स स्यात् पञ्चवर्णः सर्वस्तुत्यत्वदो मनुः ॥

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[1] वि.ध. 43.27 [2] पु.सू. 17 [3] वि.ध. 75.55

688. **Stotaa**—He Who praises those who extol Him.

It is the nature of Paramatma to praise those that praise Him. Vide.

"He who praises Bhagavan is praised by Bhagavan Himself, and he who adores Bhagavan becomes an object of adoration for Him."

This can be seen in the episode of the Journey to Kailasa. (688)

689. श्रीमद्रामायण-महाभारतप्रभृत्यभिष्टुत-अभीष्ट-दिव्यचेष्टितो रणप्रियः। सुहृत्प्रीणनरणदि चेष्टितो हि सः। यथा—

[4] "ततः सकामं सुग्रीवमङ्गदं च महाबलम्।
चकार राघवः प्रीतो हत्वा रावणमाहवे ॥" इति (689)

689. **Rana-priyah**—The lover of the Fight.

His celestial and lovable exploits are eulogised in the Scriptures like Srimad Ramayana, Mahabharata etc. Fighting and other such acts of His are done for pleasing His friends. Ranapriyah, Vide:

"Sri Rama killed Ravana in the fight and being happy fulfilled the desires of the powerful Sugriva and Angada." (689)

690. बहुव्यय-आयास-सत्कारविरहेऽपि स्तोत्रादिमात्र-साध्योऽयम्। कुतः? यतः पूर्णः। स्वत एव अवाप्तसमस्तकामः ॥ (690)

690. **Poornah**—He Who is full.

It is easy to please Him by words of praise alone even without any expense, great physical strain, or elaborate worship. Why? Because He is **Poornah**—full by Himself. He has all His desires realised (and nothing to be longed for). (690)

नि.—689. सुहृत्प्रियं युद्धकर्म यस्यास्ति स रणप्रियः ॥

नि.—690. अवाप्तसर्वकामत्वं यस्यासौ पूर्ण उच्यते ॥

[4] राम.यु. 111.31

691. किं तर्हि पूरणीयवत् स्तोत्रादिकमपेक्षेत? तन्मनोरथ-पूरण-शीलत्वात्। तदाह—पूरयिता ॥ (691)

691, **Poorayitaa**—The Fulfiller (of the desires of others).

If He is Himself full, then why does He expect the praise etc. as though He is in want of something? It is only to satisfy the desire of others to praise Him that He allows them to do it. So He is **Poorayitaa**, the Fulfiller of their desires. (691)

692. पातकिनोऽपि स्वस्तुत्यर्हयन् पुनातीति पुण्यः।
[5] "पूञो यण्णुक् ह्रस्वश्च" ॥ (692)

692. **Punyah**—The Purifier.

He purifies even the worst sinners and thus makes them fit for extolling Him. He is **Punyah**.

"The affix 'yat' comes after the root 'poo' (to purify), and also the augment 'nuk'. The long vowel 'oo' of 'poo' is shortened." (692)

693. संकीर्तनमपि तथेति पुण्यकीर्तिः। (693)

[1] "नामसंकीर्तनं पुंसां विलायनमनुत्तमम्।
मैत्रेय! अशेषपापानां धातूनामिव पावकः" ॥

[2] "अवशेनाऽपि यन्नाम्नि कीर्तिते सर्वपातकैः।
पुमान् विमुच्यते सद्यः सिंहत्रस्तैः मृगैरिव" ॥

[3] "कलौ संकीर्त्य केशवम्" इति।

अत एव हि तत्परसूक्तादीनां पङ्क्तिपावनत्वश्रुतिः ॥ (693)

नि.—691. सदा पूरयितुं शीलं यस्य स्तोतृमनोरथान्।
स स्यात् पूरयिता ॥

692. पुण्यः सोऽपि पातकिपावनः ॥

693. पुण्यः श्लोकोऽस्ति यस्तस्य पुण्यकीर्तिः स तु स्मृतः ॥

[5] उणादिपा. 5.15

[1] वि.पु. 6.8.20. [2] वि.पु. 6.8.19 [3] वि.पु. 6.2.17

693. **Punya-keertih**—He, the singing of whose glory also is purifying.

"Maitreya! Just as fire purifies the metals, the unequalled recitation of the names of Bhagavan which have unsurpassed greatness destroys all the sins of men."

"They who, without being aware of it, pronounce the name of Bhagavan, are freed from all sins in the same way as a deer is freed from the attacks of the beasts of prey which (beasts) become frightened on hearing a lion's roar (and run away leaving the deer)."

"A man in Kali Yuga attains by the mere mention of the names of Bhagavan everything—whatever fruit a man obtained in Krita yuga by renunciation (tyaga), whatever fruit a man obtained in the Dvapara yuga by the performance of sacrifices and whatever fruit a man obtained in the Treta yuga by worshipping the Lord."

It is because of this greatness that it is revealed by the Veda itself that the Hymns in His praise (and those who sing them) purify rows of persons who come into contact with them.

(Pankti-paavana—An eminent person, especially a respectable Brahmana, who being very learned, always gets the seat of honour at dinner parties or who purifies by his presence the pankti or persons who sit in the same row to dine with him.) (693)

694. एवं स्वसंस्पर्शदिव्यौषधेन अनामयः—संसार-महाव्याधिविरोधी । भवो हि व्याधिः, भगवदनुभव-शक्ति-प्रतिबन्धकत्वात् ।

1 "व्याधिभिः परिपूर्णोऽस्मि" इति तज्ज्ञवचनात् ।। (694)

नि.—694. संसाराख्यमहाव्याधेः विरोधित्वात् अनामयः ।।

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[1] छा. 4.10.3

694. **Anaamayah**—The bestower of Health.

A mere touch of His is like a celestial medicine (Anaamaya). He is an adversary to the great disease viz, Samsara. Since Samsara is an obstacle to the power of enjoying the glory of Bhagavan, it is called a disease. Those who have realised its true nature have said, "I am full of disease." (694)

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।
वसुप्रदो वासुदेवो वसुर्वसुमना हविः ।।७४।।

695. उक्तेषु शीघ्रकारित्वात् मनोजवः । जगौ हि

[1] "क्षिप्रं भवति धर्मात्मा" इति ।

[2] "सप्तजन्मकृतं पापं स्वल्पं वा यदि वा बहु ।
विष्णोरालयविन्यास-प्रारंभादेव नश्यति ।।" इति च ।।
(695)

Manojavas-Teertha-karo
Vasu-retaa Vasu-pradah I
Vasu-prado Vaasudevah
Vasur-Vasumanaa Havih II (74)

695. **Mano-javah**—He Who is swift as thought.

He is so quick in doing things stated above that he has got the name Mano-javah—swift as thought.

Sri Krishna Himself has sung in the Gita:

"(By My Grace) soon he becomes one whose mind is devoted to dharma (of worship) (and attains enduring peace)."

"The sins committed in seven births, be they many or a few, all are destroyed the moment a man begins to place his foot in the temple of Vishnu." (695)

नि.—695. भक्तानां संपदः शीघ्रं करोतीति मनोजवः ।।

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[1] गीता. 9.31 [2] वि.ध. 83.20

696. आत्मवत् स्मरणकीर्तनादिमात्रेण सर्वपावनानां गङ्गा-पुष्करादि-तीर्थानां हेतुत्वात् तीर्थकरः। श्रुतिस्मृत्यादि-सत्समयप्रवर्तनाद्वा। यथा—

[1] "योगो ज्ञानं तथा सांख्यम्" इत्यादि।

अगाध-दुष्प्रवेश-सिन्धोरिव आत्मनः प्रवेश-अवतारसोपान-करणात् वा ॥ (696)

696. **Theertha-karah**—The source for the holiness.

He is the source for the sacredness of the Ganga, Pushkara (lake) and others which like Himself, purify all those that meditate on them and recite their names.

Or He is **Theertha**, kara-because He is the founder of the good doctrines of the Srutis and Smritis. Vide:

"Yoga, Knowledge, Samkhya (Science, craft and other arts, Vedas, Sastras and music—all have their origin in Janardana)."

Or He, Who is like a deep and unreachable ocean, makes a series of incarnations which are like steps with the help of which devotees are able to reach Him. (696)

697. तत्र कृष्णावतारः।

दिव्यज्योतिरुत्पादनाहेतुत्वात् वसुरेताः ; वसु इति हि ज्योतिःपर्यायः।

नि.—696. गङ्गादितीर्थहेतुत्वात् श्रुतिस्मृत्योः प्रवर्तनात्।
आत्मप्रवेशसोपानकृत्वात् तीर्थकरः स्मृतः ॥

697. वसु शब्दो ज्योतिरर्थो रेतस्तत्कारणं मतम्।
दिव्यज्योतिःकारणत्वात् वसुरेताः प्रकीर्तितः ॥

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[1] भार.अनु. 150.141

[1] "उज्जहार आत्मनः केशौ सितकृष्णौ महामुने!"

[2] "मम ते केशसंज्ञिताः" इति। (697)

केशशब्दश्च व्याख्यातः ॥

Krishna Incarnation

697. **Vasu-retaah**—The Source of Lustre.

Here begins the Incarnation as Krishna. He is **Vasu-retaah** the cause of the divine lustre. 'Vasu' means lustre.

"O great sage! He took out the hairs, white and black."

"They are known as Kesa of Mine."

The word 'Kesa' has already been explained. (697)

698. परमनिधिम् आत्मानं देवकीवसुदेवाभ्यां पुत्रत्वेन प्रददाति इति वसुप्रदः ॥ (698)

698. **Vasu-pradah**—The Treasure-giver.

He gives His own self, which is like a supreme treasure, to Devaki and Vasudeva as their son. (698)

699. ताभ्यां जगत्पितुः स्वस्य पितृत्वरूपं महत् तेजः प्रददाति इति पुनश्च वसुप्रदः ॥ (699)

699. **Vasu-pradah**—The Dignity-giver.

नि.—698. देवकीवसुदेवाभ्याम् आत्मरूपं महद्धनम्।
पुत्रत्वेन प्रकर्षेण ददातीति वसुप्रदः ॥

नि.—699. देवकीवसुदेवाभ्यां स्वपितृत्वं महद्वसु।
तेजोऽसौ प्रददातीति वसुप्रदः इतीरितः ॥

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[1] वि.पु. 5.1.60. [2] भार.शा. 342.48

He is the Father of the Universe; still He bestows on Devaki and Vasudeva the supreme glory of being the parents of Himself Who is the Universal Father. So again He is **Vasu-pradah.** (699)

700.(334,714) वसुदेवापत्यत्वाच्च वासुदेव: ।। (700)

इति

श्रीहरितकुलतिलक - श्रीवत्सांकमिश्रसूनोः
श्रीरंगराजदिव्याज्ञालब्ध-श्रीपराशरभट्ट अपरनामधेयस्य
श्रीरंगनाथस्य कृतौ
श्रीमद्विष्णु सहस्र नामविवरणे भगवद्गुणदर्पणे
सप्तमं शतकं समाप्तम् ।

700.(334, 714). **Vaasudevah**—The Son of Vasudeva.

He is **Vaasudeva**, also because of His being the son of Vasudeva, (700)

THUS ENDS

The commentary on the Seventh Hundred Names
in Sri Bhagavad-Guna-Darpana

explaining the Thousand Names of Vishnu
written by Sri Ranganatha

who is the shining star of Harita Race,
who is the son of Sri Vatsanka Misra and

on whom was conferred the name Parasara Bhatta
by the divine command of Sri Rangaraja.

—o—

नि.—700. वसुदेवापत्यभावात् वासुदेवः प्रकीर्तितः ।।

अष्टमम् शतकम्

701. एतदवतारागमं क्षीरार्णव-निकेतनत्वमाह—वसुः । तत्र वसति
इति । यथा—

[1] "स लोकानां हितार्थाय क्षीरोदे वसति प्रभुः",

[2] "एष नारायणः श्रीमान् क्षीरार्णवनिकेतनः ।
नागपर्यङ्कमुत्सृज्य ह्यागतो मधुरां पुरीम् ।।" इत्यादि ।। (701)

Eighth Centum

The Lord in the Milk-Ocean

701. **Vasuh**—The Dweller.

The Lord Who has His abode in the Milk-ocean and from whom all the Incarnations proceed is mentioned by the name **Vasuh**. Vide:

"The great Lord resides in the Milk-ocean for doing good to the people of the world."

"This Narayana is always with Lakshmi; Narayana, Whose abode is the Milk-ocean. He has come to the city of Mathura leaving His serpent-couch (Adisesha)." And so on. (701)

702. तत्र लक्ष्मीजन्मभूमौ वसतोऽपि वसौ—वसुदेवे मनः अस्येति
वसुमनाः ।

[3] "देवदत्तो 'दत्तः', सत्यभामा 'भामा' इतिवत् ।
'वसुः वसुदेवः' इति महाभाष्यविदः ।। (702)

नि.—701. वसतीति वसुः लोकहितेच्छुः क्षीरसागरे ।।

नि.—702. सिन्धौ लक्ष्मीजन्मभूमौ वसतोऽप्यस्य वै मनः ।
वसुदेवे सदाऽस्तीति स स्यात् वसुमनाः परम् ।।

[1] भार.स. 47.26 [2] हरिवंश. 113.62 [3] महाभाष्यविदः

702. **Vasu-manaah**—He Whose mind is with Vasudeva.

Even though He is residing in the Milk-ocean, the birth place of Lakshmi, His mind is always with Vasu (viz. Vasudeva). (Vasu-maanah). Scholars in Maha-bhashya say that the word 'Vasu' denotes Vasudeva even as the word 'Datta' is used to denote 'Devadatta', and 'Bhaama' to denote 'Satya-bhama'. (702)

703. देवकीवसुदेव-समीपवासरुचिरपि अपदप्रेमाकुलाभ्यां ताभ्यां कंसात् गुप्तये नन्दयशोदाभ्याम् आदीयत इति हविः ।। (703)

703. **Havih**—He Who was handed over.

Even though Krishna had a desire to be with Devaki and Vasudeva, they entrusted Him to Nandagopa and Yasoda for protection from Kamsa. Their affection for Him was so great that even without any reason they were apprehensive that Kamsa might do Him harm. (703)

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणम् ।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ।।७५।।

704. जायमान एव असुरकृतापद्-अपनोदनः सतां गतिः सद्गतिः ।
यथा—

[1] "सन्तः सन्तोषमधिकं प्रशमं चण्डमारुताः।।" इति।। (704)

नि.— 703. नन्दगोपयशोदाभ्यां कंसोपद्रवशान्तये ।
अदीयत्ऽऽदीयत च ताभ्यां हविः अतः स्मृतः ।

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[1] वि.पु. 5.3.4

Sad-gatih Sat-kritih Sattaa
Sadbhootih Sat-paraayanam 1
Sooraseno Yadu-Sreshtah
Sannivaasah Suyaamunah 11 (75)

704. **Sad-gatih**—The Protector of the good.

Immediately after His birth He was the Protector of the good by removing the distress caused by the Asuras. Vide:

"The good experienced great joy and the violent winds became calm." (704)

705. सत्यः—सकलसंसार-निगलच्छेदिन्यो दधिनवनीत-चोरण-उलूखल-बन्ध–रिङ्खण–रासक्रीडादिकाः मुग्धकृतयः अस्येति सत्कृतिः ।।

यथा—

[1] "जन्म कर्म च मे दिव्यम्" इत्यादि ।। (705)

705. **Sat-kritih**—He of lovable acts.

Even the innocent acts of His infancy and childhood were lovable since they cut the fetters of the entire material world—acts like stealing the curd and butter, being tied to the mortar crawling on the knees, Rasa-krida (dance with the Gopis) etc. Vide;

"My birth and acts are all supernatural" (705)

नि.—704. उत्पन्न एव कंसादिकृत-बाधापनोदनात् ।
सतां प्राप्यतया चैव सद्गतिः समुदाहृतः ।।

नि.—705. रासक्रीडादिकृतयः सत्यो यस्य स सत्कृतिः ।।

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[1] गीता. 10.39

706. सत्तादि सतां स्वयमेवेति सत्ता । न हि तद्व्यतिरेकेण किंचित् स्यात् ।

[2] "न तदस्ति विना यत् स्यात् मया" इति ॥ (706)

706. **Sattaa**—Existence Incarnate.

He is Himself **Sattaa**, the very existence etc. of the good and the pious and all other things also. There is indeed nothing that can exist without Him. Vide:

"Whatever exists (in this world, moving or unmoving) without Me it cannot have existence." (706)

707. सतां पुत्रो मित्रं बन्धुर्दूतः सारथिः अन्यच्च तद्भवन् सद्भूतिः ॥ (707)

707. **Sad-bhootih**—The wealth for the good.

For the good people He is everything—the son, friend, kinsman, messenger, charioteer and all other things also. So He is Sad-bhootih. (707)

708. [3] "कृष्णाश्रयाः कृष्णबलाः कृष्णनाथाश्च पाण्डवाः ।
कृष्णः परायणं तेषाम्" इति सत्परायणम् ॥

आह च—

[4] "मामेवैष्यसि" इति ।

पुल्लिङ्गत्वे सन्तोऽस्य परायणम् इति । सत्परायणः । यथा—

[5] मम प्राणा हि पाण्डवाः" इति ।

[6] "पाण्डवानां भवान् नाथो भवन्तं च श्रिता वयम्"

[7] "ज्ञानी त्वात्मैव मे मतम्" इति ॥ (708)

नि.—706. स्वयमेव सतां सत्ता यस्मात् सत्तेति कीर्त्यते ॥

707. सतां पुत्रकलत्रादिभूत्या सद्भूतिरुच्यते ॥

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[2] गीता. 4.9 [3] भार.द्रो. 173.24 [4] गीता. 18.65
[5] भार.उ. 90.33 [6] भार.स. 21.10 [7] गीता. 7.8

708. **Sat-paraayanam**—The Support for the good.

"Pandavas have Krishna as their resort, Krishna as their strength, and Krishna as their saviour. In short Krishna is their great support."

So He is **Sat-paraayana.** He Himself said so:

"You will certainly attain Me."

If **'Sat-paraayanam'** is the reading, then the word is in the Neuter gender. If **'Sat-paraayanah'** is the reading, then the word will be in the Masculine gender and it should be interpreted as follows: the good people themselves are the highest resort for Him. Vide:

"The Pandavas are verily My life-breath."

"Thou art the Protector of the Pandavas and we have taken resort to Thee."

"But it is My view that the wise men are My inner soul." (708)

709. यादवपाण्डवादयो भूभारावतरणसहाया अस्य इति शूरसेनः ॥ (709)

709. **Soora-senah**—He with a valiant army.

The Yadavas and the Pandavas were of great help to Krishna when He relieved the Earth of her burden. (709)

नि.—708. सतां परं स्यादयनं सन्तो यस्य उत्तरायनम् ।
सः सत्परायणं ख्यातः यद्वा स्यात् सत्परायणः ॥
सतां परं स्यादयनं सत्परायणम् ईश्वरः ।
यद्वा अयनं परं सन्तो यस्यासौ सत्परायणः ॥

709. भूभारहरणार्थाय यादवाः पाण्डवाश्च ये ।
शूराः सहायास्तेऽस्येति शूरसेनः स कथ्यते ॥

710. [1] "अयं स कथ्यते प्राज्ञैः पुराणार्थविशारदैः ।
गोपालो यादवं वंशं मग्नमभ्युद्धरिष्यति" ।। इति
यदुश्रेष्ठः । (710)

710. **Yadu-sreshtah**—The pre-eminent amongst the Yadavas.

"By wise men who are well-versed in the meaning of the Puranas, it is said that Gopala will raise the Yadava clan which has sunk to a low level." (710)

711. मनुष्यधर्मशीलत्वेऽपि सतां सनकादीनां विश्रान्तिभूमिः सन्निवासः। यथा—

[2] "सनन्दनाद्यैर्मुनिभिः सिद्धयोगैरकल्मषैः ।
संचिन्त्यमानं तत्रस्थैः नासाग्र-न्यस्तलोचनैः" ।। इति।।
(711)

711. **San-nivaasah**—The Abode of the saintly.

Though He has assumed the human nature and the actions of ordinary human beings, He is the abode of rest for great saints like Sanaka. Vide.

नि.—710. मग्नं तु यादवं वंशमुद्धरिष्यति यश्च सः ।
यदुश्रेष्ठ इति ख्यातः वस्वर्णो वंशवर्धनः ।।

नि.—711. सनकादिनिवासो हि मनुष्यत्वेऽपि यः सदा ।
सन्निवासः स विज्ञेयो ह्यष्टाणं: स्थानदायकः ।।

[1] वि.पु. 5.20.49 [2] वि.पु. 5.18.42

"(Sri Krishna in Gokula) is the object of meditation for Sanaka and other seers, who remain there, who are flawless, who have attained perfection in Yoga and who do the meditation with their eyes fixed at the tip of their nose." (711)

712. शोभनं पावनं मनोहरं यमुनासंबन्धि जलक्रीडा-पुष्पापचय-रासक्रीडादि यस्येति सुयामुनः ।। (712)

712. **Suyaamunah**—He with the delightful sport in the Yamuna river.

He is Suyaamuna because all His activities are connected with Yamuna, activities which are pure, auspicious and fascinating like water-sport (in its water), culling of flowers (on its banks), and dance with the Gopis (on its sands). (712)

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
दर्पहा दर्पदोऽदृप्तो* दुर्धरोऽथापराजितः ।।७६।।

713. कृष्णत्वेऽनिह्नुत-परभावत्वात्
[3] "वसन्ति त्वयि भूतानि भूतावासस्ततो हरे" ।। इति
भूतावासः ।। (713)

Bhootavaaso Vaasudevah
Sarvaasu-nilayah Analah I
Darpahaa Darpado Adrpto
Durdharo atha Aparaajitah II (76)

नि.—712. गोपीभिर्यमुनायां तु शोभनं पावनं महत् ।
जलक्रीडादि यस्येति सुयामुन इतीरितः ।।

नि.—713. यस्मिन् वसन्ति भूतानि भूतावासः स कथ्यते ।।

[3] *वृप्तः-पा.

713. **Bhootaavasah**—He Who is the abode of all creatures.

Though He is in the form of Krishna, His superhuman nature of being the abode of all creatures has not been concealed. He is Bhootaavaasah.

"All the beings live in Thee and therefore Thou art their abode, O Hari." (713)

714.(334,700) वसुदेवापत्यत्वे द्विषट्काध्यात्मं नियच्छतीति
वासुदेवः । अत एव हि च जाग्रद्व्यूहवासुदेवः
[1] "माथुराय अद्भुतमायाय" इति
मथुरावतारेण विशेष्यते ॥ (714)

714. (334, 700). **Vaasudevah**—The Deity that presides over the twelve-lettered (Vasudeva) Mantra.

When He is the son of Vasudeva, He keeps within Himself His nature as the Supreme Deity that presides over the double-six-lettered Mantra. So He is Vasudeva. It is because of this, that that Vaasudeva Who is in the aspect of Wakeful Emanation is particularised as the Deity Incarnate in Mathura. Vide:

"Unto Him Who is connected with Mathura and Whose acts are all fascinating and wonderful." (714)

715. एवं सर्वप्राणालंभनं सर्वासुनिलयः । यथा—

[2] "विना कृष्णेन गोव्रजाः"

नि.—714. वासुदेवापत्यतया द्वादशाध्यात्ममञ्जसा ।
नियच्छति सदा यस्तु वासुदेवः स ईरितः ॥

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[1] भार.स. 33.15 [2]

[1] "असूर्यमिव सूर्येण निवातमिव वायुना ।
कृष्णेन समुपेतेन जहृषे भारतं पुरम्" ॥ इत्यादि ॥
(715)

715. **Sarvaasu-nilayah**—The Abode of all Souls.

He is Sarvaasu-nilaya, the one Support of the lives of all. Vide:

Without Krishna by their side all the cowpens (were not happy)."

"The City of the Bharatas (Hastina-pura) felt very happy with Krishna in their midst (after His arrival there) like the sunless day with the sun and a windless day with the breeze." (715)

716. तेषामेव सर्वकर्मकरत्वेऽपि अनलः—न किंचित् कृतमेषां मया
इत्यवितृप्तः ।
[2] "ऋणं प्रवृद्धमिव मे हृदयान्नापसर्पति" ॥ इति ।
स्वभक्तविषयापराधं सोढुं नालमिति वा । यथाह—
[3] "द्वौ तु मे वधकालेऽस्मिन्न क्षन्तव्यौ कथंचन ।
यज्ञविघ्नकरं हन्यां पाण्डवानां च दुर्हृदम्" ॥ इति ॥
(716)

नि.—715. सर्वासुनिलयः स स्यात् सर्वप्राणावलंबनम् ॥

716. सर्वं कृत्वाऽपि गोपानां न च किंचित् मया कृतम् ।
इत्येवमवितृप्तो यः सः अनलः परिकीर्तितः ।
स्वभक्तेभ्यः कृतं मन्तुं नालं सोढुं स वा अनलः ।

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[1] [2] भार.उ. 28.22 [3] भार.स. 68.26

716. **Analah—The Insatiate.**

Even though He does all things for His devotees, still He is insatiate. (Analah). He is not satisfied and feels that He has not done anything for them.

"(That cry for help uttered by Draupadi even from a distance calling me 'Govinda', even though I was far away) (at Dvaraka), ...that cry is never away from My mind like a debt that has increased with the interest accumulated on it."

Or He cannot put up with the offence committed against His devotees. So does He declare:

"At this time of destruction two persons will not at all be forgiven by Me. I will kill Him who obstructs the conduct of a sacrifice and also him who is ill-disposed towards the Pandavas." (716)

717. गोवर्धनोद्धरण-पारिजातापहरण-बाणदोष्षण्ड-खण्डनादौ देवानां दर्पमात्रं हृतवान् इति दर्पहा ।। (717)

717. **Darpahaa**—The Pride-destroyer.

He is **Darpahaa**—removes only the pride of the gods (and does not harm them) as is seen in His various acts like the lifting up of the Govardhana mountain (against the lashing rains of Indra), the carrying away of the Parijata tree from the garden of Indra, and in the chopping off of the grove-like arms of Bana (asura). (717)

718. शत्रुशमन-दुर्जयद्वारवतीकरण-शंखपद्मनिधि-सुरतरु-सुधर्मा-हरणादिना निर्भरीकृतेभ्यो यादवेभ्यो मधुपानादिदर्पं दत्तवान् इति दर्पदः।। (718)

नि.—717. गोवर्धनस्योद्धरणे पारिजातपरिग्रहे ।
बाणदोर्दण्डषण्डानां खण्डनादौ तदा तदा ।।
देवानां वै दर्पमात्रं हृतवान् यः स दर्पहा ।।

नि.—718. मधुरायां यादवेभ्यो मधुपानादिना ततः ।
दर्पं च दत्तवान् योऽसौ दर्पदः परिकीर्तितः ।।

718. **Darpadah—The Pride-giver.**

He gave pride (Darpada) to the Yadavas and allowed them to indulge in drinking by destroying their foes, constructing the impregnable city of Dvaraka, carrying away the treasures named Sankha and Padma, as well as the Parijata tree and the Sudharma (the Assembly Hall of the gods). (718)

719. अथापि स्वयम् अदृप्तः । सभापर्वणि—

[1] "एवं विधानि कर्माणि कृत्वा गरुडवाहनः ।
न विस्मयमुपागच्छत् पारमेष्ठ्येन तेजसा ।।" इति ।

यशोदा-नन्द-लालन-दृप्तो वा ।। (719)

719. **Adriptah**—He Who is not proud.

Still He is not self-conceited. In Sabha-Parvan...

"(Even though He did so many great things) like these, He never became proud on account of His majestic nature."

Or the reading may be 'Dripta' which means proud. He took pride in being fondled with love by Yasoda and Nandagopa. (719)

720. बाललीलादिप्रसङ्गेषु मत्तमातङ्गवत् ताभ्यां दुर्धरः दुर्वारचञ्चल-चेष्टितः । यथा सा आह—

[2] "यदि शक्नोषि गच्छ त्वमतिचञ्चलचेष्टित" इति ।

दुरात्मनां वा दुर्धरः । यथा—

[3] "इमं हि पुण्डरीकाक्षं जिघृक्षन्ति अल्पमेधसः ।
पटेनाग्निं प्रज्वलितं यथा बालो यथाऽबलाः ।।" इति ।

नि.—719. अथाऽप्यगर्वितो योऽसौ अदृप्तः स उदाहृतः ।
बाललीलाप्रसङ्गेषु यशोदानन्दलालनात् ।
दृप्तः ।

नि.—720. मत्तेभवत् ताभ्यां दुर्ग्रहो दुर्धरो मतः ।।

[2] वि.पु. 5.6.15 [3] भार.उ. 129.16

[1] "दुर्ग्रहः पाणिना वायुः दुःस्पर्शः पाणिना शशी ।
दुर्धरा पृथिवी मूर्ध्ना दुर्ग्रहः केशवो बलात् ।।" इत्यादि।

720. Durdharah—The Uncontrollable.

Even in the sportive activities in His childhood, He, like an elephant in ruts, could not be controlled by them both. (Durdhara). His actions were naughty and uncontrollable. As Yasoda said,

"O Thou of naughty acts! Now run away if Thou canst."—

Or He was unassailable to the evil-hearted.

"These men of little knowledge want to seize and bind Him just as a boy or weak girls think of keeping under control the blazing fire with a piece of cloth".

"The wind cannot be caught by the hand, nor can the moon be touched by the hand, nor the earth by the head (of a man). Similarly Kesava cannot be caught by force." (720)

721. अथ भारतसंग्रामे निष्परिग्रहा अपि तत्परिग्रहात् पञ्चापि पाण्डवाः शतेनापि बहूपकरण-रूढमूलैर्धार्तराष्ट्रैः न पराजिताः इति अपराजितः । यथा आरण्यके कर्णाय इन्द्रः—

[2] "एकं हनिष्यसि रिपुं गर्जन्तं तं महामृधे ।
न तु तं प्रार्थयस्येकं रक्ष्यते स महात्मना ।।
यमाहुर्वेदविदुषो वाराहम् अजितं हरिम् ।
नारायणम् अचिन्त्यं च तेन कृष्णेन रक्ष्यते ।।"

नि.—721. दुर्योधनादिभिर्नित्यं रूढमूलैः पराजयः ।
न यस्य कुत्रचिद्यापि सोऽपराजित ईरितः ।।

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[1] भार.उ. 129.40 [2] भार.व. 309.28

जयद्रथाय रुद्रः—

[1] "अजय्यांश्चापि अवध्यांश्च वारयिष्यसि तान् युधि ।
ऋते अर्जुनं महाबाहुं देवैरपि दुरासदम् ।।
यमाहुः अमितं देवं शंखचक्रगदाधरम् ।
प्रधानः सोऽस्त्रविदुषां तेन कृष्णेन रक्ष्यते ।।"

[2] "यस्य त्वं पुरुषव्याघ्र! सारथ्यम् उपजग्मिवान् ।
ध्रुव एव जयस्तस्य न तस्यास्ति पराजयः ।।"

भीष्मद्रोणादयश्च—

[3] "शक्तोऽहं धनुषैकेन निहन्तुं सर्वपाण्डवान् ।
यद्येषां न भवेत् गोप्ता विष्णुः कारणपूरुषः ।।

[4] "ध्रुवं वै ब्राह्मणे सत्यं ध्रुवा साधुषु सन्नतिः ।
श्रीर्ध्रुवा चापि दक्षेषु ध्रुवो नारायणे जयः ।।

721. Aparaajitah—The Invincible.

Again in the Bharata-Yuddha, all the five Pandavas were without any supporters. They were not defeated by the hundred sons of Dhrita-rashtra who were very strong with great armies, because they were supported by Sri Krishna, the Invincible (Aparaajita).

In the Aranyaka-parva, Indra says to Karna:

"In the great fight, you can kill one thundering warrior, but not that one, (Arjuna) who is protected by the great God (Sri Krishna)."

"Krishna, Whom the Vedic scholars declare as the Invincible Hari, Who had assumed the form of Wild Boar (Varaha) and Who is the Incomparable Narayana."

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[1] भार.व. 260.75 [2] भार.उ. 52.12 [3] [4]

The "words of Rudra to Jayadratha are :—"In the fight you can ward off the attacks of all invincible and indestructible warriors except that long-armed Arjuna who is unassailable even to the gods."

"That great Arjuna, who is protected by Krishna—Krishna Who is the Unknowable Deity and Who bears the conch, discus and mace (as arms)."

"The best of men! Victory is quite assured for him whose charioteer Thou hast agreed to be. There is no defeat for him."

Bhishma, Drona and others also say in one voice:

"With this one bow I can annihilate all the Pandavas if Vishnu is not their Protector —Vishnu Who is the Supreme Purusha and Who is the Cause of the Universe."

"Truth is steady in a Brahmin; humility is certain in the pious; wealth is sure in the skilful; Victory is certian in Narayana."

[1] "अजय्यः शाश्वतो ध्रुवः ।"
[2] "अजितः खड्गधृक्",
[3] "यतः कृष्णस्ततो जयः",
[4] "यत्र योगेश्वरः कृष्णः" इत्यादि ।।

"He is Invincible, eternal and steady."

"He is unconqured and is the wielder of the sword,"

"Where Krishna is, there victory is certain."

"Where Krishna, the Lord of the Yogas is, (where Partha, the bow-armed Arjuna is, there is prosperity, there is victory' there is wealth and there is firm justice—this is my conclusion)."

[1] राम.यु. 114.15 ; [2] राम.यु. 120.14 [3] भार.उ. 6.79
[4] गीता 18.78

आयुर्वेदे चरके औषधपेषणमन्त्रे—

[5] "यथाऽहं नाभिजानामि वासुदेवे पराजयम् ।
मातुश्च पाणिग्रहणं समुद्रस्य च शोषणम् ।
एतेन सत्यवाक्येन सिच्यताम् अगदो ह्ययम् ।।"

In the Ayurveda Charaka-(Samhita), the Mantra to be chanted while pounding the medicine is:

"I do not know defeat in Vasudeva; I do not know the marriage of my mother; I do not know the complete drying of the waters of the ocean. This is true. On the veracity of this statement, may this medicine be pounded and be effective."

वैतरणे च विषहरणमन्त्रं वदन्—

[6] "रत्नाकर इवाक्षोभ्यो हिमवानिव चाचलः ।
जातवेदा इवाधृष्यो नारायण इवाजयः" ।। इदि ।।
(721)

In Vaitarana, speaking about the poison-removing Mantra, it is said; "(Let this be effective) imperturbable like the ocean, steady like the Himavan, unapproachable like the fire, and unconquerable like Narayana." (721)

विश्वमूर्तिः महामूर्तिः दीप्तमूर्तिः अमूर्तिमान् ।
अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ।।७७।।

722. कथं दुर्बलान् बलवन्तो न जयन्ति? सर्वस्य तच्छरीरत्वात्; न हि स्वशरीरं स्वानिष्टे चेष्टते । इदमभिप्रेत्याह—विश्वमूर्तिः ।

यथा— [7] "अहमात्मा गुडाकेश! सर्वभूताशयस्थितः" इति ।। (722)

[5] आयुर्वेद. चरक सं [6] वैतरणे. [7] गीता. 10.19

Visva-moortih Mahaa-moortih
Deepta-moortih Amoortimaan I
Aneka-moortih Avyaktah
Satamoortih Sataananah II (77)

722. Visva-moortih—He who has the Universe as His body.

How is it that the strong cannot conquer the weak? This is because the whole world is His body. It is well-known that no one will do anything which is harmful to himself. With this idea in mind, the poet says; ,Visva-moortih'. Vide:

"O Gudaakesa (Arjuna): I am the Inner Soul Who resides in the hearts of all beings."

(Gudaaka means lethargy and Isa means the conqueror. Gudaakesa is one of the names of Arjuna signifying that he has overcome lethargy). (722)

723. विश्वाश्रममूर्तिः महामूर्तिः यथा—

[8] "इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश! यच्चान्यत् द्रष्टुमिच्छसि ॥" इति॥
(723)

723. Mahaa-moortih—He of immense form.

He is Mahaa-moortih since His body is the resort for the entire Universe. Vide:

"Gudaakesa! See now the whole Universe with all things, moving and non-moving, in one corner of my body and you may also see whatever else you wish to see." (723)

नि.—722. विश्वं मूर्तिः तनुर्यस्य विश्वमूर्तिस्तु स स्मृतः ॥
नि.—723. विश्वैकाश्रयमूर्तित्वात महामूर्तिः इति स्मृतः ॥

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[8] गीता. 11.7

724. यत्किंचित् केनचित् गुणेन दीप्तं तदस्य विशेषेण मूर्तिः इति दीप्तमूर्तिः । यथा—

[1] "यद्यत् विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा" इत्यादि ।
(724)

724. Deepta-moortih—He with a shining form.

Any object shining with its qualities owes this characteristic to Him because of its being His body. So He is Deepta-moorti. Vide:

"Whatever being is possessed of lordly power or splendour, or is energetic in noble endeavours (know that it has sprung from a fraction of my power)." And so on. (724)

725. अमूर्तयः अव्यक्तपुरुषादयोऽपि एवमस्य स्वम् इति अमूर्तिमान्। यथा—

[2] "भूमिरापोऽनलो वायुः"
[3] "अपरेयमितस्तु अन्याम् प्रकृतिम्" इति,
[4] "यस्याव्यक्तं शरीरम्"
[5] "यस्यात्मा शरीरम्" इति च ।

पूर्वोक्तरमूर्तिमत्त्वोक्तिविरोधात्, 'अमूर्तिः' इत्येतावता निषेधसिद्धौ, मतुब्वैयर्थ्याच्च नैषः मूर्तिनिषेधः ॥ (725)

725. Amoortiman—He Who is the Master of even subtle things.

नि.—724. यत्किंचित् केनचित् दीप्तं गुणेनात्र विशेषतः ।
तत्सर्वं मूर्तिरस्येति दीप्तमूर्तिरसौ स्मृतः ॥
नि.—725. अमूर्तिशब्देनोच्यते ह्यव्यक्तपुरुषादयः ।
त एव यस्य स्वम् इति स स्मृतः स्यादमूर्तिमान् ॥

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[1] गीता. 10.41 [2] गीता. 7.4 [3] गीता. 7.5
[4] सु. 7. [5] बृ.(माध्यं)

"All things subtle and formless like Avyakta (Prakriti), individual souls etc., they also are His possessions. So He is Amoortimaan. Vide :

"Earth, Water, Fire, Wind......(all these are Mine)."

"This is My Prakriti, which is lower. There is another Prakriti which is higher than this. (Know that it also belongs to Me)."

"Whose body the Avyakta (the Unmanifested Prakriti) is."

"Whose body the individual soul is."

This name Amoortimaan should not be taken to signify the negation of a form for Bhagavan, since it will be contrary to the statement found earlier and later, that He has forms. Again the use of the affix 'matup' (signifying possession of something) in the word 'Amoorti-maan' will become meaningless if the forms as such are negated. (725)

726. कृष्णत्वेऽपि अजहद्वासुदेवादि-चतुर्मूर्तित्वात्

[1] "षोडशस्त्रीसहस्राणि शतमेकं ततोऽधिकम् ।
तावन्ति चक्रे रूपाणि भगवान् देवकीसुतः ।।"

इति च असाधारण-अनेकमूर्तित्वात् अनेकमूर्तिः ।। (726)

726. **Aneka-moortih**—He of many forms.

He is Aneka-moorti since He has many forms which are peculiar to Him. Even when He is as Krishna, He has not given up His four (Vyooha) forms Vasudeva etc. Again it is said :

नि.—726. षोडशस्त्रीसहस्राणि शतमेकं ततोऽधिकम् ।
अनेकमूर्तिः इत्युक्तः तत्संख्याक-स्वदेहतः ।

[1] वि.पु. 5.31.18

"In order to be always in the company of His 16100 Queens, Lord Sri Krishna, the Son of Devaki, took as many forms." (726)

727. इदं मनुष्यत्वेन गूहते इति अव्यक्तः । यथा—

[1] "नाहं प्रकाशः सर्वस्य"
[2] "नाहं वेदैर्न तपसा" इत्यादि ।। (727)

727. **Avyaktah**—He Who is not manifest.

Having assumed the form of an ordinary human being, He conceals His true nature.

"To all I am not manifest (as the Supreme Deity)."

"Neither through the Vedas, nor through austerities (Is it possible for any one to see Me as you have done, O Arjuna!) (727)

728. अथ दिदृक्षवे अर्जुनाय व्यक्तवैश्वरूप्यः शतमूर्तिः ।

[3] "पश्य मे पार्थ! रूपाणि शतशोऽथ सहस्रशः" ।। इति ।। (728)

728. **Sata-moortih**—He with a hundred forms.

Sri Krishna assumed a cosmic form for the sake of Arjuna who wanted to see Him in full.

"O Arjuna! Look at My bodies which are in hundreds and thousands." (728)

नि.—727. मनुष्यत्वेन सर्वत्र परभावप्रकाशनात् ।
बुधैः अव्यक्त इति च कथितस्तत्त्वपारगैः ।।
728. अर्जुनाय व्यक्ततया विश्वरूपप्रदर्शनात् ।
शतमूर्तिः इति ख्यातः ।।

[1] गीता. 7.25 [2] गीता. 11.53 [3] गीता. 11.4

729. श ाननः । तत्रैव च अर्जुनः—

[1] "अनेकवक्त्रनयनम्" इति ॥ (729)

729. **Sataananah—The Hundred-faced.**

In the same context Arjuna himself says;

"Having many mouths and eyes, (many wonderful aspects, many divine ornaments and many divine weapons held erect)." (729)

एको नैकः स वः कः किं यत् तत् पदमनुत्तमम् ।
लोकबन्धुर्लोकनाथः माधवो भक्तवत्सलः ॥ ७८॥

730. उक्ते महिम्नि सजातीय-संख्येयासंभवात् अद्वैतं गच्छतीति एकः । "इण् गतौ" इत्यस्मात्

[2] "इण्भीका" इत्यादिना कन्प्रत्ययः । एकोपाधिपतितान् हि संचक्षते, यथा 'द्वौ ब्राह्मणौ' 'त्रयः क्षत्रियाः' इति । न हि भगवतः कश्चित् केनचित् उपाधिना तुल्यकक्षः ।

यथा—

[3] "एक इद्राजा जगतो बभूव",
[4] "न तस्य प्रतिमाऽस्ति" इति च ॥ (730)

Eko Naikah Sah Vah Kah Kim
Yat Tat Padam-anuttamam |
Loka-bandhuh Loka-naathah
Maadhavah Bhakta-vatsalah || (48)

नि.—729. शतशोऽथ सहस्रशः ।
अनेकाननसंपत्त्या शतानन इतीरितः ॥
730. द्वितीयस्वजातीय-राहित्यात् एक उच्यते ॥

[1] गीता. 11.10 [2] उणादिसू. 3.43 [3] तै.यजु. 4.1.8.

730. **Ekah—The Unique.**

He is Ekah, unique and matchless since with reference to His supreme greatness, there is no one who can be equated with Him. Statements like 'two Brahmins' 'three Kshattriyas etc. are current because there are many who can be classified under the same head as Brahmins or Kshattriyas. In regard to Bhagavan there is no one equal to Him possessing such special characteristics. So He is Eka, the One Who is unique. Vide:

"He was the only King of the whole world."

"There is no one like Him."

"Eka" is derived from the root 'i' (to go). The affix 'kan' is added to the roots 'i' (to (go), 'bhi' (to fear' kai)' to (to sound (etc.) ('i' = ekah; kai' = kaakah). (730)

731. अतः इदमैक्यं न सर्वनिह्नव-विवर्त-परिणामादि-निमित्तम्; किंतु विभूतितया विजातीयेन सर्वेण द्वितीयवानेव इति नैकः । यथा—

[1] "नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप" इति ॥ (731)

731. **Naikah—He Who is not one only.**

This Oneness is not based upon the negation of all things, or on illusion, or by intermixture or modifications etc.. He has all things which are His glorious possessions and which are of a nature different from His. Therefore He is not One. Vide:

"O Arjuna, the destroyer of enemies! There is no end to the divine glories of Mine. (What I have stated in detail is only a part of My glories.)" (731)

नि.—731. नैकः स्वविसजातीयविभूत्याख्यद्वितीयवान् ॥

[1] गीता. 11.40

732. एषु आकुमारम् अखिलप्रसिद्ध्या स्वविषयं ज्ञानं स्यति इति सः । स्यतेः [1] "शमिमुषिस्यति" इत्यादिना डः ॥ (732)

732. **Sah—The Generator.**

Beginning from His childhood, He spreads knowledge about Him which is well known to all. So He is 'Sah'

The word 'Sah' is derived from the verb 'syati' (spreads or generates.) The affix 'da' comes after the roots 'sam' 'mushi', and 'syati' (to spread)". (732)

733. यथाप्रसिद्धि सर्ववासित्वात् वः । वसतेर्डः ।

[2] "वसन्ति तत्र भूतानि भूतात्मन्यखिलात्मनि ।
स च भूतेष्वशेषेषु वकारार्थस्ततो मुने!"॥ इति ॥ (733)

733. **Vah—The Dweller.**

In accordance with His reputation, He dwells in all. So He is 'Vah'.

"The affix 'da' comes after the root 'vasati' (dwells)."

"All beings dwell in Him Who is Himself all beings and the Inner Soul of all. He also dwells in all of them without exception. Therefore, O sage, He is signified by the letter "va". (733)

734. मलीमसेषु वसन्नपि कनतीति कः । कनतेर्डः ॥ (734)

नि.—732. सर्वेषु कृष्णरूपादिषु आकुमार प्रसिद्धितः ।
अज्ञानं स्यन् स्वविज्ञानं निश्चयीकुरुते स सः ॥
733. यथाप्रसिद्धिवासित्वात् स्वस्य भूतेष्वपि स्वयम् ।
भूतावासतया वः स्यात् ॥
734. सर्वेषु कनतीति कः ॥

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1   2 वि.पु. 6.5.6

734. **Kah—He Who shines.**

Though He dwells in things that are dirty, still He is resplendent..

"The affix 'da' has been added to the verb 'kanati' (shines). (734)

735. तत्तत्सर्वेप्सितबुभुत्सूनां निरुपाधिक-प्रष्टव्यत्वात् किम् । "प्रच्छ ज्ञीप्सायाम्" इत्यस्मात्

[1] "प्रच्छिदंसि" इत्यादिना 'इम्' प्रत्यय: कादेशश्च ।

[2] "सोऽन्वेष्टव्य: स विजिज्ञासितव्य: ॥" इति (735)

735. **Kim—What ?**

He is to be enquired into by all without any motive who are desirous of knowing the objects of their desire.

"He is to be sought after; He is to be known with eagerness,"

'Kim' is derived from the root 'prachh' (to ask or to be eager to know). "The affix 'im' comes after the roots 'prachh', 'damsi' etc., and the substitute 'ka' also comes." (Prachh + im − k + im = kim). (735)

736. तेषां रक्षायै यतते इति यत् । "यती प्रयत्ने" क्विप् । यथा—

[3] "कृष्ण कृष्णेति कृष्णेति यो मां स्मरति नित्यशः ।
जलं भित्त्वा यथा पद्मं नरकादुद्धराम्यहम् ॥" इति,
[4] "अहं स्मरामि मद्भक्तं नयामि परमां गतिम् ॥" इति च।
(736)

नि.—735. स ईप्सितार्थज्ञप्त्यर्थं प्रष्टव्य: किमिति स्मृतः ॥
736. रक्षायै पृच्छकानां स यतनात् यन् इति स्मृतः ॥

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1   2 छा. 8.7.1   3   4 वराहचरमं

736. Yat—He Who takes efforts.

He is Yat since He takes all efforts for their protection. Vide :

"Whoever remembers Me always repeating the names 'Krishna', 'Krishna', 'Krishna', I lift him up from Naraka (hell) just as one takes a lotus by brushing aside the water."

"I remember My devotee and take him to the Supreme abode."

'Yat' is derived from the root 'yat' ('to attempt') and the affix 'kvip' has been added. (736)

737. तेषां स्वाज्ञानभक्तिं तनोति इति तत् ।

[1] "गमादीनाम्" इति क्विप् । नकारलोप: तुगागमश्च ।
अतो हि

[2] "तत्सवितुर्वरेण्यम्"

[3] "ओं तत् स्यादिति निर्देश:" इत्यादि ।। (737)

737. Tat—He Who increases,

The nasal of 'gam' and others is always elided before 'kvi' and here 'Kvip'. By this rule the nasal is lost and there is the augment 'tuk' (t). Hence the usage 'tat' in the following :

"That superior lustre of the Lord, the cause of the Universe."

"The threefold expression 'Om Tat Sat' is regarded as (the characterisation) of the Brahman". And so on. (737)

नि.—737. स्वज्ञानभक्तिं भक्तानां तनोतीति तत् उच्यते ।।

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[1] अष्टा. 6.4.40 [2] तै.नारा. 27 [3] गीता. 7.23

738. तेषां परमप्राप्यत्वात् पदम् अनुत्तमम् । पद्यते प्राप्यते इति पदम् । (738)

738. Padam Anuttaman—The Supreme Goal.

He is the Unsurpassed Goal since It is the great desire of all to attain Him. The word 'Padam' is derived from the verb 'padyate' which means 'that which is attained'. (738)

739. एवमविशेषेण अशेषानुग्रहे अवर्जनीयं बान्धवं निबन्धनम् आह—लोकबन्धु: । लोकानां स्वजन: । "बन्ध बन्धने"

[1] "शृस्वृस्निहि" इत्यादिना उप्रत्यय: । यथा—

[2] "माता पिता भ्राता निवास: शरणं सुहृत् गतिर्नारायण:"

[3] "पिताऽहमस्य जगत:" इत्यादि ।। (739)

739. Loka-bandhuh—The Relative of the World,

Thus He blesses all without exception. The relationship which is the cause of this quality is spoken of as 'Loka-bandhuh'.

"Narayana is the mother, father, brother abode, refuge, friend and the final goal".

"I am the father of this Universe." And so on.

The word 'bandhu' is derived from the root 'bandh' (to tie).

"The affix 'u' comes after the roots 'Sr' 'Svr', 'snih'—'bandh' etc. (739)

नि.—738. परमं च प्रपन्नानां प्राप्यं पदमनुत्तमम् ।।

739. लोकानां स्वजनत्वाद्धि लोकबन्धु: इति स्मृत: ।।

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[1] उणादिपा. 1.10 [2] सु. 6 [3] गीता. 9.17

740. सन्मूलमसाधारणं स्वाभाविकं च संबन्धमाह—लोकनाथः इति । स्वामी ॥ (740)

740. **Loka-naathah**—The Protector of the world.

The unique relationship which is the cause of that attachment and which is natural to Him is next delineated—**Loka-naathah.** Master. (749)

741. बान्धवविशेषमाह—मातापितृत्वं श्रिया सह अस्य सूचयति—माधवः । मधुकुलोद्भवत्वात् वा ।

[1] "मौनात् ध्यानाच्च योगाच्च विद्धि भारत! माधवम्" इति वा ॥ (741)

741. **Maadhavah**—The Consort of Lakshmi.

The special relationship of Paramatma with all beings is described. The name Madhava indicates that His relationship of the world along with Sri (Lakshmi) is that of a father and mother.

Or He is a scion of the Race of the Madhus.

Or in another way also: "O Bharata; Realise Madhava by means of the observance of silence (maa), meditation (dha) and Yoga (va)." (741)

742. उक्तस्वाम्यबान्धवोत्सुकेषु भक्तेषु विशेषं भाषते—भक्तवत्सलः । तल्लाभसंभ्रमविस्मृतान्यकामः ॥ (742)

742. **Bhakta-vatsalah** — Affectionate towards the devotees.

नि.—740. लोकबन्धुत्वमूलं हि लोकस्वामित्वमित्यतः ।
स्वाभाविकाच्च संबन्धात् लोकनाथ इतीरितः ॥
741. लोकनाथत्वसंबन्धः श्रीमतश्च इति माधवः ।
मधोर्वंशोद्भवत्वाच्च माधवः परिकीर्तितः ॥
742. विशेषं वक्ति भक्तेषु योऽसौ स्यात् भक्तवत्सलः ॥

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[1] भार.उ. 71.4

His special attitude towards devotees who, as described above, are eager to cultivate the relationship with Him as Master and kinsman, is described by the name **Bhakta-vatsala.** His joy of having attained them is so great that He forgets all other desires. (742)

सुवर्णवर्णो हेमाङ्गो वराङ्गः चन्दनाङ्गदी ।
वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥७९॥

743. उक्तगुणवत् कनकनिकष-निर्दोष-उज्ज्वल-दिव्यवर्णः सुवर्णवर्णः ।

[2] "यदा पश्यः पश्यते रुक्मवर्णम्",

[3] "रुक्माभं स्वप्नधीगम्यम्",

[4] "आदित्यवर्णम्"

[5] "हिरण्मयः पुरुषः.........सर्व एव सुवर्णः" इत्यादि ॥ (743)

Suvarna-varno Hemaango
Varaangah Chandanaangadee ।
Veerahaa Vishamah Soonyah
Ghritaasir-Achalah Chalah ॥ **(79)**

743. **Suvarna-varnah**—The Golden-hued.

Like the quality of affection mentioned above, He has a celestial hue which is flawless and effulgent like polished gold **Vide:**

"When the seer realises Him of golden hue."

"He has a form which is resplendent like gold and is capable of being seen by the mind (undisturbed) as in a dream."

नि.—743. गुणवत्स्वर्णनिकष-निर्दोषोज्ज्वलवर्णतः ।
सुवर्णवर्ण इत्युक्तः नवार्णो भक्ति-कामदः ॥

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[2] मु. 3.3 [3] मनु. 12.122 [4] पु.सू. 20 [5] छा. 1.6.6

"Him Who has the lustre of the sun."

"(The Supreme Person (Paramatma) is Hiranmaya—is beneficent and charming ... ... All His body is of golden hue." (743)

744. वर्णाधिष्ठानं च नित्यं दिव्यं सत्त्वमयमङ्गमस्य इति हेमाङ्गः।
[6] "हिरण्मयः पुरुषो दृश्यते" इति । (744)

744. **Hemaangah**—He of golden limbs.

The limbs of His body which are eternal, celestial and composed of Sattva Guna are endowed with a golden hue.

"The Supreme Person of golden hue is seen". (744)

745. तदेतत् औपनिषदं देवक्या व्रियमाणम् अतिनिह्नुत-दिव्यचिह्नम् आविष्कृतमिति वराङ्गः। यथा—
[1] "फुल्लेन्दीवरपत्राभं चतुर्बाहुं निरीक्ष्य तम् ।
श्रीवत्सवक्षसं जातं तुष्टाव आनकदुन्दुभिः ।।" इति ।।
(745)

745. **Varaangah**—He of a magnificent body.

This form, which is spoken of in the Upanishads and the celestial marks of which are concealed (from mortal eyes), was manifested as prayed for by Devaki. Vide :

"Aanaka-dundubhi, i.e. Vasudeva, saw Him Who was born. He had the colour of the petal of a full-blown blue lily. He had four arms and the mole Sri-vatsa on His chest. Vasudeva began to praise Him." (745)

नि.—744. वर्णाधिष्ठानमङ्गं च दिव्यसत्त्वमयं यतः।
अतो हेमाङ्ग इत्युक्तः सप्तार्णो हेमवर्णदः ।।
745. देवकीप्रीतये दिव्यं मङ्गलं दिव्यलाञ्छनम् ।
आविष्कृतं येन रूपं वराङ्गः स तु कथ्यते ।।

[6] छा. 1.6.6.

746. चन्दनानि—आह्लादनानि, अनन्याभरणमप्यङ्गं स्वसंवलिततया उन्मीलय ददति इति वा, केयूरोपलक्षणेन वा दिव्यभूषणानि अङ्गदादीनि भूयिष्ठानि अस्य इति चन्दनाङ्गदी । भूमनि इनिप्रत्ययः ।। (746)

746. **Chandana-angadee**—He who is adorned with delightful armlets.

Though the body is not bedecked with jewels (as it is a jewel by itself), pleasing things get themselves attached to it and produce the effect of its being adorned. Or He is Chandana-angadee since He has ornaments celestial like bracelets and others of which the armlet is but an example here.

The affix 'inin' is added in the sense of abundance. (746)

747. अतिमुग्धस्तनन्धयोऽपि पूतनाशकटार्जुनादीन् सुरारीन् वञ्चकान् समूलघातं हन्ति इति वीरहा ।। (747)

747. **Veerahaa**—The slayer of the strong (demons).

Even though He was but an innocent infant, He slew the deceitful Asuras like Putana, Sakata, the Twin Arjuna trees and others without leaving any trace behind since they were the enemies of gods. (747)

748. एवम् ऋजुकुटिलाशयेषु क्षेमंकर-भयंकर-विषम-वृत्तत्वात् विषमः ।। (748)

नि.—746. भूषणानि अङ्गदादीनि सदाह्लादकराणि च ।
सन्ति यस्य हि नित्यं तु स स्मृतः चन्दनाङ्गदी ।।
747. समूलं पूतनादीन् वै यो जघान स वीरहा ।।
748. भीतिक्षेमकरत्वाद्धि कुटिलाकुटिलात्मसु ।
विषमः स तु विख्यातः ।।

748. **Vishamah**—He of conflicting acts.

He is **Vishama,** not uniform since He acts in different ways with different persons. Towards the devotees He was benevolent, whereas towards the ill-disposed He was terrific. (748)

749. मनुष्यत्वेऽपि अशेषदोषैः विवर्जितः शून्यः । "शुन गतौ", ण्यत् ।। (749)

749. **Soonyah**—He who was devoid of defects.

Though He was in the form of a human being, He was absolutely bereft of all defects.

The word **'soonya'** is derived from the root 'sun' (to go) The affix 'nyat' has been added to the root. (749)

750. "घृ सेचने" घृतं सेचनं, स्वगुणैः जगदाप्यायायनम्, तत्र वा गोपगृहगव्ये वा आशास्तिः अस्येति घृताशीः ।। (750)

750. **Ghritaaseeh**—He Who is desirous of making the world prosperous.

Ghritam means sprinkling and the word is derived from the root 'ghr' (to sprinkle). He makes the world prosperous by means of His benevolent qualities; or He has a desire for the butter and ghee in the houses of the cowherds in Gokula. (750)

751. दुर्योधनादिभिः दुरात्मभिः अभेद्यः अचलः ।। (751)

नि॰—749. शून्यः स्यात् दोषवर्जितः ।।

750. गोपानां सद्मगव्ये वा जगदाप्यायनेऽथवा ।
घृते त्वाशास्तिरस्येति घृताशीः परिकीर्तितः ।।

751. दुर्योधनाद्यभेद्यत्वात् अचलः परिकीर्तितः ।।

751. **Achalah**—The Unshakable.

He was unconquerable to the evil-minded Duryodhana and others. (751)

752. प्रणतपाण्डवादेः प्रयोजनाय सत्यसमयादेः चलति इति चलः । स हि अवधीरित-अनायुधस्पर्शसमयः समुद्धृतचक्रो भीष्ममाचक्राम । यथा—

[1] "तमात्तचक्रं प्रणदन्तमुच्चैः
क्रुद्धं महेन्द्रावरजं समीक्ष्य ।
सर्वाणि भूतानि भृशं विनेदुः
क्षयं कुरूणामिति चिन्तयित्वा ।।

"स वासुदेवः प्रगृहीतचक्रः
संवर्तयिष्यन्निव जीवलोकम् ।
अभ्युत्पतन् लोकगुरुर्बभासे
भूतानि धक्ष्यन्निव धूमकेतुः ।।" इत्यादि ।। (752)

752. **Chalah**—He Who swerves.

He is called **Chalah**, because for the sake of helping the Pandavas who were His devotees, He even swerved from the righteous path of keeping His word. Sri Krishna had taken a vow that He would not handle or use any weapon in the Bharata-yuddha. But in order to save Arjuna from Bhishma He did not mind breaking His vow and with the Chakra in the uplifted hand He rushed towards Bhishma to attack him. Videt

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नि.—752. सत्यादेः पाण्डवार्थे स चलतीति चलः स्मृतः ।।

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[1] भार.भी. 53.93,94

"Sri Krishna, the younger brother of Mahendra (in one Incarnation) seized the Chakra and with a loud war-cry rushed forward against Bhishma). Seeing the angry Krishna all the beings (in the battlefield of Kurukshetra) cried aloud in distress thinking that the destruction of the Kauravas was certain.

Vasudeva the Lord of the Universe, jumped down from the chariot with the Chakra in hand and rushed forward as though He was going to annihilate all the army. He shone like the Dhooma-ketu (the comet) which rises to burn all the beings of the Universe. (752)

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृत् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥८०॥

753. भक्तेषु अनहंयुः अमानी । अतो हि दूत्यादौ अनपत्रपिष्णुः अधिचकार ॥ (753)

Amaanee Maanado Maanyo
Loka-svaamee Triloka-dhrit I
Su-medhaa Medhajo Dhanyah
Satya-medhaa Dharaa-dharah II (80)

753. **Amaanee**—He Who is not proud.

He is **Amaanee** since He is not self-conceited where His devotees are concerned. That is why He did not fight shy of going as a messenger; but He undertook the errand. (753)

754. अर्जुन-उग्रसेन-युधिष्ठिरादिभ्यो रथित्व-आधिराज्य-बहुमानं दत्तवान् मानदः ॥ (754)

754. **Maanadah**—He Who honours (others).

He gave Arjuna the honour of being the master of the chariot and was ready to be his driver; He made Ugrasena the Sovereign and was his vassel; made Yudhishtira the king and respected him. (754)

नि.—753. अमानी योऽनहङ्कारी भक्तेष्वेव स ईरितः ॥
754. स मानदोऽर्जुनादिभ्यो मानं राज्यं च दत्तवान् ॥

755. तदीयत्वेन संमन्तव्यो मान्यः । तथा हि अयम् आत्मानं बहुमंस्त—

[1] "न सारथेः सात्त्वतकौरवाणां
क्रुद्धस्य मुच्येत रणेऽद्य कश्चित्" इति ॥ (755)

755. **Maanyah**—The object of honour.

He is to be honoured as being affectionate towards His devotees. Indeed He felt Himself honoured only in that way.

"In the battle of Kurukshetra today when Krishna, the charioteer of Arjuna, is angry, no one amongst the Satvatas and the Kauravas can escape death." (755)

756. क एवं कर्मंकरः? लोकस्वामी ॥ (756)

756. **Loka-svaamee**—The Master of the Universe.

Who was He that acted like this? **Loka-svaamee**—The Supreme Lord of the Universe. (756)

757. एवम् अतितुङ्गः कथं नीचैः भवति? यतः त्रिलोकधृत् । अशेषाणामपि धारणपोषणयोः भारकत्वात् इति । यथा—

[2] "विष्टभ्याऽहम् इदं कृत्स्नम्" इत्यादि ॥" (757)

नि.—755. मान्यस्तदीयत्वेन स्यात् संमन्तव्यः सदेति सः ॥
756. लोकः सर्वः स्वमस्येति लोकस्वामी इति कथ्यते ॥
757. लोकत्रयस्य धरणात् स त्रिलोकधृत् ईरितः ॥

[1] [2] गीता. 10,42

757. **Tri-loka-dhrit**—He Who supports the three worlds.

When He is really so exalted, how does He come down? Because He is **Tri-Loka-dhrit**. He shoulders the burden of supporting and nourishing the entire Universe.

"I stand controlling and regulating all this Universe." (757)

758. आराधक-सुसाधुबुद्धिः सुमेधाः ।

[1] "नित्यमसिच् प्रजामेधयोः" इति समासान्तोऽसिच् । (758)

758. **Su-medhaah**—The Well-intentioned.

He is always bent upon thinking about the welfare of His devotees and doing good to them.

There is the suffix 'ssich' at the end of this compound word (Sumedhaa) under the rule: "The affix 'asich' comes invariably after the two words 'praja'I and 'mehaa'." (758)

759. अतो मेधे—देवकीपुत्रीयव्रतरूपे यज्ञे, जातः इति मेधजः ।

स हि तामाह—

[1] "स्तुतोऽहं यत् त्वया पूर्वं पुत्रार्थिन्या तदद्य ते ।
सफलं देवि! संजातं जातोऽहं यत् तवोदरात् ।।"

[2] "सम्यगाराधितेनोक्तं यत् प्रसन्नेन ते शुभे! ।
तत् कृतं सफलं देवि!" इति ।। (759)

नि.—758. बुद्धिः सुशोभना यस्य सुमेधाः परिकीर्तितः ।।

759. देवकीकृतपुत्रीयव्रतयज्ञे च यस्य वै ।
जनिस्तु मेधजः स स्यात् सप्ताणंः पुत्रदायकः ।।

[1] अष्टा 5.4.122

759. **Medhajah—He Who was born as a result of a sacrifice.**

Therefore He was born as a result of the 'Medhaa' (i.e. sacrifice) in the form of the austerities practised by Devaki to get Him as son. So He is **Medhajah**. Indeed He spoke to Devaki as follows :

"O Revered Lady ! You praised Me before desirous of having Me as your son. Your prayers have become fruitful today since I have taken birth out of your womb."

"O Auspicious Lady ! When you worshipped Me in the proper manner before, I became pleased and made a promise to you (that I would be born as your son). That has been carried out now." (759)

760. तज्जन्म-धनलाभात् धन्यः ।

[3] "धनगणं लब्धा" इति यत् ।। (760)

760. **Dhanyah**—The Blessed.

Sri Krishna considered that to be born as the son of Devaki was a great fortune. Now that He had acquired it, He became Dhanya (Blessed).

"The affix 'yat' comes in the sense of 'who obtains it' after the words 'dhana' and 'gana' being in the second case in the construction." (Dhana+ya = Dhanya). (760)

761. [4] "जातोऽहं यत् तवोदरात्",

नि.—760. धन्यस्तु देवकी जन्मधनलाभात् अयं स्मृतः ।।

नि.—761. वल्लवीवसुदेवादिसाजात्यस्य अभिमानिनी ।
मेधा यस्यास्ति सत्या स सत्यमेधाः प्रकीर्तितः ।।

[1] विष्णु. 5.3.14 [2] वि.ध. 83.39 [3] अष्टा. 4.4.84

[5] "अहं वो बान्धवो जातः", इति

वल्लव-वसुदेवादि-साजात्याभिमानिनी मेधा सत्याऽस्य, न नटनमात्रमिति सत्यमेधाः । स हि वल्लवानाह—

[6] "यदि वोऽस्ति मयि प्रीतिः श्लाघ्योऽहं भवतां यदि ।
तदात्मबुद्धिसदृशी बुद्धिर्वः क्रियतां मयि ।।" इति

[7] "नाहं देवो न गन्धर्वो न यक्षो न च दानवः ।
अहं वो बान्धवो जातः न वश्चिन्त्यम् अतोऽन्यथा ।।"
इत्यादि । (761)

761. **Satya-medhaah**—He of true thoughts.

"I have taken birth out of your womb."

"I am born as a relative of yours."

When Sri Krishna spoke to Devaki and the cowherd boys thus respectively, His idea that He really belonged to the same Yadava clan to which Vasudeva and the Gopa-boys belonged, was real and not that He outwardly acted like that (without that thought in His mind). So He is Satya-medaah. He verily spoke to the Gopas thus :

"If you have a real love for Me and think that I am worthy of praise from you, then you must think of me as you think of yourselves (i.e. that I am a Gopa as all of you are).'

"I am neither a god, nor a Gandharva, neither a Yaksha (demi-god) nor a Daanava (demon). I am a born relative of you all. You must not think of me in any other way." (761)

762. [8] "तदेतदखिलं गोष्ठं त्रातव्यमधुना मया ।
इममद्रिमहं धैर्यात् उत्पाट्याऽऽशु शिलाघनम् ।
धारयिष्यामि गोष्ठस्य पृथुच्छत्रमिवापरम् ।।" इति
गोवर्धनं धरमादधत् धराधरः ।। (762)

762. धरं गोवर्धनं शीघ्रं धृतवान् स धराधरः ।।

[4] वि.पु. 5.13.14 [5] वि.पु. 5.13.11 [6] वि.पु. 5.13.1
[7] वि.पु. 5.13.11 [8] वि.पु. 5.11.13

762. **Dharaa-dharah**—He Who bore the Mountain (Govardhana).

When the angry Indra was giving trouble to all the cows and the cowherds, Sri Krishna thought :

"The cowpen with all the cows and the cowherds should be protected by me now. I shall by force uproot this mountain with big boulders at once and hold it over their heads as a big umbrella and save them all (from this distress)." (762)

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।
प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ।।८१।।

763. एवं सुहृत्पालनलक्षणं तेजो वर्षतीति तेजोवृषः ।। (763)

**Tejo-vrisho Dyuti-dharah Sarva-
sastra-bhritaam varah** ।
**Pragraho Nigraho Vyagro
Naika-sringo Gadaagrajah** ।। (81)

763. **Tejo-Vrishah**—He Who showers splendour.

Thus He showers splendour in the form of the protection of the good-hearted beings (cows and cowherds). So He is Tejo-vrishah. (763)

764. तेन तारुण्येऽपि इन्द्राभिभावुकाम् अतिमानुषीं द्युतिं धृतवान् द्युतिधरः । (764)

नि.—763. तेजोऽभिवर्षति यतः सुहृत्पालनलक्षणम् ।
तेजोवृषः समाख्यातो वस्वर्णो मित्रवृद्धिदः ।।

764. अमानुषीं यो धृतवान् द्युतिम् ऐन्द्राभिभावुकाम् ।
ख्यातः स हि द्युतिधरः वस्वर्णः कान्तिदो मनुः ।।

764. **Dyuti-dharah**—He Who possessed a majesty.

Even in His young age Krishna had a superhuman majesty which cowed down Indra. Hence **Dyuti-dharah**: (764)

765. नरक-जरासन्धादि-समरेषु सर्वशस्त्रभृतां वरः । यथा—

[1] "मनुष्यधर्मलीलस्य लीला सा जगत्पतेः ।
अस्त्राण्यनेकरूपाणि यद् अरातिषु मुञ्चति ॥" इति ॥
(765)

765. **Sarva-sastra-bhritaam varah**—The best amongst those warriors who are armed with all weapons.

He was the foremost amongst those wielders of weapons in His fights against Naraka (Asura), (King) Jaraasandha and others.

"For the Lord of the world Who was diverting Himself with the activities of the human beings it was mere play to discharge different kinds of weapons against His enemies." (765)

766. अर्जुनः सारथिनाऽनेन रश्मिभिरिव प्रगृह्यते इति प्रग्रहः ॥ (766)

766. **Pragrahah**—The Controller (like the reins).

Arjuna was controlled as though by reins by Sri Krishna Who was his charioteer. Hence Bhagavan is called **Pragraha** (the reins).

नि.—765. जरासन्धादिसमरे श्रेष्ठः शस्त्रभृतां च यः ।
स ख्यातः सर्वलोकेषु सर्वशस्त्रभृतां वरः ॥
766. पार्थः सारथिनानेन सदश्व इव रश्मिभिः ।
प्रगृह्यते यतः तत् स्यात् प्रग्रहः समुदाहृतः ॥

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[1] वि.पु. 5.22.14

767. अर्जुन-पौरुष-निरपेक्षेण सारथ्य-वैचित्र्येण निगृह्यन्ते शत्रवः इति निग्रहः ॥ (767)

767. **Nigrahah**—The Subduer.

All the enemies were subdued by Sri Krishna by His own superior skill as a charioteer, without expecting the support of the valour of Arjuna. So He is called Nigraha. (767)

768. अर्जुन-वैरिनिग्रहे युद्धकर्मासहमानो व्यग्रः ।

"अग कुटिलायां गतौ",

[2] "ऋज्रेन्द्राग्र" इत्यादिना 'रन्' प्रत्ययो निपातितः ।

यथा भीष्माभिक्रमणे—

[1] "ये यान्ति यान्त्येव शिनिप्रवीर!
येऽवस्थिता सत्वरं तेऽपि यान्तु ।
भीष्मं रथात् पश्यत पात्यमानं
द्रोणं च संख्ये सगणं मयाऽद्य ॥"

इत्येवमुक्त्वा,

[2] "रथात् अवप्लुत्य विसृज्य वाहान्" इत्यादि ॥ (768)

768. **Vyagrah**—He Who was very zealous (enthusiastic).

नि.—767. येन सारथ्यवैचित्र्यात् निगृह्यन्ते स्म शत्रवः ।
स निग्रहः समाख्यातः सप्तार्णः शत्रुनाशकः ॥
768. युद्धक्रमासहिष्णुत्वात् पार्थविद्विड्विनिग्रहे ।
असौ व्यग्रः समाख्यातः षडर्णो वैरिनाशकः ॥

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[1] उणादि. पा. 2.28 [2] भार.भी. 59,86 [3] भार.भी. 59,90

In putting down the enemies of Arjuna, Krishna could not bear the delay in the normal process of the war; and so He Himself began to act as He did when He rushed against Bhishma to attack Him. Vide :

"O Saatyaki! (Sini-praviral) Those who have gone, have gone for ever. They who are here, let them also go at once. You will see now that Bhishma is thrown down from his chariot and also Drona along with his own army." So saying, Krishna jumped down from his chariot and leaving the horses (advanced forward against Bhishma.)" And so on.

(Sini-praveera—Sini is the name of a warrior belonging to the Yadava clan. Saatyaki is his grandson, the son of Satyaka and his name was Dhrishta-dyumna.)

"The words 'rjra' (a leader), 'Indra' (foremost), 'agra' (first) etc. are irregularly formed with the affix 'ran .'[9]

The word 'vyagra' is derived from the root 'aga' (to move in a zigzag manner) preceded by the preposition 'vi'. (768)

769. बुद्धियोगः सारथ्यम् अनायुधग्रहणव्याजः प्राप्तकाले तद्ग्रहण-मिति बहुवैरिबाधकमस्येति नैकशृङ्गः ।। "शॄ हिंसायां",

[1] "शृणातेः ह्रस्वश्च" इति 'गन्' प्रत्यय किमुडागमश्च ।।
(769)

769. Naika-sringah—He Who adopted diverse tactics.

He is Naika-sringa since He adopted several devices for bringing about the fall of the enemies like giving sound advice, skilfully driving the chariot, pretending that he would not use a weapon, but actually making use of His weapon at the opportune moment.

नि.—769. नैकशृङ्गो यस्य नैकं स्यात् शृङ्गं वैरिबाधकम् ।।

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[1] उणादिपा॰ 1.126

The word 'sringa' is derived from the root 'sri' (to hurt). "The affix 'gan' with the augment 'nut' comes after the root 'sri'. The vowel is shortened and it is 'kit'. ('sree' becomes 'sri'. (769)

770. गदनाम्नोऽग्रजः गदाग्रजः ।। (770)

770. Gadaagrajah—The elder brother of Gada.

He was born before the boy Gada by name. Gada is the son of Sunaamaa, one of the wives of Vasudeva, and was younger than Krishna. (770)

चतुर्मूर्तिः चतुर्बाहुः चतुर्व्यूहः चतुर्गतिः ।
चतुरात्मा चतुर्भावः चतुर्वेदवित् एकपात् ।।८२।।

771. विभवेऽपि तन्मूलव्यूहं प्रत्यभिज्ञापयति—चतुर्मूर्तिः । बलभद्र-वासुदेव-प्रद्युम्न-अनिरुद्धाभिख्याः चतस्रो मूर्तयः यदुकुलेऽप्यस्य इति ।।
(771)

Chatur-moortih Chatur-baahuh
Chatur-vyoohah Chatur-gatih I
Chatur-aatmaa Chatur-Bhaavah
Chatur-veda-vit Eka-paat II (82)

771. Chatur-moortih—He of Four Forms.

The name of Chatur-moorti reminds us of the four Vyoohas or Emanations which are the source for the Vibhava (Incarnations like Rama and Krishna). Even when He has taken birth in the Yadu-kula. He has four forms viz. Balabhadra, Vaasudeva, Pradyuma and Aniruddha.

नि.—770. गदनाम्नश्च अग्रजत्वात् गदाग्रज इतीरितः ।

771. बलभद्रो वासुदेवः प्रद्युम्नश्च अनिरुद्धकः ।
चतस्रो मूर्तयो यस्य स चतुर्मूर्तिः उच्यते ।

(Bala-bhadra is the elder brother of Krishna; Pradyumna is His son and Aniruddha His grandson.) 771)

772. व्यूहमूलेन निरुपाधिक-पररूपेण देवक्यामवततार इति चतुर्बाहुः। सा हि एनमाह—

[1] "उपसंहर सर्वात्मन् रूपमेतत् चतुर्भुजम् ।
जानातु माऽवतारं ते कंसोऽयं दितिजन्मजः ।।" इति ।।
(772)

772. **Chatur-baahuh**—The Four-armed.

The source of the Vyoohas or Emanations is the Para-rupa. (the Transcendental Form) and It was in this Form which is natural to Him that He took birth from Devaki. Both in the Para and Vyooha rupas Bhagavan has four arms and it was in this four-armed form that He was born of Devaki. When she saw that form, she at once prayed to Him;

"O The Inner Soul of all beings! Please withdraw this four-armed form within Yourself. Let not this Kamsa that belongs to the Asura race know that you are the incarnation of Vishnu)." (772)

773. अत्रापि तथैव समस्त-व्यस्त षाड्गुण्य-व्यवस्थत्वात् चतुर्व्यूहः।।
(773)

नि.—772. व्यूहमूलपरावस्य-निरुपाधिकरूपतः ।
चत्वारो बाहवो यस्य स चतुर्बाहुःउच्यते ।।

773. समस्तव्यस्त षाड्गुण्य- व्यूहावस्थाचतुष्टयः ।
चतुर्व्यूह इति ख्यातः चतुर्वर्गप्रदो मनुः ।।

[1] वि.पु. 5.3.13

773. **Chatur-vyoohah**—He in the form of four Emanations (Vyooha).

As in the case of the four Vyoohas in which in one Vasudeva vyooha He has all the six qualities and in the other three Vyoohas in each He has two qualities. Similarly in the Vibhava-avatara as Krishna, He as Vasudeva, has all the six qualities and in the other three—Balarama, Aniruddha and Pradyumna—He has two qualities in each. (773)

774. उपासकाभियोग-तारतम्य-कृतक्रमात् चतस्रः प्राप्तयः अस्मिन् इति चतुर्गतिः ।। (774)

774. **Chatur-gatih**—He Who is in the form of the four goals or Purusharthas.

He is Himself the four kinds of the Purusharthas—Dharma, Artha, Kama and Moksha—according to the difference in the desires of the persons who seek refuge in Him. (Or He bestows the posts of Indra, Brahma, Kaivalya or Moksha according to their desires). (774)

775.(139) तेनैव अधिकारि-तारतम्येन प्रादुष्कृत-स्थूलसूक्ष्म-जाग्रदादि-चातुरात्म्य-स्फुटीकरणात् चत्वारः आत्मानः अस्य इति चतुरात्मा ।। (775)

775 (139). **Chatur-aatmaa**—The Four-bodied.

According to the capacity of the devotee to meditate on Him, Bhagavan manifests Himself in the ascending order in four forms as Jaagrat (Wakeful state), Svapna (Dream-state),

नि.—774. चतस्रः प्राप्तयो यस्मिन् भक्तानां स चतुर्गतिः ।।

775. जाग्रदादि स्थूलसूक्ष्म-चातुरात्म्यप्रकाशनात् ।
चतुरात्मा स विज्ञेयः वस्वर्णो मनुरुत्तमः ।।

Sushupti (Deep sleep) and Tureeya (the Fourth). And in each of these four states He is in two forms, Sookshma and Sthoola (Subtle and Gross). (775)

776. एवं षोडशात्मनि चतुर्व्यूहे अधिकृत-जगद्व्यापार-शास्त्रदानादि-स्थूलसूक्ष्म-व्यूह-प्रयोजन-पुञ्जव्यञ्जनात् चतुर्भावः । भावः—भावना अभिव्यञ्जनम् ॥ (776)

776. **Chatur-bhaavah**—He Who displays four kinds of actions.

The Four Vyoohas are Vasudeva, Samkarshana, Pradyumna and Aniruddha and every one of them has the four stages of Jaagrat, Svapna, Sushupti and Turiya. Therefore in the four Vyoohas there are sixteen forms. Creation, sustenance protection and propagation of the Sastras are four duties, each one of which is subdivided into two parts as subtle and gross. Bhava means Bhaavana (i.e. displaying). (776)

777. व्यूहविभवयोः विभावितमिदं महावैभवं महाविभूति-महार्णव-लवमात्रं परापरविभव-कोविदानां चतुर्वेदविदां प्रतिभाति इति ॥ चतुर्वेदवित् ॥ (777)

777. **Chatur-veda-vit**—He Who is known by those that are learned in the four Vedas,

The superior mangnificence displayed in the Vyooha and Vibhava is vast like the ocean, and even those who are well-versed in the four Vedas and who have a knowledge of the Para and Apara (High and Low) are able to realise it only to an infinitely small extent and what they realise is like a drop in that big ocean of greatness. (777)

नि.—776. शास्त्रदानादि-कृत्याभिव्यञ्जनात् स्थूलसूक्ष्मतः ।
चतुर्भावः समाख्यातः मुन्यर्णश्च गतिप्रदः ॥
777. चतुर्वेदप्राज्ञनिष्ठा वित्तिर्यद्विषये स तु ।
चतुर्वेदवित् इत्युक्तः नवार्णो निगमप्रदः ॥

778. एकपात्। अतो हि एवमाहुः—

[1] "अंशावतारो ब्रह्मर्षे! योऽयं यदुकुलोद्भवः",
[2] "अंशांशेन अवतीर्य उर्व्याम्",
[3] "विष्णोर्भागम् अमीमांस्यम्",
[4] "साक्षात् विष्णोः चतुर्भागः" इति ॥ (778)

778. **Eka-paat**—He Whose Incarnation is only a part.

Therefore the learned (seers) have said:

"O Brahmarshi! This Incarnation of the Lord as Krishna in the Yadu race is only a small part of Himself."

"He has come down to this world only with a part of a portion of Himself."

"This greatness of Vishnu is incomprehensible."

"Rama was directly a fourth part of Vishnu." (778)

समावर्तो निवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥८३॥

779. एतादृशं सदा सर्वत्र सर्वथा समन्तात् वैयूहवैभवावर्तनम् अस्य इति समावर्तः ॥ (779)

Samaavarto Nivrittaatmaa
Durjayo Dur-atikramah ।
Durlabho Durgamo Durgo
Duraavaaso Duraarihaa ॥ (83)

नि.—778. एकांशेन अवतीर्णत्वात् एकपात् इति कथ्यते ॥
779. एतादृशं हि सर्वत्र सर्वदा सर्वथाऽपि च ।
व्यूहस्य विभवस्यापि यस्यास्त्यावर्तनं स तु ।
समावर्तः समाख्यातः वस्वर्णो जन्मनाशकः ॥

[1] वि.पु. 5.1.2 [2] वि.पु. 5.1.3 [3] राम.यु. 59.122
[4] राम.बा. 18.13

779. **Samaavartah**—He Who comes again and again.

These Incarnations of the Lord as Vibhava and Vyooha take place always, at all places, in all ways and all round. So He is called **Samaavartah**. (779)

780. कृपालुतया एषः जगत्संवलितोऽधिकारः, स्वतस्तु तदसंमतमनाः निवृत्तात्मा । यथा

[1] "अवाकी अनादरः" इति ॥ (780)

780. **Nivrittaatmaa**—He Whose mind is turned away,

This Incarnation of His which is associated with the world is done by Him due to His Mercy. But His mind by itself is not affected by the worldly things. Therefore about Him it is said :

"He does not speak (with any one) ; because there is no one greater than Him to be honoured by Him." (780)

781. सुरनरादिशक्त्या अशक्यो वशीकर्तुम् ।

[2] "यन्न दर्शितवान् एष कस्तदन्वेष्टुमर्हति" इति दुर्जयः ॥ (781)

781. **Durjayah**—The Invincible.

It is impossible to bring Him under control by the ordinary power of the human or divine beings.

"Who can seek and find Him out if He does not show Himself ?" So He is **Durjayah**. (781)

नि.—780. निवृत्तात्मा मनो यस्य सदा जगदमिश्रितम् ॥
781. शक्त्या देवमनुष्याद्यैः वशीकर्तुं न शक्यते ।
अन्वेष्टुं वाऽपि यः स स्यात् दुर्जयः सर्ववर्णकः ॥

[1] छा. 3.14 [2]

782. अथ सर्वस्य स्वपादमूलमतिक्रम्य न गत्यन्तरमिति दुरतिक्रमः । श्रूयते हि—

[2] "यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय *दुःखस्यान्तं निगच्छति ॥" इति,
[3] "वासुदेवमनाराध्य को मोक्षं समवाप्नुयात् ॥",
[4] "न हि विष्णुमृते काचित् गतिरन्या विधीयते ।
इत्येवं सततं वेदा गायन्ते नात्र संशयः ॥" इति ॥ (782)

782. **Dur-atikramah**—He Who cannot be dispensed with.

He is **Dur-atikrama**, because there is no other refuge excepting His own feet; (against them no one should act). So it is stated in the Sruti:

"If men succeed in rolling up the vast sky as a small leather-bag, then a person will be able to attain the end of his sufferings even without knowing God," (Even as the former is impossible, the latter also is difficult to achieve...)

"Who can attain Salvation without worshipping Vasudeva?"

"All the Vedas are always singing in chorus that there is no other means of redemption except (the worship of) Vishnu. There is no doubt about this." (782)

783. [5] "तस्याप्यन्यमनस्कस्य सुलभो न जनार्दनः ।"

नि.—782. अतिक्रम्य स्वपादाब्जं सर्वेषां प्रापकान्तरम् ।
नास्तीति सर्वपापघ्नः स स्मृतो दुरतिक्रमः ॥
783. अजितेन्द्रियदुष्प्रापो दुर्लभः स च कथ्यते ॥

[2] श्वे. 6.20 [3] [4] लैंगपु. 24.43 [5] वि.प्र. 73.6
*दुःखस्यान्तो भविष्यति पा.

[6] "अप्राप्यः केशवो राजन्! इन्द्रियैरजितैः नृणाम्" इति दुर्लभः ॥ (783)

783. **Durlabhah**—He Who is difficult to be attained.

"If the mind of a man goes after other things, Lord Janardana is beyond attainment."

"O King! Kesava cannot be attained by men if their senses are not conquered by them." So He is **Durlabha.** (783)

784. नेत्रदुर्बलानामिव मध्याह्नभास्करः अप्रधृष्यतेजाः दण्डापूपिकया दुर्गमः ॥ (784)

784. **Durgamah**—He Whom it is impossible to attain.

Just as the midday sun cannot be seen by men with weak eyes, Bhagavan Who is endowed with much more brilliance and splendour cannot be realised by weak-minded people. This is much more true by the maxim of Danda-apoopika.

[**Danda-apoopika-nyaya**—The maxim of the stick and the cakes. When a stick and cakes are kept together and one says that the stick has been pulled down or eaten by the rats, we are naturally led to expect that the cakes also should have been pulled down or eaten by the rats as a matter of course, the two being so closely connected together. So when one thing is closely connected with another in a particular way, and we say something of the one, it naturally follows that what we assert of the one can, as a matter of course, be asserted of the other.] (784)

नि.—784. नेत्रदुर्बलवृत्तीनां मध्याह्नद्युमणेर्यथा ।
दुष्प्रापाधृष्यतेजस्त्वात् दुर्गमः परिकीर्तितः ॥

[6] भाग.उ. 78.21

785. अविद्याद्यावरणैः दुष्प्रवेशश्च दुर्गः ।
[1] "सुदुरोः अधिकरणे" इति डः ॥ (785)

785. **Durgah**—He Who cannot be entered into.

He is impenetrable to those who are covered by curtains like Nescience and others.

"The affix 'da' comes after the verb 'gam' (to go) 'su' (well) and 'dur' (bad) when the resulting words denote location." (785)

786. एवं च दूरे दुष्करः तत्पदावास इति दुरावासः ॥ (786)

786. **Dur-aavaasah**—He Whose place of residence is not easy to attain.

Consequently the attainment of life in the Transcendent World of His is difficult to attain. (786)

787. इदं दौर्लभ्यम् अप्रपित्सु-पापविषये प्रयच्छन् बुद्धावतारं नियच्छति—दुरारिहा । दुर्मार्गगामिनो दुरारिणः; तान् त्रयीमार्ग-त्याजनादिभिः तैस्तैः उपायैः हतवान् इति । यथा वैष्णवे—

[2] "मायामोहेन ते दैत्याः प्रकारैः बहुभिस्तदा ।
व्युत्थापिता यथा नैषां त्रयीं कश्चित् अरोचयत् ॥
हताश्च तेऽसुरा देवैः सन्मार्ग-परिपन्थिनः ॥" इति ॥
(787)

नि.—785. दुष्प्रवेशतया दुर्गः पापिभिः सर्वथैव सः ।
786. दुष्करावासभूमित्वात् दुरावासः इतीरितः ॥
787. दुरारिणस्तु दुर्मार्गगामिनस्तान् निहन्ति यः ।
त्रयीमार्गत्याजनाद्यैः स स्यात् नित्यं दुरारिहा ॥

[1] अष्टा. 32.48 (वार्तिक) [2] वि.पु. 3,18.34

Buddha-Avatara

787. **Duraarihaa**—The Dispeller of the evil-minded enemies.

The difficulty in the attainment of Bhagavan mentioned above is only with reference to those who are great sinners and who are not eager to attain Him. This is being dealt with by the following twenty-four names (names 787 to 810).

Duraarinah are those Who follow the evil path. He gets rid of them by several means like making them give up the path of the Vedas. Vide in the Vaishnava (Purana)—

"By His powerful skill He confounded in several ways their minds and led them astray as a result of which there was not even one amongst them who had a liking for the Vedas. They became averse to go in the right path and they were easily disposed of by the gods." (787)

शुभाङ्गो लोकसारङ्गः सुतन्तुः तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥८४॥

788. कथं तान् अनुप्रविष्टः? शुभाङ्गः— अयं परमप्रत्ययितः इति असुरविप्रलंभक-माया-मोहनविग्रहः ॥ (788)

Subhaango Loka-saarangah
Sutantuh Tantu-vardhanah |
Indra-karmaa Mahaa-karmaa
Krita-karmaa Kritaagamah || (84)

788. **Subhaangah**—He with a bewitching form.

How did He get into their fold? It was by virtue of His charming figure—**Subhaangah**. He had such a fascinating body by which He beguiled and deluded the Asuras. It made them think that he was an extremely trustworthy man. (788)

नि.—788. मायामोहनवेषेण विप्रलभ्यासुरानपि ।
स्थितः प्रत्ययितस्तेषां शुभाङ्ग इति कथ्यते ॥

789. कीदृक् विप्रलंभः? लोकसारङ्गः— लोके यत् सारं— न्याया-दनपेतं भोगमोक्षवर्त्म तत् गच्छति इति ।

[1] "गमेः सुप्युपसंख्यानम्"
[1] "खच्च वा डिद्वक्तव्यः" इति ।

स खलु आह—

[2] "कुरुध्वं मम वाक्यानि यदि मुक्तिमभीप्सथ" इत्यादि ॥ (789)

789. **Loka-saarangah**—He Who preached essential things in the world.

How did He deceive them? **Loka-saaranga**—He explained to them that there are only two essential things in the world, enjoyment of the wordly pleasures and the attainment of salvation. He taught them this with appropriate reasons. Indeed He advised them to do as follows :

"If you wish to attain salvation, follow my words."

"The affix 'khach' comes after the verb 'gam' (to go) when a word ending in a case-affix is in composition with it. (Saaram + gam = saarangah.)

"The affix 'khach' may optionally be considered as if it had Indicatory 'u'. The force of 'u' is to cause the elision of the final vowel with what follows it. (So the word may be Saarangah or Saarangamah.) (789)

नि.—789. न्यायानपेतं यत् सारं भोगनिर्वाणवर्त्म सः ।
तद्गच्छति सदा लोके लोकसारंग ईरितः ॥

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[1] अष्टा. 3.2.28 (वार्तिक) [2] वि.पु. 3.18.5

790. शोभनः—न प्रतिलंघ्यः तद्ग्रहण-वागुरातन्तुः कृत्रिम-शान्ति-भावनादिरूपोऽस्य इति सुतन्तुः ॥ (790)

790. **Sutantuh**—He Who had a powerful net of threads.

To capture the Asuras He had an attractive and inescapable snare of threads. He put on the appearance of tranquillity and meditation. That snare of threads was good and when a person was caught in it, he could never get out of it. (790)

791. एवं पापरुचिभिः अंशुभिरिव संसारतन्तुं संतनोतीति तन्तुवर्धनः । यथा—

[3] "तानहं द्विषतः क्रूरान् संसारेषु नराधमान्" इत्यादि,

[4] "त्रयीमार्गसमुत्सर्गं मायामोहेन तेऽसुराः ।
कारितास्तन्मया ह्यासन् तथाऽन्ये तत्प्रचोदिताः ॥
तैरप्यन्येऽपरे तैश्च तैरप्यन्ये परे च तैः ॥" (791)

791. **Tantu-vardhanah**—He Who increases the meshes.

Thus by aggravating the taste for sin in the minds of people He strengthens the snare of Samsara as if by strong fibres. Vide:

"The worst of men are cruel and hate me. I always throw them into the cycle of Samsara (Birth and death) in demoniac births."

नि.—790. तन्तुः कृत्रिमशान्त्यादिरूपः तद्ग्रहणाय वै ।
शोभनोऽस्य सुतन्तुः स सप्तार्णो दोषनाशकः ॥
791. अंशुभिः पापरुचिभिः तन्तुं संसारनामकम् ।
सन्तनोति सदा यः स तन्तुवर्धन ईरितः ॥

[3] गीता. 16.19 [4] वि.पु. 3.18.32

"Those people of devilish temperament were deluded by my enchanting power and were made to abandon the path of the three Vedas. Being induced by them others were made to do so, yet others by them, some others by the latter and still others by them. (791)

792. [1] "तमूचुः सकला देवाः प्रणिपातपुरस्सरम् ।
प्रसीद नाथ! दैत्येभ्यः त्राहीति शरणार्थिनः ॥"

इति शरणागतेन्द्राद्यर्थे एवंविधव्यापारत्वात् इन्द्रकर्मा ॥ (792)

792. **Indra-karmaa**—He Who did all this for the sake of Indra;

"All the gods prostrated before Him and said: 'O Lord! Be merciful towards us. Please save us from the Asuras. We seek refuge in Thee.'"

For the sake of Indra and other gods who sought His protection, He acted in this way. So He is Indra-karmaa. (792)

793. एवं प्रपन्नपरिपालनार्थत्वात् दुराचार-दण्डनार्थत्वाच्च खलु परमकारुणिकस्यैव विप्रलंभसंभवः। एवं न्यायवृत्तत्वात् महाकर्मा ॥ (793)

793. **Mahaa-karmaa**—He of magnanimous actions.

Even though He is of merciful nature, deceitful acts were perpetrated by Him only for the sake of those who had taken refuge in Him and for punishing those who were wedded to unholy practices. Since all His acts were thus justifiable, He is Mahaa-karmaa. (793)

नि.—792. प्रपन्नेन्द्राद्यर्थतया दैत्यसंहाररूपकम् ।
कर्म यस्यास्ति इन्द्रकर्मा सोऽष्टार्णो मनुरुत्तमः ॥
793. एवं न्यायप्रवृत्तत्वात् महाकर्मा इति कथ्यते ॥

[1] वि.पु. 3.17.36.

794. तद्विप्रलिप्सया स्वयमप्यनुष्ठित-तदाचारः कृतकर्मा ।। (794)

794. **Krita-karmaa**—He Who practised acts (similar to theirs.)

With the object of deceiving those of a demoniac nature, He also followed their acts. Hence He is **Krita-karmaa.** (794)

795. तत्स्थेम्ने प्रणीत-बुद्धार्हतादि-सामयिकागमः कृतागमः ।। (795)

795. **Kritaa-gamah**—The Propounder of Agamas (Spiritual Texts).

In order to establish the validity of His acts, He produced spiritual texts dealing with the doctrines of Buddhism, Jainism etc. (795)

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।
अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी ।।८५।।

796. मुक्त्युपदेश-नाटितकेन भवादुद्गत इव उद्भवः ।। (796)

Udbhavah Sundarah Sundah
Ratna-naabhah Sulochanah I
Arko Vaajasanah Sringee
Jayantah Sarva-vij-jayee II (85)

नि.—794. स्वानुष्ठित-तदाचारः कृतकर्मा इति कथ्यते ।।

795. कृतबुद्धाद्यागमत्वात् कृतागम उदाहृतः ।।

796. मोक्षोपदेशनटनात् भवात् उद्गतवत् स्थितः ।।
उद्भवः स तु विज्ञेयः सन्तार्णः पापनाशकः ।।

796. **Udbhavah**—He Who has risen above.

He pretended to preach the way to Salvation and so put on the appearance of one who has risen above the Samsara. (796)

797. तद्दृष्टिमनोहरः सुन्दरः ।। (797)

797. **Sundarah**—He Who is handsome.

He was **Sundara** since He was attractive to the eyes of the Asuras. (797)

798. तेनासुरमनांसि सुष्ठु उनत्ति इति सुन्दः । पृषोदरादिः ।।(798)

798. **Sundah**—He Who softens.

He is called Sunda since He almost melted the hearts of the **Asuras** by His fascinating form (and drew them towards Him, (798)

799. पाण्डित्य-विडम्बन-मृष्टोदर-व्यक्त-रम्यनाभी रत्ननाभः।।(799)

799. **Ratna-naabhah**—He with a gemlike navel.

To show off His learning He gently passed the hand over his belly. So He is **Ratna-naabhah.** (799)

नि.—797. स स्यात् सुन्दर उद्दिष्टः तेषां दृष्टिमनोहरः ।।

798. विश्वातिशायिसौभाग्यशालित्वात् स उनत्ति यत् ।
सुष्ठु चेतः क्लेदयति रक्षसां सुन्दः ईरितः ।।

799. स रत्ननाभ इत्युक्तः यः पाण्डित्य-विडम्बनात् ।
मृष्टोदर-व्यक्त-रम्यनाभिः सत्फलदो मनुः ।।

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800. तथा हृदयालु-चोर-लोचनः सुलोचनः । यथा—

[1] "ततो दिगम्बरो मुण्डः",

[2] "पुनश्च रक्तांबरधृक् मायामोहोऽजितेक्षणः" इति ।। (800)

इति

श्री हरिकुलतिलक-श्रीवत्सांकमिश्रसूनोः

श्रीरंगराजदिव्याज्ञालब्ध श्रीपराशरभट्टापरनामधेयस्य

श्रीरंगनाथस्य कृतौ

श्रीमद्विष्णुसहस्रनामविवरणे भगवद्गुणदर्पणे

अष्टमं शतकं सम्पूर्णम् ।।

— O —

808. **Sulochanah**—He of bewitching eyes.

He had charming eyes which enticed the tender-hearted. He was **Sulochana**. Vide :

"Then the mendicant who was naked and who had a shaven head."

"Again He was clad in crimson robes and had eyes which were unconquered; and He deluded the minds of all by His Maayaa." (800)

— O —

THUS ENDS

The commentary on the Eighth Hundred Names
in Sri Bhagavad-Guna-Darpana
explaining the Thousand Names of Vishnu
written by Sri Ranganatha
who is the shining star of Harita Race,
who is the son of Sri Vatsanka Misra and
on whom was conferred the name Parasara Bhatta
by the divine command of Sri Rangaraja.

— O —

नि.—800. सुलोचन इति प्रोक्तो दृङ्मायामोहितेक्षणः ।।

[1] वि.पु. 3.18.2 [2] वि.पु. 3.18.16

801. 'अहो! महात्माऽतिधार्मिक': इति तैः स्तुतः अर्कः ।
"अर्क स्तुतौ" ।। (801)

Ninth Hundred

801. **Arkah**—He Who is praised.

He is **Arka** since He is praised by them as follows: "Oh ! A great soul and highly virtuous one'.

The word 'arka' is derived from the root 'ark' (to praise). (801)

802. नास्तिक्यवादेन ऐहिकमन्नादिकमेव संभजतीति वाजसनिः ।
"वन षण संभक्तौ" [1] "इन् सर्वधातुभ्यः ।"

क्षपणकव्रतं हीदं यत् प्रातः प्रातः दध्योदनकबलान् गृह्णते इति ।।

802. **Vaajasanih**—He Who advocated eating much.

By His atheistic teachings He created a taste in them for the enjoyment of pleasures in this world itself. He is **Vaajasanih**. It is the vow of a Kshapanaka (a Buddhist monk) that he should devour mouthfuls of curd-rice every day in the morning.

"The affix 'ini' is added to all roots." 'Vaajasani is derived from the word 'vaaja' (food) and the root 'san' (to partake). (802)

नि.—801. अत्यन्तधार्मिक इति स्तुतः अर्क ईरितः ।
802. अन्नादीन् ऐहिकानेव यस्मान्मह्यां भजन्ति ते ।
स वाजसनिः इत्युक्तः वस्वर्णो अन्नप्रदो मनुः ।।

[1] उणादि.पा. 4.117

803. शृङ्गमिव अहिंसाविडंबन-पिञ्छिका अस्य करे अस्तीति शृङ्गी। यथा—

¹ "बर्हिपत्रधर:" इति ॥ (803)

803. **Sringee**—He Who has a horn.

He has in his hand a bunch of peacock-feathers as an emblem of his doctrine of Ahimsa. It was almost like a horn. Hence He is '**Sringee**'.

"He Who has the peacock-feather (in His hand.") (803)

804. आस्तिक्यवादिन: संविदात्मत्व-प्रपंचमिथ्यात्व-मिथ्यावादैः जितवान् इति जयन्तः। "जि जये"

² "तृभूवहिवसि भासिसाधिगण्डिमण्डि जिनन्दिभ्यश्च" इति 'झच्' प्रत्यय: ॥ (804)

804. **Jayantah**—The Conqueror,

He is **Jayanta**, because He conquered the advocates of Theism by means of His false doctrines that the world is an illusion and that the soul is nothing but knowledge. The word '**Jayanta**' is derived from the root 'ji' (to conquer).

"The affix 'jhas' comes after the roots 'tr', 'bhoo', 'vah', 'vas', 'bhaas', 'saadh', 'gand', 'mand' 'ji,' and 'nand'." (804)

नि.—803. करेऽस्ति पिञ्छिका यस्य शृङ्गी अहिंसाविडम्बनात् ।

804. सर्वप्रपञ्चमिथ्यात्व-संविदात्मत्व-वादत: ।
आस्तिक्यवादिनां जेता जयन्त इति कथ्यते ॥

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¹ वि.पु. 3.18.2 ² उणादि.पा. 3.128

805. कथं च एतान् प्रमाणविरुद्धं प्रत्याययति? सर्वविज्जयी । सर्वज्ञा अपि हि जय्या अस्य इति ॥ (805)

805. **Sarva-vijjayee—The Conqueror of those who had learnt all things.**

How did He make them believe His doctrines which were opposed to authoritative texts? **Sarva-vijjayee**—By His sweet words and convincing arguments He defeated even men of great learning (and they accepted what He said.) (805)

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।
महाह्रदो महागर्तो महाभूतो महानिधिः ॥८६॥

806. सर्वशक्तित्वात् पटुतरपदकवर्णैः आस्तिकलापञ्जापात् सुवर्णबिन्दुः ।

"बिदि अपलापे" ॥ (806)

Suvarna-binduh Akshobhyah
Sarva-Vageesvaresvarah I
Mahaa-hrado Mahaa-garto
Mahaa-bhooto Mahaa-nidhih II (86)

806. **Suvarna-binduh**—He Who concealed (the truth) with words of sweet letters.

By His all-round power, He defeated Theism by His very clever and sweet words. The word 'bindu' is derived from the root 'bidi' (to conceal). (806)

नि —805. यस्य जय्याश्च सर्वज्ञाः स उक्तः सर्वविज्जयी ॥

806. बिन्दति अपलपति आस्तिकत्वं पटुभिरक्षरैः ।
सुवर्णबिन्दुर्गदित: नवार्णः पापनाशनः ॥

807. गंभीराशयत्वेन अविकार्यः ।। (807)

807. **Akshobhyah**—He Who could not be confounded.

Being possessed of inpenterable thoughts as he was, He could not be influenced or confounded (by others). (807)

808. सर्ववागीश्वरेश्वरः । अतो वादित्व-वाग्मित्वयोः पारं गतः ।
यथा— [1] "उत्तरोत्तरयुक्तौ च वक्ता वाचस्पतिर्यथा" इति ।। (808)

808. **Sarva-vaageesvaresvarah**—The Lord of all who have a mastery over all words.

Therefore He was very proficient in disputations and eloquent in speaking. Vide:

"Just like Brihaspati, He (Sri Rama) was very proficient in advancing arguments one after another." (808)

809. यत्र पापकर्माणः अपुनरुत्थानं निमज्जन्ति
[2] "क्षिपाम्यजस्रम् अशुभान् आसुरीष्वेव योनिषु" इति,
यत्र च पुण्यकृतो गाहं गाहं तृप्यन्ति, सः महाह्रदः ।
"ह्राद अव्यक्ते शब्दे" । ह्रादते इति ह्रदः । पृषोदरादित्वात् ह्रस्वत्वम् ।। (809)

नि.—807. गम्भीराशयवत्त्वेन ह्यविकार्यतया परैः ।
अक्षोभ्यः सप्तवर्णः स्यात् अक्षोभ्यत्वप्रदायकः ।।
808. वादितायाः गतः पारं सर्ववागीश्वरेश्वरः ।
वाग्मितायाश्च सर्वेशः रव्यर्णो वाक्प्रदो मनुः ।।
809. मज्जन्ति पापास्तृप्यन्ति पुण्या इति महाह्रदः ।।

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[1] राम.अ. 1.14 [2] गीता 16,19

809. **Mahaa-hradah**—The Vast Lake.

He was a wide lake in which the evil-doers sink once for all never to rise up, as stated in the Gita—

"I hurl the impious men continuously into the cycles of births and deaths in demoniacal wombs."

Again He was a lake in which virtuous men bathe again and again, but never get satiated. So He was **Mahaa-hradah.**

The word 'hrada' is derived from the root 'hraad' (to make an indistinct sound). The lake is called 'hrada' since its waters are ever producing an indistinct noise. The long vowel 'aa' of 'hraada' is shortened as 'a' (in hrada) irregularly according to the rule 'prishodara etc". (809)

810. एवं बाह्य-कुदृष्टि-विनिविष्ट-नष्टात्मनां रौरवादिगर्ता अस्मात् इति महागर्तः । यथा—

[1] "अश्रद्दधानाः पुरुषाः धर्मस्यास्य परन्तप! ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ।।" इति।।(810)

एवं स्वशासनातिलंघिनाम् असुराणां निग्राहकत्वम् उक्तम् ।
अथ दैवीं संपदम् अभिजातानां स्वशास्त्रवश्यानाम् अनुग्राहकत्वम् ।।

810. **Mahaa-gartah**—The Great Pit.

In this way He sends into the great pits of Hell like Raurava all those who have lost their souls by the knowledge they have which is contrary to the teachings of the Vedas completely or partially. So He is called **Mahaa-gartah.** Vide:

नि.—810. पापाक्रान्ततया नष्टप्रज्ञानां रौरवादयः ।
गर्ता यस्मात् महागर्तः स स्मृतो वसुवर्णगः ।।

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[1] गीता. 9.3

"O Arjuna! The Slayer of the foes! Persons who have no faith in the Dharma taught by Me do not attain Me and continue to tread the path of the world of death." (810)

So far the quality of Bhagavan as the punisher of those of Asuric temperament who voilate His ordinances has been described. Next the quality of Bhagavan as the bestower of grace on those who are born with divine characteristics and who follow the path of the Scriptures is going to be delineated.

811. महाभूतः—महान्तो महात्मानोऽस्य स्वभूताः इति । यथा—

[2] "महात्मानस्तु मां पार्थ" इत्यादि ॥ (811)

811. **Mahaa-bhootah**—He Who considers great men as His own.

The great and pious men are treated by Bhagavan as His own. Vide:

"But the great souls do attain me. O Arjuna!" (811)

812. ते निधिवत् अतिप्रिया अस्येति **महानिधिः** ।

[3] "ये तु धर्म्यामृतमिदम्" इत्यादि ॥ (812)

812. **Mahaa-nidhih**—He Who has great wealth.

The high-souled persons are very much liked by Him like a treasure. So He is known as **Mahaa-nidhi**. Vide:

नि.—811. निग्राहकत्वं कथितं स्वस्यैवाज्ञातिलंघमात् ।
स्वाज्ञानुवर्तिनां पुंसाम् अनुग्राहकतोच्यते ॥
महाभूतो महात्मानः स्वभूता यस्य स श्रुतः ॥
812. महात्मानो निधिरिव प्रिया यस्य महानिधिः ॥

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[2] गीता. 9.13 [3] गीता. 12.20

"But those devotees who adopt this nectar of virtuous conduct as taught above, who are full of faith and who hold Me as the highest—they are exceedingly dear to Me)." (812)

कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः ।
अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥८७॥

813. कौ—प्रकृतिमण्डले एव, तैः सह मोदते इति कुमुदः ॥ (813)

Kumudah Kundarah Kundah
Parjanyah Paavanah Anilah ।
Amritaasah Amrita-vapuh
Sarva-jnah Sarvato-mukhah ॥ (87)

813. **Kumudah**—He Who is with delight on the Earth.

'Kau'—Even in this world of Prakriti He is happy in the company of the devotees. So He is **Kumudah**. (813)

814. कुं—मुक्तिभुवं ददातीति वा, कुन्दकुसुमवत् वैमल्याद्वा, कुन्दं—परतत्त्वज्ञानम्; पृषोदरादिः । तत् राति—ददातीति कुन्दरः ।

[4] "आतोऽनुपसर्गे कः ।"
[5] "ददामि बुद्धियोगं तम्" इति ॥ (814)

814. **Kundarah**—The bestower of the knowledge of the Supreme Reality.

नि.—813. प्राकृते मण्डले भूमौ कुमुदः स्यात् स मोदनात् ॥
814. मुक्तिभूमिप्रदा कुन्दसुमवत् विपुला मतिः ।
कुन्दम्, तत् राति दत्तेऽसौ कुन्दरः कीर्तितोऽथवा ।
कुमव्ययं पापवाचि कुन्दरः तस्य दारणात् ॥

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[4] अष्टा. 3.2.3 [5] गीता. 10.10

He is **Kundara**, because He gives the world ('ku') (of Salvation); or He is flawless like the 'Kunda' flower; or 'Kundam' is the knowledge of the Supreme Reality; that He bestows. ('raati'). The word 'Kundara' is irregularly formed like 'Prshodaraadi'.

"The affix 'a' comes after a verbal root ending in long 'aa' when there is no preposition preceding it and when the object is in composition with it."

"I bestow on them that knowledge (by which they attain Me)." (814)

815. स्वयं च कुन्दः—जितपूर्वपूर्व-ज्ञानवैराग्यादि-भूमिकेभ्यः उत्तरोत्तरां परभक्ति-परज्ञानादिभुवं ददाति इति ।।

अथवा कुम् इति निपातः । (निपातनात् मान्तत्वम्) । पापार्थो निपातितः । पापं दारयतीति कुन्दरः ।

अपि च विदारितं पापं शोधयतीति कुन्दः ।। "दैप् शोधने",

[1] "आतोऽनुपसर्गे कः" इति कः ।। (815)

815. **Kundah**—He Who grants the successive stages of higher knowledge,

To those who have raised themselves by going up the steps of knowledge, non-attachment and so on, He allots the top higher and higher storeys of superior devotion and superior knowledge. So He is Kunda.

नि.—815. भक्तेभ्यः परभक्त्यादि-प्रदानात् कुन्दः उच्यते ।
विदारितं पापजातं कुन्दः शोधयतीति वा ।।

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[1] अष्टा. 3.2.3

(**Para-bhakti**—A more intense devotion by which one entertains a great desire to realise the Brahman. **Para-jnaana** is the perfect vision of God, which one gets just for a moment and which is the cause for the still greater devotion To Him.'

Or 'kum' is an irregularly formed word ending with the nasal 'm' which means sin. Bhagavan is called **Kundara**, because He destroys the sin. (Kum+daarayati). Again He is **Kunda** since He cleanses the sin which has been taken out. The affix 'da' in the word 'Kunda' is derived from the root 'daip' (to cleanse).

"The affix 'a' comes after a verbal root ending in long 'aa' when there is no preposition preceding it and when the object is in composition with it." (815)

816. "अज अर्दने" पर्जन्यः इति 'अन्य' प्रत्ययः पर्जादेश्च निपात्यते । स्वतत्त्व-ज्ञापनेन त्रितापापहः पर्जन्यः ।। (816)

815. **Parjanyah**—The rain-cloud.

He is **Parjanyah** (the Rain-Cloud) since He removes the three kinds of heat (namely pain or suffering). [The three kinds of pain are—pain caused by mind (aadhyaatmika), that caused by fate or gods (aadhi-daivika) and that caused by animals (aadhi-bhautika).]

The word 'Parjanya' is derived from the root 'aj' (to dispel) and has the affix 'anya' added in the end. The word is irregularly formed. (816)

817. तथा पवते इति पवनः । पविः गत्यर्थः ।। (817)

नि.—816. स्वतत्त्वज्ञानदानेन नित्यं तापत्रयापहा ।
पर्जन्यः सः ।।
817. तदर्थं च पवते पवनश्च सः ।।

817. **Pavanah**—He Who goes.

Bhagavan Himself goes to His devotees in order to remove their distress. So He is **Pavana.**

'Pavana' is derived from the root 'pavi' which means to go. (817)

818. तदनुग्रहे प्रेरकनिरपेक्षत्वात् अनिलः । "इल प्रेरणे", प्रेरयति इति इलः;

[1] "इगुपधात् कः । सोऽस्य नास्तीति । यथा—

[2] "तदप्यप्रार्थितं ध्यातो ददाति मधुसूदनः" इति ।। (818)

818. **Anilah**—He Who is not goaded (by any one).

He needs no one to goad Him into the act of blessing His devotees thus. Vide :

"When meditated upon Bhagavan Madhusudana grants His blessings even when one does not pray for them."

Anilah is derived from the root 'ila' (to urge). 'ila' is that person who urges another to do an act. Bhagavan is 'Anila' (without an inducer) since there is no one to induce Him to save His devotees; for He does it by Himself.

"After a verb ending in a consonant, but preceded by 'i', 'u' or 'ri' long or short, and after the verbs 'jnaa', 'pree' and 'kri', comes the affix 'ka' (a)." (818)

नि.— 818. स्वस्य यस्मात् प्रेरकोऽन्यः प्रपन्नानुग्रहे सदा ।
नापेक्ष्यः सोऽनिलः प्रोक्तः मुन्यर्णो मनुरुत्तमः ।।

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[1] अष्टा. 3.1.135 [2]

819. तान् स्वगुणामृतम् आशयतीति अमृताशः ।। (819)

819. **Amritaasah**—He Who feeds with Nectar.

He feeds His devotees with the Nectar viz, His auspicious qualities. (819)

820. रूपमपि अमृतमस्येति अमृतवपुः ।। (820)

820.—**Amrite-vapuh**—He of a Nectar-like body.

Bhagavan has a body, which also is sweet like Nectar.(820)

821. तेषां शक्याशक्य-साध्यासाध्यादिकम् अनुसन्धत्ते इति सर्वज्ञः ।। (821)

821. **Sarva-jnah**—The All-knower.

He knows what lies and what does not lie in the power of His devotees as well as what they can accomplish and what they cannot. (821)

822. तेषामनेनैव मुखेन सुग्रहः, न अन्येन इति नियमं निर्धूय येन केनापि व्याजेन सुप्रवेशत्वात् सर्वतोमुखः । यथा—

नि.—819. यश्च आशयति भक्तान् वै स्वगुणामृतमादरात् ।
अमृताशः स इत्युक्तः ध्रितपीयूषदो मनुः ।।
820. वपुर्यस्यामृतसमं स च अमृतवपुः स्मृतः ।।
821. शक्याशक्यादिकं सर्वं साध्यासाध्यादिकं च यः ।
भक्तानाम् अनुसन्धत्ते स सर्वज्ञ इतीरितः ।।
822. तत्तन्नियममुत्सृज्य यो ज्ञातुं शक्यते बुधैः ।
व्याजेन येन केनापि स स्मृतः सर्वतोमुखः ।।

[1] "आर्त्तो वा यदि वा दृप्तः परेषां शरणागतः" इत्यादि ॥ (822)

822. **Sarvato-mukhah**—He for Whom there are ways of approach from all sides.

He has not laid down any rule that He can be easily attained only by a particular means and not by any other. On the other hand He is so accessible that He can be easily attained by some means however trifling it may be. Vide :

"If a peson seeks refuge with a dasire for immediate help (i.e. aarta) or with endurance of delay (i.e. drpta) (he should be protected by those who know the Sastras even though the person who comes is his enemy).

सुलभः सुव्रतः सिद्धः शत्रुजित्-शत्रुतापनः ।
न्यग्रोधोदुम्बरोऽश्वत्थः चाणूरान्ध्रनिषूदनः ॥८८॥

823. ततः सुलभः—अनर्घोऽपि मूल्याभासेन स्वीकर्तुं शक्यः, यथा अङ्गरागदायिनी नैकवक्रा

[2] "वस्त्रे प्रगृह्य गोविन्दं मम गेहं व्रजेति वै" इति स्वाधीनं चकार ॥ (823)

Sulabhah Suvratah Siddhah
Satru-jic-chatru-taapanah I
Nyagrodhodumbaraa Asvattah
Chanoora-aandhra-nishoodanah II (88)

नि.—823. सर्वेषां सुखलभ्यत्वात् सुलभः परिकीर्तितः ॥

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[1] राम.यु. 18.28 [2] [3] राम.यु. 18.33

823. **Sulabhah**—He Who can be easily attained.

Even though He is priceless, it is possible to buy Him with the semblance of a price. By way of illustration there is a story of a woman of multi-defaced body who offerred sandal-paste to Sri Krishna and got Him,

"She seized Govinda by His dress and said 'Come to my House." (823)

824. यथा कथंचित् प्रविष्टानां सर्वथा परिपालनदृढव्रतः सुव्रतः यथा—

[3] "सकृदेव प्रपन्नाय" इत्यादि ॥ (824)

824. **Suvratah**—He of good vow.

He is Suvrata, because He takes a strong vow to protect those who come to Him by some means or other,

"To him who has sought my protection only once (and begged of me saying 'I am Thine', to him I give protection from all beings. This is my vow.)" (824)

825. स्वतत्त्वस्थितिविदां सिद्धः—अयत्नसाध्यः । न हि अस्य गोप्तृत्वम् औपाधिकं, सदा स्वत एव सर्वगोप्तृत्वात् । (825)

825. **Siddhah**—He Who is attained,

नि.—824. येन केनापि विष्टानां सर्वथा परिपालनम् ।
दृढं सुष्ठु व्रतं यस्य स सुव्रतः उदाहृतः ॥

825. अयत्नसाध्यः सिद्धः स्यात् स्वतत्त्वस्थितिवेदिनाम् ॥

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[3] राम. यु. 18.33

He is attained by those without any effort who have the correct knowledge of His true nature. This quality of protecting His devotees is not conditioned by anything, but it is always natural to Him and it is ever existent in Him. (825)

इति साक्षादाविर्भावाः । अथ व्यवहिताः ॥

The direct Incarnations of Bhagavan have been described by the names so far. Hereafter His indirect Incarnations are going to be dealt with. (Indirect Incarnations are those in which Bhagavan enters into others and acts.)

826. तत्र शत्रुजिद्भिः ककुत्स्थ–पुरुकुत्सादिभिः स्वदिव्य-तेजसा आप्यायितैः अर्थपरिपन्थिनः तापयतीति शत्रुजित्–शत्रुतापनः ।

यथा वैष्णवे चतुर्थे अंशे—

[1] "शतक्रतोः वृषभरूपधारिणः ककुत्स्थः अतिरोषसमन्वितः भगवतः चराचरगुरोः अच्युतस्य तेजसा आप्यायितो देवासुर-संग्रामे समस्तानेव असुरान् निजघान" इति ।

यथा च—

[2] "पुरुकुतसः—"रसातलगतश्च असौ भगवत्तेजसा आप्यायितवीर्यः सकलगन्धर्वान् जघान" इति च ॥

(826)

826. **Satrujit-Satru-taapanah**—He Who gives distress to His enemies by means of those who were conquered by them.

He chastises the enemies of the world through Kakutstha, Purukutsa and others by infusing His own divine prowess into them. Vide the fourth Amsa of Vaishnava (i.e. Vishnu Purana);

नि.—826 पुरुकुत्सककुत्स्थाद्यैः शत्रुजिद्भिः स्वतेजसा ।
आप्यायितैऽपि परान् यस्तापयति नित्यशः ।
अयमेकपदेन उक्तः शत्रुजित्-शत्रुतापनः ॥

[1] वि.पु. 4.2.31 [2] वि.पु. 4.3.10

"In the fight between the gods and the demons. King Puranjaya sat on the hump of the bull (which form Indra had taken), and being infused with the power of Bhagavan Achyuta who was very angry with the Asuras he killed all the Asuras."

(Allusion: Mythology relates that, when, in their war with the demons, the gods were often worsted, they, headed by Indra, went to the powerful Puranjaya, and requested him to help them in battle. The latter consented to do so provided Indra carried him on his shoulders. Indra accordingly assumed the form of a bull and Puranjaya seated on its hump, completely vanquished the demons (endowed as he was with the prowess of Bhagavan).

The same is mentioned in the episode of Purukutsa also.

"King Puru-kutsa went to the Nether-world, Rasaatala by name, and being filled with the prowess of Bhagavan, killed all the Gandharvas (who were giving trouble to the Nagas (serpents) there." (826)

827. न्यग्रोधश्च असौ उदुम्बरश्च इति न्यग्रोधोदुम्बरः । न्यग्भूतैः—अधःकृताञ्जलिभिः, रुध्यते—स्वप्रसादोन्मुख्येन व्यवस्थाप्यते इदि न्यग्रोधः । यथा—

[1] "अञ्जलिः परमा मुद्रा क्षिप्रं देवप्रसादिनी" । इति,

नि.—827. न्यग्भूतैः प्रणतैः स्वानुग्रहोन्मुख्येन रुद्ध्यते ।
यो व्यवस्थाप्यते नित्यं न्यग्रोधः स उदाहृतः ॥
गुणत्रयादुद्गतं यत् परमं धाम चाम्बरम् ।
यस्योदुम्बर एष स्यात् उः पृषोदरनीतितः ॥
न्यग्रोधोदुम्बर इति ह्येकं नाम प्रकीर्तितम् ।
अत्युच्छ्रितानां सेव्यो योऽप्यतिनीचानुवर्तनः ।
न्यग्रोधोदुम्बरः स स्यात् दशार्णः सर्वसिद्धिदः ॥

[1] विष्णुधर्मोत्तरे 33.105

[1] "कृतापराधस्य हि ते नान्यत् पश्याम्यहं क्षमम् ।
अन्तरेणाञ्जलिं बद्ध्वा लक्ष्मणस्य प्रसादनात् ।।" इति च।

सर्वंगुणै: उद्गतम् अम्बरं—परं धाम, तदुपलक्षिता: लक्ष्मी-परिजनादय: अस्य इति उदुम्बर: । पृषोदरादित्वात् वर्णव्यत्यय: । अत्युच्छ्रित-सेव्योऽपि अत्यन्तनीचानामपि अनुवर्तनसाध्य: इत्यर्थ: ।।

वैष्णवे— [2] "एवं मौनेयगन्धर्वविधूतै: उरगैरपि ।
अर्थितो भगवान् आदिपुरुष: पुरुषोत्तम: ।।"
इत्यादौ व्यक्तमेतत् ।। (827)

827. **Nyagrodhodumbarah**—He Who is controlled by those who stand below bowing to Him and Who is the master of the superior Transcendental World.

Bhagavan is **Nyagrodha** and also **Udumbara**. Therefore He is Nyagrodhodumbara. He is Nyagrodha, because He is prevented from going elsewhere by those who stand below praying for a favourable glance of His. Vide—

"Anjali—the act of joining the hands in supplication is a great symbol which pleases the Lord at once without delay."

(In the same lines is the advice of Hanuman to Sugriva)—"(O Sugriva!) Since an offence has been committed by you I see no other atonement for you than to pacify Lakshmana and beg his pardon with folded hands."

He is Udumbara; that is He has Ambara (the Supreme Abode) which rises far above all other things by its magnificent qualities (ut)—the Supreme Abode which includes within Itself Lakshmi, attendants etc. So the name Nyagrodhodumbara signfies that though He is worshipped by the highest of personages, He is within the easy reach of the lowest, (because it is possible to please Him easily)". This is clearly seen in the texts like Sri Vaishnava where it is said :

[1] राम.कि. 32.17 [2] वि.पु. 4.3.4

"Bhagavan Purushottama, Who is the Adi-purusha, was requested by the serpents to help them from the trouble given by the Gandharvas, Mauneyas, by name."

(Mauneyas—This is the metronymic name of Chitrasena and other Gandharvas who were the sons of Muni, the wife of the sage Kasyapa.)

The word Udumbara has been irregularly formed under the Prshodaraadi rule. The word Udumbara is a compound word from the two words 'ud'+'ambara'. Normally it should be Udambara. But the first letter 'a' of the word 'ambara' has been changed into 'u' and therefore it comes under the Prshodaraadi rule. (827)

अथ प्रादुर्भावान्तरसंज्ञ: स्वाङ्गभूते तत्तद्देवतामुखेन जगन्नियमनम् ।।

Then begins the topic of the rule of the world by Bhagavan through the different gods who are like His limbs. In this state He is known by the name of 'Praadurbhaavaantara'.

828. तत्र अद्य स्थितमपि न श्व:—अनित्यम्, इन्द्रादित्यादि॰पदं येषां, तेषु नियामकतया तिष्ठतीति अश्वत्थ: । पृषोदरादि: । यथा वैष्णवे—

[1] "मूर्तिं रजोमयीं ब्राह्मीमाश्रित्य सृजति प्रजा: ।
आश्रित्य पौरुषीं मूर्तिं सात्त्विकीं यः स पालयन् ।
कालाख्यां तामसीं मूर्तिमाश्रित्य ग्रसते जगत् ।।"
इत्यादि ।। (828)

नि.—828, अनित्यमिन्द्रादिपदं येषां तेष्वपि तिष्ठति ।
नियामकत्वेन इत्येवम् अश्वत्थ इति कीर्तित: ।।

[1] वैष्णवे

828. **Asvatthah**—He Who stands as the controller of the worlds through (Indra and other) gods who are transitory.

The name **Asvatthah** is derived as follows: He stands as the Ruler of Indra and others who occupy posts that are temporary. They are not permanent because they are in existence on one day and the next day they perish. (a-sva—not in the morrow). The formation of this word also comes under the Prshodaraadi rule.

Vide in the **Vaishnava**: "Residing within the body of Brahma, composed of Rajo-guna, Bhagavan creates the world. He takes the body of Vishnu composed of Sattva, and protects the world. Assuming the body of Kaala (Siva) composed of Tamo-guna, He swallows the Universe." (828)

829. तद्विरोधिनं चाणूरनामानम् असुरान्ध्रमल्लं निषूदितवान् इति चाणूरान्ध्रनिषूदनः ।

सुषामादित्वात् षत्वम् ॥ (829)

829. **Chaanooraandhra-nishoodanah**—He Who slew the wrestler Chanoora by name.

He killed the Asura-andhra wrestler Chanoora by name who was the enemy of Indra and others.

'Nishoodana' is derived from the root 'sood' (to kill) with the preposition 'ni'. (ni+sood). "The 's' of 'sood' is changed to 'sh' like words 'sushama etc."

Chanoora-andhra—a man of low caste Chanoora by name. (829)

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृत् भयनाशनः ॥८९॥

नि.—829. चाणूराख्यासुरं योऽरिं मल्लं सूदितवानसौ ।
प्रोच्यते मुनिभिर्नित्यं चाणूरान्ध्रनिषूदनः ॥

Sahasraarchih Sapta-jihvah
Saptaidhaah Sapta-vaahanah |
Amoortir-Anaghah Achintyah
Bhaya-krit Bhaya-naasanah || (89)

830. पाचन-शोषण-प्रतापन-प्रकाशनधर्माणि अध्यक्षेण उपकारीणि सहस्रमर्चींषि अनेन सूर्ये निषिक्तानि इति सहस्रार्चिः । श्रीपौष्करे—

"अग्नीषोमात्मसंज्ञस्य देवस्य परमात्मनः ।
सूर्याचन्द्रमसौ विद्धि साकारौ लोचनेश्वरौ ॥" इति

[1] "यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥"
इति ॥ (830)

830. **Sahasra-archih**—The Thousand-rayed.

Bhagavan is **Sahasra-archih** since He is the presiding Lord Who bestowed thousands of beneficent rays on the sun-god which (rays) have the qualities of ripening, drying, and illuminating. Vide in Sri Paushakara...

"Know that the sun and the moon are the two eye-gods in an embodied form of the Supreme Deity Paramatma whose name is Agneeshomatma."

"That light which, being in the sun, illuminates the entire Universe, that in the moon and that in the fire,—understand all that light is only mine." (830)

नि.—830 सूर्ये सहस्रमर्चींषि शोषणादिषु हेतवः ।
अभिविष्टानि येनासौ सहस्रार्चिः इति स्मृतः ॥

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[1] गीता. 15.12

831. तथा अग्निजिह्वाः देवाप्यायक-आहुतिग्रहण-वहनाधिकाराः काली-कराली-प्रभृतयः सप्त अस्येति सप्तजिह्वः । श्रीपौष्करे—

[2] "तद्वक्त्रदेवतानां च हुतभुक् परमेश्वरः ।
मन्त्रपूतं यदादाय हुतमाज्यपुरस्सरम् ।
ब्रह्माण्डभुवनं सर्वं सन्तर्पयति सर्वदा ।।" इति ।। (831)

831. **Sapta-jihvah**—The Seven-tongued.

The seven tongues of the fire, Kaalee, Karaalee etc. are His and they have been allotted the duties of nourishing the gods, receiving the oblations and carrying them (to the respective gods). Vide in Paushkara :

"The Supreme Lord in the form of Huta-bhuk (i.e. fire) carries to the gods who have fire as their mouth, the offerings which are sanctified by the Mantras and made in a sacrifice along with clarified butter and thereby always pleases the entire world of the Brahmic egg."

(The seven tongues of the fire—Kaalee, Karaalee, Mano-javaa, Sulohitaa, Sudhoomra-varnaa, Sphulinginee, and Visva-roopee.

Agni-bhagavan is said to have seven flames whose names are Hiranyaa, Kanakaa, Raktaa, Krishna, Suprabhaa, Atiraktaa and Bahu-roopaa.) (831)

832. इन्धनानि पाक-हविः-सोमसंस्थानि प्रत्येकं सप्तसंख्यानि इष्टापूर्तरूपाणि सप्त वानस्पत्याः समिधः अस्येति सप्तैधाः ।।
(832)

नि.—831. यस्मात् काल्यादयो जिह्वा अग्नेः सप्त भवन्ति च ।
स सप्तजिह्वः आख्यातो लोकसन्तर्पणे रतः ।।
832. वानस्पत्याश्च समिधः सप्तसंस्थाः तथाऽथवा ।
इष्टापूर्त्तादिकर्माणि सप्तैधाः सन्ति यस्य सः ।।

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832. **Saptaidhaah**—He Who shines like fire with the seven kinds of fuel.

Bhagavan is the object of worship of all pious deeds for which the Paaka-yajna, Havir-yajna and Soma-samstha, each one of which is seven in number, act as fuel for fire. Doing sacrifices and digging wells also are for His worship. He is again worshipped by the sacrifices in which the sticks of seven kinds of trees are used for kindling the fire.

Paaka-yajna—Aupaasana, Vaisva-deva, Sthaalee-paaka, Ashtakaa-sraaddha, monthly ceremonies, Eesaana-bali and Sarpa-bali.

Havir-yajna—Agni-hotra, Darsa-poorna-maasa, Pinda-pitr-yajna, Pasu-bandha, Aagrayana, Chaatur-maasya, and Sautraa-mani.

Soma-samstha—Agni-shtoma, Atyagni-shtoma, Ukthya, Shodasa, Vaajapeya, Atiraatra and Aptor-yaama.

The sticks of seven forest trees that bear fruit apparently without any blossoms are used in sacrifices. Those trees are : the palasa tree, the baniyan tree, the fig tree, the jack tree, Samee, Asani-nata and Pushkara-parna.) (832)

833. तत्प्रकाशक-गायत्र्यादिछन्दस्क-वैदिकमन्त्र-अभिमानीनि रविरथधुर्याणि सप्त वाहनानि अस्येति सप्तवाहनः । यथा आम्नायते—

[1] "सप्त प्राणाः प्रभवन्ति" इत्यादि ।

[2] "गुहाशया निहिताः सप्त" इत्युक्तम् ।

नि.—833. यो वहत्यनिलस्कन्धान् सप्तासौ सप्तवाहनः ।
वाहनानि रवेरस्य सप्त वा सप्तवाहनः ।।

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[1] तै.उ. 6.10 [2] तै.उ. 6.10

सप्त वायुस्कन्धान् वहतीति वा । श्रीपौष्करे—

"विश्वेशप्राणशक्तेर्वै वाय्वाख्यम् अधिदैवतम् ।
जगत्सन्धारकं चैव नानास्कन्धात्मना तु वै ।
एते भगवदारामाः तिष्ठन्त्यस्मिन् जगत्त्रये ।।" इत्यादि ।।
(833)

833. **Sapta-vaahanah**—He Who has seven vehicles.

Bhagavan has seven vehicles in the form of the horses or the son's chariot which are the presiding deities of the Vedic Mantras that reveal Him and that are couched in the seven Metres Gayatri etc. The Vedas declare :

"The seven vital airs are born of Him."

"The seven are placed by Paramatma who lies in the inner cave."

Or (the name may be interpreted as follows): He Who controls the seven regions of air. Vide in **Paushkara** :

"Vayu is the name of the presiding deity which gets its strength from the life-breath of the Lord of the World and it carries on the work of the Universe in different regions or strata. All these are like parks for the universal Lord in the three worlds." (Here the seven vital airs are the five sensory organs, mind and intellect.)

(The seven regions of air are—Aavaha, Pravaha, Samvaha, Udvaha, Vivaha, Parivaha, and Paraavaha)

Seven Vedic Metres—Gayatri, Ushnik, Anushtup, Brihatee, Pankti, Trshtup, Jagatee (833)

834. अथ एवम् अधिष्ठेयेभ्यः स्वभावविप्रकर्षः । अमूर्तिः—स्थूल-भौतिक-मूर्तिव्यावृत्तः इत्यर्थः ।। (834)

That Bhagavan's nature is different from those of others who are presided over by Him is dealt with next.

834. **Amoortih**—He Who has not the form (of others).

The name **Amoortih** signifies that His form is quite different from the gross bodies of others which are composed of the five elements. (834)

835. अकर्मवश्यत्वेन तन्मग्न-जीवविलक्षणः अनघः ।। (835)

835. **Anaghah—**The Sinless.

He is not subject to Karma and so He is entirely different from the Jivas who are under its control. (835)

836. मुक्तोपमयाऽपि दुर्निरूप अचिन्त्यः ।। (836)

836. **Acintyah**—He Who surpasses all thought.

He cannot be described by comparing Him even with the Muktas. (836)

837. स्वशासनातिवर्ति-अनुवर्तिषु यथासंख्यं भयकृत्,

838. भयनाशनः ।

[3] "भयाभयकरः कृष्णः" इति ।। (837,838)

नि.—834. स्थूलभौतिकमूर्तिभ्यो व्यावृत्तः अमूर्तिः उच्यते ।।
835. जीवेभ्यः कर्मवश्येभ्यो व्यावृत्तश्च अनघः स्मृतः ।।
836. अचिन्त्यः दुर्निरूपः स्यात् मुक्ताद्युपमयाऽपि सः ।।
837. आज्ञातिलंघिनां पुंसां नरकादिभयंकरः ।
भयकृत् स समाख्यातः स्वाणां भयवर्धनः ।।

837. **Bhaya-krit**—He Who causes fear.

838.—**Bhaya-naasanah**—He Who dispels fear.

Bhagavan is the source of fear (**Bhaya-krit**) in the case of those who transgress His commands, and destroys the fear (**Bhaya-naasna**) of those who obey them.

"Krishna is the cause of fear as well as its remover." (837, 838).

अणुर्बृहत् कृशः स्थूलो गुणभृत् निर्गुणो महान् ।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥९०॥

839. अथ अणिमाद्यधिष्ठानम् अतिप्रकृष्टम् ऐश्वर्यम् ॥

अतिसूक्ष्मदहराकाश-अव्यक्त-जीव-अनुप्रवेश-सामर्थ्यात् अणुः । गत्यर्थात् अणतेः

[1] "अणश्च" इति उप्रत्ययः । तदणिमाप्येतदणुः ।
[2] "अणोरणीयान्"
"निपुणो अणीयान् बिसोर्णायाः" ॥ (839)

Anur-Brihat Krisah Sthoolah
Guna-bhrit Nirguno Mahaan I
Adhritah Svadhritah Svaasyah
Praag-vamso Vamsa-vardhanah II (90)

नि.—838. आज्ञानुवर्तिनां स्वस्य भयं नाशयतीति सः ।
भयनाशनः इत्युक्तो नवार्णः कर्मकारकः ॥

839. अतिसूक्ष्महृदाकाशव्यक्त जीवप्रवेशने ।
शक्तिमान् अणुः इत्युक्तः षडर्णः सर्वशक्तिदः ॥

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[1] उणादि.पा. 1.8 [2] तै.उ. 6.10

Hereafter the sublime grandeur of Bhagavan in the super-human powers of becoming as small as an atom etc, is described.

839. **Anuh**—The Atom.

He is an Atom (Anu) since He has the capacity to enter into the infinitesimally small void space known as 'Dahara-Akasa' in the heart of beings, into Avyakta (i.e. Prakriti), and also into the subtle Jiva. Anu here means that He is extremely subtle.

The word 'anu' is derived from the verb 'anati' which means 'goes'. After the root 'an' comes the affix 'u';

"He is a much smaller atom than the atom itself."

"He is powerful and is more subtle than the fibre of the lotus stalk". (839)

840. व्याप्त्या विपुल-परमव्योमादि चुलकीकृत्य, अतिमहता महिम्ना बृहत् ।

[1] "पृषद्वृहन्महत्" इत्यादिना बृहेः अतिप्रत्ययः, शतृवद्भा-वश्च निपात्यते । यथा—
[2] "स भूमिं विश्वतो वृत्वा
अत्यतिष्ठत् दशाङ्गुलम्",
[3] "महतो महीयान्",
"वर्षीयांश्च पृथिव्याः" इत्यादि ॥ (840)

नि.—840. विपुलं परमव्योम महिम्ना चुलकीकृतम् ।
येन नाम्ना बृहत् स स्यात् षडर्णश्च बृहत्त्वदः ॥

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[1] उणादि.पा. 2.244 [2] पु.सू. 1. [3] तै.उ. 6.10

840. **Brihat—The Great.**

The extent of His pervasion is such that even the vast Transcendental World (Parama-pada) appears to be just in a corner of His palm. He is **Brihat** because of this all-surpassing greatness. Vide :

"He pervaded the Earth in all its entirety and stood up beyond it by 'Dasa-angula." (Though the word Dasa-angula means 'ten inches' here 'dasa' means endless and 'angula' means yojana)

"He is greater than the great."

"He is greater than the Earth."

"The words 'prshat', 'brhat' 'manat' and 'jagat' are formed by the affix 'ati' and it is like the 'satr' affix. The force of the affix is to denote the present tense like the 'satr' affix." So the root 'brh' has the affix 'ati' and the rule is that it denotes present tense. (840)

841. तूलानिलाद्यतिशायिना लघिम्ना सर्वत्राव्याहतगत्वर: कृशः । "कृश तनूकरणे"

[6] "इगुपधत्वात् कः ।" क्रशिमा च

अयं लघिमा च इति प्रकरणात् गम्यते । यथा—

[1] "अप्रमेयोऽनियोज्यश्च यत्रकामगमो वशी" इति ।। (841)

841' **Krishah—He Who Is thin.**

नि.—841. सर्वत्राव्याहतगतिः लघिम्ना कृशः ईरितः ।।

[6] अष्टा. 3.1.135

Because of the lightness of His body which surpasses that of cotton, wind etc., His movement is unimpeded on all sides. So He is **Krisa**. From the context it must be taken that the thinness here signifies lightness. Vide :

"Inscrutable is Bhagavan. He cannot be ordered by any one. He can go wherever He chooses.',

'Krisa' is derived from the root 'krs' (to spread or extend). The affix 'ka' has been added under the rule "After a verb ending in a consonant, but preceded by 'i' 'u' or 'ri' (long or short), comes the affix 'ka' (a)." (841)

842. सर्वम् अव्यवहितम् एकत्र स्थित्वा स्प्रष्टुं भूमिष्ठस्य च चन्द्रमसं परिमार्ष्टुं शक्तिः प्राप्तिः, तयाऽतिप्रकृष्टया विशिष्टः स्थूलः।

[2] "खर्जपिञ्जादिभ्य ऊरोलचौ" इति ऊलच् ।

[3] "ध्रुवः समालभ्य तिष्ठति" इति ।। (842)

842. **Sthoolah**—He Who is immense.

He has the ability to touch all things directly Himself remaining in one place. Standing on the earth, He can also touch the moon. He is endowed with such superior power. So He is **Sthoolah**. (842)

843. स्वसंकल्पेन सर्वं स्वगुणभूतसर्वावस्थं कुर्वन् बिभर्ति इति गुणभृत् । इदमस्य प्रकृष्टमीशितृत्वम् ।

नि.—842. स्थित्वा एकत्र अखिलं स्प्रष्टुं शक्तिर्या महती सदा ।
तया प्रकृष्टया शक्त्या विशिष्टः स्थूलः उच्यते ।।

843. संकल्पात् स्वगुणीभूत-सर्वावस्थमिदं जगत् ।
कुर्वन् बिभर्ति नित्यं यो गुणभृत् स स्मृतो बुधैः ।।

[1] भाग.सभा. 40.78 [2] उणादि.पा. 4.90 [3]

[1] "सर्वस्य वशी सर्वस्येशानः" इति ॥ (843)

843. **Guna-bhrit**—The supporter of all that are subject to him.

He makes all things in all their states subject to Him by His mere will and supports them. So He is Guna-bhrit. This is His supreme power of ruling over all.

"He keeps all under control and rules over them all." (843)

844. अतद्वश्यतया तत्संस्पर्शेऽपि अस्पृष्ट-तद्गुणः निर्गुणः—परमस्वतन्त्रः । इदमस्य परमं वशित्वम्—

[2] "विश्वस्य मिषतो वशी",

[3] "सत्त्वादयो न सन्तीशे यत्र च प्राकृता गुणाः" इति च ॥ (844)

844. **Nirgunah**—He Who is bereft of the qualities (of others).

Even though He is in contact with all, He is not tainted by their defects since He is not subject to any one and is above all of them. He is extremely independent. This is His supreme power of holding others in magical submission to His will.

"He bewitches the entire world with its wide-open eyes."

"Sattva and other qualities that are in the Prakriti have no place in Bhagavan, the Ruler." (844)

नि.—844. स्थितोऽप्यतद्वश्यतया जगति अस्पर्शनात् गुणैः ।
उक्तः स निर्गुण इति सप्तार्णः पावनत्वदः ॥

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1 [2] श्वे.उ. 6.1 3

845. प्राकाम्यम्—इच्छानभिघातः, भूमौ उन्मज्जति निमज्जति च यथोदके; अस्य परमप्रकर्षात् महान् ।

[7] "महतेः पृषद्बृहत्"

इत्यादिना पूर्ववन्निपातनम् । यथा—

"संप्रयोज्य वियोज्यायं कामकारकरः प्रभुः ।
यद्यदिच्छेत् अयं शौरिः तत्तत् कुर्यात् अयत्नतः ॥" इति॥ (845)

845. **Mahaan**—The Great.

He is Mahaan, great. He has the superior power of achieving whatever He desires to have. (This is the power known as praa-kaamya); there is nothing that can obstruct what he desires to do. Even into the earth He can plunge and emerge out of it as one does in water. This power He has to the highest extent and so He is Mahaan. Vide:

"The powerful Lord, Sauri, acts as He chooses. He unites and separates things as He likes. Whatever He chooses to do, He can accomplish it without any effort."

"The words 'prshat' (sprinkle), 'brhat' (to increase), 'mahat' (to worship) and 'jagat' (to go) are formed by the affix 'ati' which denotes the present tense as the 'satr' suffix does. (845)

846. छायानुप्रवेशेन परचित्तवशीकारः अनुध्यानेन तच्चित्ताधिष्ठानम्, सजीवस्य उत्थितजीवस्य वा शरीरस्यानुप्रवेशनम्, इष्टापूर्ताधिष्ठानं च इति चतुर्विधं यत्रकामावसायित्वम् आहुः । तादृशवैश्वरूप्यप्रकर्षेण क्वचित् धृतो नियमितो न इति अधृतः । तत्प्रकर्षश्च सर्वदा

नि.—845. भूम्यां महानीर इव हि उन्मज्जननिमज्जनात् ।
महान् प्राकाम्यसंपूर्त्या षडर्णस्तु महत्त्वदः ॥

स्वाच्छन्द्यम् । अतो हि इति ह स्म आहुः असिद्धसमाधयो हि वैदिकपुत्राः तत्संकल्पात् अपुनरावृत्तिपरमपदं प्रापुः, अवावर्तेन पुनरावर्तन्ते च । चिदचित्स्वरूप-विपर्याससामर्थ्येऽपि असौ कस्यापि हेतोः न विपर्यासयति इति ॥ (846)

846. **Adhritah**—The Uncontrolled.

It is said that the fulfilment of one's desires is achieved in four ways: (1) Controlling the mind of another by entering the shadow of another (2) subjecting the mind of another by constant meditation (3) entering into the body of another when he is alive or even after his death and (4) directing the conduct of sacrifices and digging of wells and tanks. Bhagavan is called Adhrita, because He has such omnipotence and omnipresence that He is not 'dhrita' or impeded in His actions. All this superior power is quite natural to Him and based on His own free will. This is seen in the case of Sri Krishna. "Therefore it is said about Him. By His mere will the sons of the Vaidika-Brahmin were able to reach the Paramapada (the Transcendental World) from which there is normally no return even though they had not attained perfection in meditation; and they came back because of His will to bring them back to the world of rebirth. Again though He has the power to change the nature of the sentient Jivatma and the non-sentient Prakriti, for some inscrutable reason He does not bring about such a change. (846)

847. मन्त्र-ओषधि-तपः-समाधि-सिद्धात् बद्धैश्वर्यात् भगवदैश्वर्यं व्यावर्तयति—स्वधृतः । एतदैश्वर्यमस्य न समाध्याद्युपाधिकम्, किं तु स्वभावतो धृतमिति स्वधृतः ॥ (847)

847. **Sva-dhritah**—He Whose sovereignty is innate.

नि.—846. यश्चानियाम्यः केनाऽपि हि अधृतः स तु कीर्तितः ॥

847. स्वभावतो धृतैश्वर्यः स्वधृतः परिकीर्तितः ॥

The name **Sva-dhrita** distinguishes the sublime nature of Paramatma from the greatness of the bound souls which is acquired by them by means of incantations, herbs, austerities and meditation. This sublimity of the Paramatma is not dependent on meditation etc., but it is natural to Him. So He is **Sva-dhritah.** (847)

848. अथ मुक्तैश्वर्यात्—स्वास्यः आस्यां—आसनम् ।

[1] "आतश्चोपसर्गे" इत्यङ् । सा शोभना अस्य इति । मुक्तस्य हि आविर्भूत-स्वाभाविक-ऐश्वर्यरूपम् आसनं दुष्टम्, पूर्वम् अविद्यातिरोहितत्वात् । नैवं भगवतः सदाऽऽविर्भावादिति ॥ (848)

848. **Svaasyah**—He Who has a glorious status.

The status and glory of Bhagavan is distinguished here from that of the Muktas (or Released souls). 'Aasya' means status. Bhagavan's status is always magnificent. In the case of the Mukta, his stately nature, though innate to him, was clouded once by Nescience and it has become manifest only after release from Samsara. It is not so with Bhagavan since it is always manifest.

"Also after a verb ending in long 'aa', when there is a preposition along with it, the affix 'ang' comes (when the noun formed is in feminine gender)." (848)

849. अथ नित्यानामैश्वर्यात्—प्राग्वंशः ।

[1] "यत्र पूर्वे" इति श्रुतिः ।

अनादिमुक्ताः प्राञ्चः तेषां वंशः- समुद्भवभूमिः नित्यस्वरूपाविर्भाव-निबन्धनभूतः इति । सर्वं हि सर्वथा तदिच्छोपाधिकम् इत्यविवादः । सर्वस्यास्य संग्रहः वैष्णवे—

नि.—848. आसनं शोभनं यस्य स स्वास्यः इति कथ्यते ॥

849. अनादिमुक्ताः प्राञ्चो ये तेषामुद्भवभूमिदः ।
प्राग्वंशः इति विख्यातः सप्तार्णो मनुरुत्तमः ॥

[1] अष्टा. 3.3.106

¹ "तथाऽष्टगुणैश्वर्यं नाथ! स्वाभाविकं परम् ।
निरस्तातिशयं यस्य ततस्तोष्यामि किं त्वहम् ॥"
इति ॥ (849)

849. **Praag-vamsah**—He Who is the cause of the eternally free souls.

The name **Praag-vamsa** distinguishes Him from the eternally free souls (the Nityas) by virtue of His glory.

"Parama-pada is the place of Vishnu where from time immemorial the Saadhya-devas (i.e. eternally free Angels) live."

As stated in this Sruti text, the word **'praak'** signifies the eternally free souls. He is their 'vamsa'—the cause for their superior status. If their essential nature and their glory is eternally manifest, it is due to Him. It is undisputed and accepted by all that all things in all ways depend on His will. All this (that has been delineated in the four names (846 to 849) is summarised by the following sloka in the **Vaishnava (Purana)** thus :

"O Lord ! In this way Thy glory is superior, inborn and unexcelled. Therefore how can I fully describe it and praise Thee?" (849)

850. अथ तद्विलक्षणस्य तत्तत्-ताद्रूप्यहेतुत्वात् तत्र वंशवर्धनः' वंशम् अनन्तरोक्तं स्वसन्तानभूतं नित्यवर्गसिद्धवर्गं वर्धयतीति । यथा—
³ "प्रणतोऽस्मि अन्तसन्तानम्" इति ॥ (850)

850. **Vamsa-vardhanah**—He Who keeps His progeny growing.

नि.—850. नित्यसिद्धस्य वर्गो यो वंशं सन्तानलक्षणम् ।
तं वर्धयति यश्चासौ वंशवर्धनः उच्यते ॥

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¹ पु.सू. 1, ² ³

He is **Vamsa-vardhana** since He is the cause for keeping in tact the respective essential nature of all beings that are different from Him. Here the 'Vamsa' or the race signifies the hosts of eternally free Angels and the Siddhas who are like His pedigree and who have been mentioned just previously. He goes on increasing them. Vide :

"I prostrate before the Lord Who keeps His followers ever around Him."

भारभृत् कथितो योगी योगीशः सर्वकामदः ।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥९१॥

851. मुक्तानां च बन्धस्रंसन-स्वरूपाविर्भाव-स्वप्राप्तिभारं बिभर्ति इति भारभृत् ॥ (851)

Bhaarabhrit Kathito Yogee
Yogeesah Sarva-kaamadah I
Aasramah Sramanah Kshaamah
Suparno Vaayu-vaahanah II 91 II

851. **Bhaara-bhrit**—He Who shoulders the burden.

In the case of the Muktas (or Released souls) also, He bears the burden of bringing about their release from the bondage of the world, the manifestation of their essential nature and the attainment of Himself. (151)

852. तत्र प्रमाणयति—कथितः उक्तवक्ष्यमाण-गुणवत्तया सर्व-शास्त्रेषु । यथा—

नि.—851. मुक्तानां बन्धमोक्षादिभारस्य भरणाद्धि सः ।
भारभृत् सप्तवर्णः स्यात् कार्यनिर्वाहशक्तिदः ॥
852. उक्तः शास्त्रेषु कथितः यः सर्वगुणवत्तया ॥

[1] "वेदेषु सपुराणेषु साङ्गोपाङ्गेषु गीयसे ।"

[2] "वेदे रामायणे पुण्ये भारते भरतर्षभ! ।
आदौ मध्ये तथान्ते च विष्णुः सर्वत्र गीयते ॥"

[3] "वचसां वाच्यम्" इत्यादि ॥ (852)

852.- **Kathitah**—He Who has been revealed as such.

The authority for this quality of His is shown by the name **Kathitah**. It is stated in all Sastras that He is possessed of all the qualities described above and also about to be described hereafter.

"In the Vedas, the Puranas, the Angas and the subsidiary Angas Thy greatness is sung."

"O the foremost amongst the descendents of Bharata! Vishnu is praised everywhere—in the Vedas, in the Ramayana and in the sacred Mahabharata in the beginning, in the middle as well as in the end."

"He is the superior object that is denoted by all words." (852)

853. सर्वमेतत् संभावयति इति योगी । युज्यते अनेन इति योगः—अघटितार्थघटनं महाप्रभावः, सोऽस्य अतिशयेन नित्ययोगेन चेति ।
यथा—

[4] "पश्य मे योगमैश्वरम्",

[5] "योगेश्वरः कृष्णः",

नि.—853. योगो हि अघटितार्थस्य घटनं तेन सर्वथा ।
यस्यास्ति नित्यसंबन्धः स योगी परिकीर्तितः ॥

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1 2 3 जितंते 1.7 4 गीता. 11.8
5 गीता. 18.78

[1] "योगं योगेश्वरात् कृष्णात्",
[2] "महायोगेश्वरो हरिः" इत्यादि ॥ (853)

853. **Yogee**—He Who is endowed with super-human powers.

The name **Yogee** signifies that all that has been stated about Him is quite possible in Him. There is a unique greatness in Him of bringing about a harmonious combination of things that generally do not go together. Such greatness is in an extreme measure and is quite natural to Him. So the scriptural texts declare:

"Look at the great Yoga of Mine Who am the Lord."

"Krishna, the Lord of Yoga."

"Yoga that has sprung from Krishna, the Lord of Yoga."

"Hari, that Supreme Lord of Yoga." And so on. (853)

854. बद्धेष्वपि सहजसमाधिकानां सनकादियोगिनामपि धुर्यः योगीशः ।

[3] "सनन्दनादीन् अपकल्मषान् मुनीन्
चकार भूयोऽतिपवित्रितं पदम्" इति ॥ (854)

854. **Yogeesah**—He Who is the foremost Lord of all yogins.

He bears the burden of bringing about the perfection of the Yoga even in the case of Sanaka and other Yogins who are possessed of powers of meditation natural to them even though they are in the midst of souls in bondage.

"He conferred the highly pure goal, namely Vaikunta, upon Sanaka and other sages who were flawless." (854)

नि.—854. योगीशः सनकादीनां योगिनां धुर्य उच्यते ॥

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1 गीता. 18.75 2 गीता. 11.9 3 वि.पु.

855. योगस्खलितेभ्योऽपि अणिमादि-कामानन्तरायतया ददातीति सर्वकामदः ।। यथा—

[1] "प्राप्य पुण्यकृतां लोकान् उषित्वा शाश्वतीः समाः ।" इत्यादि ।। (855)

855. **Sarva-kaamadah** –The bestower of all desires.

Even to those whose practice of Yoga has been adversely affected, He grants their desires and bestows the power of Animaa etc., though it is an impediment in the path of Salvation. Vide :

"They reach the worlds of those who have done meritorious deeds and live there for a long number of years." (855)

856. ततो निवृत्य सुभिक्षपरविद्येषु वैष्णवगेहेषु तेषां विश्रान्ति-हेतुः आश्रमः ।

[2] "शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते" इति ।। (856)

856. **Aasramah**—He who provides an abode of rest for them.

When they return from the meritorious worlds, He makes them take birth in the houses of Srivaishnavas where real knowledge of the Lord can be had in profusion and they can become refreshed.

"He who has swerved from the path of Yoga he had begun, Is born again in the abode of pure and pious devotees." (856)

नि.—855. अणिमादीन् सर्वकामान् योगस्खलितयोगिनाम् ।।
अन्तरायतया मुक्तेः ददत् स्यात् सर्वकामदः ।।
856. तेषां तु योगभ्रष्टानां हेतुर्वैष्णवसद्मसु ।
सुभिक्षपरविद्येषु विश्रान्तेः आश्रमः स्मृतः ।।

[1] गीता. 6.41 [2] गीता. 6.1

857. भोगजन्मभ्याम् अनुपक्षीण-पूर्वसंस्कारैः तत्र समाधिविशेषो अनायासेन श्रम्यते—अभ्यस्यते इति श्रमणः ।

[3] "युवोरनाकौ" इति अनः ।

[4] "तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्" इति ।। (857)

857. **Sramanah**—He Who makes them continue their Yoga.

In the case of those whose latent impressions of the Yoga they had begun had not been exhausted either by the enjoyment of the fruits of their Karma or by their births, Bhagavan helps them to resume their Yogic practice without much effort.

"There (in his new birth) the Yogi gains the knowledge of the Yoga that he had been practising in the previous birth."

"For 'yu' and 'vu' nasalised in an affix 'lyu' — 'nvul' are substituted respectively 'an' and 'ak'." (sram + lyu = sram + an = sramanah). (857)

858. एवं स्वयोगाभिमुख्यमात्रेण ते योगभ्रष्टा अपि दुर्गं तरितुं क्षमन्तेऽस्मादिति क्षामः । घञ् ।

[5] "न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति" इति ।। (858)

858. **Kshaamah**—He Who helps the Yogi to become well-equipped.

नि.—857. अक्षीणपूर्वसंस्कारैः जन्मनाऽनुभवेन सः ।
श्रम्यतेऽभ्यस्यतेऽनेन श्रमणः परिकीर्तितः ।।
858. योगाभिमुख्यमात्रेण योगभ्रष्टा अपि स्वयम् ।
यस्मात् क्षमन्ते स क्षामो भवाब्धितरणाय वै ।।

[3] अष्टा. 7.1.1. [4] गीता. 6.43 [5] गीता. 6.40

Even those, who have fallen from the practice of Yoga, are blessed with strength to cross the unfordable ocean of Samsara if they show but an inclination to resume the Yoga that they have discontinued.

"Dear Arjuna ! He who begins to do a good thing never goes to damnation."

"The affix 'ghajn' comes after the root 'ksham' (to be capable of)." (858)

859. एवं प्रत्यापन्नसमाधीन् समाधि-विपाकद्वारा तमसः पारं नयतीति सुपर्णः ।

"स्वपारं भगवान् नयति" इति मौलाः

[1] "अनेकजन्म-संसिद्धः ततो याति परां गतिम्" इति ॥ (859)

859. **Suparnah—**He Who helps (the Yogins) to cross (the ocean of Samsara).

When once they begin to resume the Yoga (left incomplete in their previous birth), He helps them to complete the Yoga and reach the shore beyond the region of darkness.

The Maulas say: "The Lord leads them to reach the shore."

"He attains perfection in Yoga by practising it in several births and reaches the Supreme Abode." (859)

नि.—859. प्रत्यापन्नसमाधीन् यः समाधेः परिपाकतः ।
नयते तमसः पारं सुपर्णः स च कीर्तितः ॥

[1] गीता. 6,45

860. तांश्च प्रबलहेतुभिः पतितानपि वायुना—अनुपमगत्वरेण पतगपतिना वाहयति—उत्तारयतीति वायुवाहनः । यथा परमर्षिशापात् अधश्चरं परमभागवतं वसुं गरुत्मता पुनः उपरिचरीचकार । श्रीविष्णुतत्त्वे च—

"अथवा पक्षिराट् तूर्णमागत्य स्वामिनः पदम् ।
नेष्यति" इति ॥ (860)

860. **Vaayu-vaahanah—**He Who lifts up by swift wind-like Garuda.

Vaayu here is used to signify Garuda, the lord of birds who is noted for his swiftness of movement. With the help of Garuda, Bhagvan lifts up those who have fallen down because of very powerful causes and makes them reach the other shore. So He is called **Vaayu—vaahanah.** By way of illustration we have the story of King Uparichara-Vasu. Vasu was a very great devotee of Bhagavan. Due to the curse of a great sage he was wandering in the nether worlds. Bhagavan rescued him by means of Garuda and again made him move about in upper worlds. Vide in the **Vishnu Tattva :**

"Or the Garuda, the king of birds, will come to him quickly and carry him to the abode of Bhagavan (the master of Garuda)." (860)

धनुर्धरो धनुर्वेदो दण्डो दमयिताऽदमः ।
अपराजितः सर्वसहो नियन्ता नियमो यमः ॥९२॥

861. ईदृगुपासकानां कण्टकोद्धरणाय स्वयमेव धनुर्धरः ।

नि.—860. वायुना गत्वरेणेव कर्मणः पतितान् सतः ।
गरुत्मता वाहयति यः स स्यात् वायुवाहनः ॥
861. उपासकानां भक्तैर्यः प्रत्यूहविनिवृत्तये ।
धनुषो धारको नित्यं स्वयं स स्यात् धनुर्धरः ॥

[2] "एतदर्थं हि लोकेऽस्मिन् क्षत्रियैर्धार्यते धनुः ।"

[3] "धार्यते क्षत्रियैः चापो नार्तशब्दो भवेदिति ।।" इति ।।
(861)

Dhanur-dharo Dhanur-Vedo
Dando Damayitaa Damah |
Aparaajitah Sarva-sahe
Niyantaa Niyamo Yamah || (92)

861. **Dhanur-dharah**—The wielder of the bow.

In order to remove the thorns in the path of His devotees performing Yoga in this manner, Bhagavan is Himself wielding His bow, Sarnga.

"It is for this reason that the bow is wielded by the Kshattriyas in this world."

"The bow is always carried by the Kshattriyas so that there may not be the cry of distress anywhere." (861)

862. अन्येऽपि सुरनरेन्द्रादयः धनुरादिकं तत्तच्छास्त्र-प्रवर्तकेऽस्मिन् विन्दन्तीति धनुर्वेदः ।। (862)

862. **Dhanur-vedah**—The propounder of the Science of Archery.

Even those like the ruler of the gods and those of men acquire a knowledge of archery and other things from Him Who is the propounder of all such Sastras. (862)

नि.—862. सुरेन्द्राद्या धनुःशास्त्रं यस्मात् विन्दन्ति स श्रुतः ।
धनुर्वेदो ह्यष्टवर्णः धनुर्वेदप्रदायकः ।।

2 3

863. वेदधर्म-क्षेमंकर-नृपतिमुखेन दण्डनीत्या दुष्टान् दण्डयतीति दण्डः ।।

[1] "ञमन्ताड्डः" ।। (863)

863. **Dandah**—The source of punishment (for the wicked)

He puts down the wicked through kings who punish the wicked as per the rules of laws and bring happiness to the world by following the rules of dharma as laid down by the Vedas.

"The affix 'da' comes after a verb ending in a nasal." 'Danda' is derived from 'dam' (to subdue). (dam + da = danda).
(863)

864. स्वयं च रावणादीन् ताच्छील्येन दमयिता ।। (864)

864. **Damayitaa**—The Subduer.

He as Rama directly was in the habit of putting down wicked persons like Ravana and others. (864)

865. न चास्यान्यः कश्चित् एवमिति अदमः । यथा—

[2] "भस्म कुर्यात् जगत्सर्वं मनसैव जनार्दनः ।
न तु कृत्स्नं जगच्छक्तं किंचित् कर्तुं जनार्दने ।।" इति ।।
(865)

865. **Adamah**—He Who is not subdued (by any one).

There is no one who can subdue Him like this—**Adamah.** Vide :

"Janardana by his mere will can turn into ashes the entire Universe. But all the Universe combined together can do no harm to Him." (865)

नि.—863. वेदधर्मारिष्टताति नृपादिमुखतः खलान् ।
दण्डनीत्या दण्डयतीति असौ दण्डः प्रकीर्तितः ।।
864. ताच्छील्यात् रावणादीनां हर्ता दमयिता स्वयम् ।।
865. कश्चित् दमयिता नास्ति यस्यासौ अदमः स्मृतः ।।

[1] उणादि.पा. 1.114 [2] भार.उ. 67.8

866. एवं सर्वतोमुखे प्रशासने क्वचित् कदाचित् कुतश्चित् अप्रतिहत: अपराजित: । यथा—

[2] "दाशार्हम् अपराजितम्",

[3] "यस्य मन्त्री च गोप्ता च सुहृच्चैव जनार्दन: ।
हरिस्त्रैलोक्यनाथ: सन् किं नु तस्य न निर्जितम् ।।"
इति च ।। (866)

866. **Aparaajitah**—The invincible.

While the power of Bhagavan to rule over others is all-comprehensive, his actions cannot be obstructed by any one at any time anywhere or by any means. Vide :

"Krishna Who is invincible."

"What is there in this world that cannot be conquered by that person who has Bhagavan Hari as his mentor, protector and friend?" (866)

867. स्वशासवेन सर्वं देवतान्तरमपि मन्दाधिकारिणाम् आराध्यतया सहते—बिभर्ति इति सर्वसह: ।। (867)

867. **Sarva-sahah**—He Who supports all.

नि.—866. क्वचित् कदाचित् कस्माच्चित् सर्वतोमुखशासने ।
यस्य प्रतिहतिर्नास्ति स वै स्यात् अपराजित: ।।

867. मन्दाधिकारिणां सर्वमाराध्यत्वेन दैवतम् ।
बिभर्ति सहते यस्तु स सर्वसह: ईरित: ।।

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1 [2] भाग.उ.

He bears all other gods who are, by His command, the objects of worship for those who are not fully equipped. So He is **Sarva-sahah**. (867)

868. तत्र तत्तद्रुचीन् प्ररोचयन् नियच्छतीति नियन्ता ।।

[1] "यो यो यां यां तनुं भक्त: श्रद्धयार्चितुमिच्छति" इति ।। (868)

868. **Niyantaa**—He Who directs.

He directs and controls the tastes of others in the worship of their respective deities.

"Whichever devotee desires to worship with faith whichever form of Mine,—(in relation to such devotee, I make that same faith of his unshakable and firm)". (868)

869.(163) तत्फलं च जात्यायुर्भोगादिकं नियम्यतेऽस्मिन्निति नियम: ।

[2] "यम: समुपनिविषु च" इत्यप् । यथा—

[3] "लभते च तत: कामान् मयैव विहितान् हितान्" इति । (869)

869. (63). **Niyamah**—He Who ordains.

He ordains with reference to each individual the fruits of worship like noble heritage, long life, enjoyment of pleasure etc. in accordance with the nature of his worship.

नि.—868. दैवतेषु च सर्वेषु तत्तदिच्छाम् प्ररोचयन् ।
मन्दाधिकारिणो योऽसौ नियन्ता स्यान्नियच्छति ।।

भोगादिकं नियम्यास्मिन् लंभयन् नियम: स्मृत: ।।

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[1] गीता. 7.21 [2] अष्टा. 3.3.63 [3] गीता. 7.22

"In accordance with His faith a person attempts to worship that manifestation; and thence he obtains the objects of his desire. They are in fact bestowed by Me alone."

"And the affix 'ap', comes optionally after the verb 'yam' (to control) when the preposition 'sam', 'upa', 'ni', and 'vi' are in composition or even when it is preposition-less." (869)

870. तत्तत्फलनियामकान् यमादीनपि यच्छति इति यमः । यथा—

[1] "प्रभवति संयमने ममापि विष्णुः" इति ॥

एवं रजस्तमसोर्नियमनम् ॥ (870)

870. **Yamah—The Controller.**

It is He that controls others also like Yama who are the bestowers of the respective fruits. Vide :

"Vishnu has got the power to control me also"—says Yama.

Thus far the Lord has been delineated as presiding over the two qualities of Rajas and Tamas predominant in the worshippers. (870)

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥९३॥

871. अथ सत्त्वस्य । परमप्रकाश-लाघव-सुखसंपदा मोक्षमूलं सत्त्वं साक्षादधिष्ठेयमस्येति सत्त्ववान् । यथा—

[2] "महान् प्रभुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः" ।

द्रुहिणादिमुखे हि रजस्तमसी । श्रीमति वाराहे देवः—

"सत्त्वेन मुच्यते जन्तुः सत्त्वं नारायणात्मकम् ।
रजसा सत्त्वयुक्तेन भवेत् श्रीमान् यशोऽधिकः ॥"
"तच्च पैतामहं वृत्तं सर्वशास्त्रेषु पठ्यते ।
यद्रजस्तमसोपेतं सोऽहं नास्त्यत्र संशयः ॥" इति ॥ (871)

नि.—870. यमादीन् यच्छति यमः तत्तत्फलनियामकान् ॥

[1] विपु. 3.7.18 [2] श्वे. 3.12

Sattva-vaan Saatvikah Satyah
Satya-dharma-paraayanah I
Abhipraayah Priyaarho Arhah
Priya-krit Preeti-vardhanah II (93)

Here begins the delineation of the Lord as presiding over the Sattvaguna.

871. **Sattva-vaan**—He Who has the quality of Sattva (under His control).

He presides directly over the Sattva-guna which has the qualities of lustre, lightness and bliss and which therefore is the cause of Salvation. Vide :

"The Great Lord is the supreme Person Who guides the flow or the movement of Sattva-guna."

The qualities of Rajas and Tamas are being manipulated by Him through the medium of Brahma and Siva respectively. The Lord says in the **Vaaraaha Purana :**

"A being is released from bondage because of the quality of Sattva in him. Sattva is indeed Narayana Himself If a person has the quality of Rajas coupled with Sattva, he becomes a man of wealth and great fame."

"It is declared in all the Sastras that it is the nature of Brahma when Rajas becomes associated with Tamas. In fact He is also Myself (i. e. He is controlled by Me). There is no doubt about it." (871)

872. धर्मज्ञानवैराग्यैश्वर्यरूप-फलनियमनेन च सत्त्वम् अर्हतीति सात्त्विकः ।

नि.—871. प्रकाशलाघवसुखसंपदा मोक्षसाधनम् ।
सत्त्वं साक्षादधिष्ठेयं यस्यासौ सत्त्ववान् स्मृतः ॥
नि.—872. विज्ञानैश्वर्यवैराग्य धर्मरूपफलस्वयम् ।
नियम्यार्हति सत्त्वं यः सात्त्विकः परिकीर्तितः ॥

[1] "तदर्हति" इति ठक् ।। (872)

872. **Saatvikah**—He that has Sattva-guna.

It is quite fitting to associate the Sattva-gune with Bhagavan because it is He that dispenses the fruits of dharma, knowledge, non-attachment and riches.

"The affix 'tak' comes with a verb in the sense of 'who deserves that." (872)

873. सात्विकशास्त्र-प्रतिपाद्यतया यथार्थवैभवः सत्यः ।

[2] "सत्ये प्रतिष्ठितः कृष्णः सत्यमस्मिन् प्रतिष्ठितम् ।
सत्तासत्ते च गोविन्दः तस्मात् सत्यः सतां मतः ।।"
इति वा सत्यः ।। (873)

873. **Satyah**—The Truth.

Since He is delineated by the Saativka Sastras, all the greatness attributed to Him is true and so He is Satya.

"Krishna is rooted in Satya and Satya is rooted in Krishna. Existence and non-existence (satta and asatta) are grounded on Govinda. So great men opine that Krishna is Truth itself." (873)

874. निरुपाधिः सात्विकचोदनाधिकारिफलक उत्तम-धर्मोऽस्य परायणं—परमप्रीणनमिति सत्यधर्मपरायणः ।। (874)

नि.—873. यथार्थवैभवः सत्यः श्रुतः सात्विकशास्त्रतः ।।

नि.—874. उपाधिरहितः सर्वमुख्यो धर्मः परायणम् ।
परमप्रीणनो यस्य सत्यधर्मपरायणः ।।

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[1] अष्टा॰ 5.1.63 [2] भार.उ. 69.12.13

874. **Satya-dharma-paraayanah**—He Who is pleased with the true Dharma.

The noble Dharma (viz. Nivritti-dharma) which is practised by pious men with no ulterior motive is said to please Him most. They follow that Dharma because it has been laid down in the Saatvika Sastras. (874)

875. सत्यधर्मनिष्ठेन स्वच्छेन निरुपाधिकोद्देश्यतया अभिप्रेतः इति अभिप्रायः ।। (875)

875. **Abhipraayah**—He Who is the object of choice.

He is the highest goal sought after by His devotees who are pure by nature, practise the Saatvika Dharma, and are not hankering after other low pleasures. (875)

876. एवमेदमर्थ्यज्ञानिनं प्रियमेवार्हतीति प्रियार्हः । एकभक्तिषु हि भगवतः स्वत एव प्रावण्यम् आर्त-अर्थार्थि-जिज्ञासुषु औदार्यं बलात्करणेन ।

[3] "तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते",
[4] "उदाराः सर्व एवैते" इति ।। (876)

876. **Priyaarhah**—He Who is rightly the object of love.

He is rightly qualified to bless the devotee who meditates on Him and for whom He is the highest goal. Bhagavan is naturally attached to those who are exclusively devoted to

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नि —875. स्वच्छेन धर्मनिष्ठेन योऽभितः प्रेयते पुनः ।
निरुपाधिकम् उद्देश्यतयाऽसौ अभिसंहितः ।।
अभिप्रायः इति ज्ञेयो वस्त्रर्णो मनुरुत्तमः ।।

नि.—876. ऐतदर्थ्यज्ञानिनं यः प्रियार्हः प्रियमर्हति ।।

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[3] गीता॰ 7.17 [4] गीता. 7.18

Him; If He is generous towards those who resort to Him for getting back the lost wealth or for the realisation of their own Atma, it is only because of His manganimity and generosity.

"Of all those who are devoted to me, Jnaanee (the man of knowledge) is really the best because of his exclusive devotion to Me and of his desire to be associated with Me always."

"All these (four kinds of devotees) are really generous (because they come to Me for fulfilling the desires). (876)

877. अनन्यस्पृहाणां तेषामपि अयमेव योग्य इति अर्हः ।

[1] आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्" इति ॥
(877)

877. **Arhah**—The fitting person,

He is the right Deity to be sought after by His devotees who have no desire for anything other (than Him).

"He Who is attached to Me and has his mind fixed on Me attains Me, the Supreme Goal."

878. अन्यपरानपि भजतः तच्छन्दानुवर्तनेन प्रियान् करोति इति प्रियकृत् ।

[2] "निराशीःकर्मसंयुक्तान् सात्वतांश्चापि अकल्पयम्" इति ॥
(878)

नि.—877. अनन्येच्छावतां पुंसां योग्यः स अर्हः इति स्मृतः ।

नि.—878. भक्तान् अन्यपरानेवं स्वप्रियान् कुरुते सदा ॥
छन्दानुवर्तनेनेति प्रियकृत् स निगद्यते ॥

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[1] गीता. 7.18 [2]

878. **Priya-krit**—He Who does what is wanted by others.

Even though some people are attached to other things if they worship Him, He grants their desires and makes them His devotees.

Even though the minds of some people are drawn towards worldly things, if they once come to Me to worship Me) "I make them take a liking for the practice of Karma without having an eye on its fruit." (878)

879. अथ उत्तरोत्तर-गुणाविष्कारेण तां प्रीतिं वर्धयति इति प्रीतिवर्धनः ।

[3] "भजताम् प्रीतिपूर्वकम् । ददामि बुद्धियोगं तम्" इति ॥
(879)

879. **Preeti-vardhanah**—He Who enhances their joy. Again by manifesting His qualities more and more, He increases the joy of His devotees.

"On those who meditate on Me, with love, I confer that knowledge of Yoga (by which they attain Me)," (879)

विहायसगतिर्ज्योतिः सुरुचिः हुतभुग्विभुः ।
रविर्विरोचनः सूर्यः सविता रविलोचनः ॥९४॥

880. तथा निरूढभक्तिपरकोटिभिः विहायसं परमव्योम-पदमेव गम्यते अस्मादिति विहायसगतिः । स खल्वाह—

नि.—879. गुणाविष्करणात् नित्यम् उत्तरतोऽधिकम् ।
यस्तु प्रीतिं वर्धयति प्रीतिवर्धनःईरितः ॥

880. निरूढभक्तियुक्तैर्हि नित्यं यस्मात्तु गम्यते ।
विहायसः परं व्योम विहायसगतिः तु सः ॥

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[3] गीता. 10.1

[4] "भुक्त्वा च विपुलान् भोगान् त्वमन्ते मत्प्रसादतः ।
ममानुस्मरणं प्राप्य मम लोके निवत्स्यसि ।।" इति
सूत्रं च—

[5] "तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात्
तच्छेषगत्यनुस्मृतियोगाच्च हार्दानुगृहीतः शताधिकया"
इति ।। (880)

Vihaayasa-gatih Jyotih I
Suruchih Hutabhug-vibhuh I
Ravir Virochanah Sooryah
Savitaa Ravi-lochanah II (94)

880. **Vihaaysa-gatih**—He Who is the means for the **attainment** of the Paramapada (the supreme world).

It is because of Him that those who have reached the **highest** stage of Bhakti, attain the supreme abode (Paramapada). So He Himself has said :

"Having enjoyed great pleasures in abundance, through My grace, you will remember Me at the last moment and will begin to live in my world."

The **Brahma Sutra** says : "Because of the efficacy of Bhakti Yoga that has been practised by a devotee and because of the constant meditation on the path which leads to Paramapada, there springs a lustre at the tip of the heart which is the seat of the Atma. Through the grace of the Lord residing in his heart, the Upasaka is able to see the opening by which he has to go; he then leaves the body through that particular nerve called Sushumna which will lead him to the path of the supreme adode and which is different from the other one hundred nerves that will lead a person to places other than the superior abode." (880)

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[4] गीता. [5] ब्र.सू. 4.2.16

881. तदारोहणनिश्रेण्या अर्चिरादिगतेः प्रथमं पदम् अर्चिः आह—ज्योतिः । द्योत्यते अस्मात् इति । द्युतेरिसन् जादेशश्च । यथा—

[1] "ते अर्चिषम् अभिसंभवन्ति" इति ।।

उपासनप्रसन्नेन भगवता उपासकातिवहने नियुक्तत्वेन आतिवाहिका हि अर्चिरादयः

[2] "अर्चिरादिना तत्प्रथितेः"
[3] "आतिवाहिकास्तल्लिङ्गात्"

इत्यादौ चिन्तिताः ।। (881)

881. **Jyotih**—The Light.

This is the first step in the Supreme Abode. This is called **Jyoti** because things are illuminated by it.

"They reach Archih (the domain of Light)".

(The words 'Archih' and Jyotih' are synonyms.) Archih and other deities are known as 'Aativaahikas' (Escorting Angels), because they have pleased the Lord and earned His grace by their Upasana or Meditation).

This topic has been discussed in the following **Brahma-Sutras:**

"The Muktas (Released Souls) are led along the stages beginning with Archi (Light), and this is well-known in the Upanishadic Texts."

"Archih and other deities are known as Aativaahikas (Escorting Angels) because of the nature of their duty which is to lead the Muktas to the Supreme Abode."

नि.—881. स्वप्राप्तेः साधनत्वात् यः स्वयं नित्यं विशेषतः ।
अर्चिरादिगतेः ज्योतिः प्रथमं पर्व कथ्यते ।।

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[1] छा. 5.10.1 [2] ब्र.सू. 4.3.1 [3] ब्र.सू. 4.3.4

(There are twelve such Escorting Angels and Archih is the first. The others are : 2. Ahas (day) ; 3. Sukla-paksha (the bright fortnight); 4. Uttaraayana (Summer solstice); 5. Samvatsara ((Year); 6. Vayu (Wind); 7. Surya (Sun); 8. Chandra (Moon); 9. Vidyut (Lightning); 10. Varuna (Lord of the ocean); 11. Indra (Lord of gods); and 12. Brahma (the Creator). Names 881 to 889 are said to signify the twelve Escorting Angels who are presided over by Bhagavan.) (881)

882. सूर्योदयात् रोचते इति रुचिः; सा ह्यस्य शोभना इति सुरुचिः ।

[4] "इगुपधात् कित्" इति कर्तरि इन् कित् ।।

[5] "अर्चिषोऽहः" इति ।। (882)

882. **Suruchih**—He of lovely effulgence.

The day is effulgent because of the sun-rise. Bhagavan is **Suruchi** since He is endowed with that lovely effulgence.

"From the Light to the Day'' is the **Sruti**.

(The deity presiding over Day is the next escort appointed by the Lord for the Mukta. This is the second step in the path beginning with Archi.)

"After a verb ending in a consonant, but preceded by 'i', 'u', 'r' (long or short), comes the affix 'kit' ". The affix 'in has been added to the verb to denote the sense of the Nominative case. There is the 'kit' affix also. (882)

883. अमृतपरिणामं हुतं भुञ्जानः सोमो यस्मिन् शुक्लपक्षद्वारा विभुः पूर्णो भवति सः हुतभुग्विभुः ।

नि.—882. अहः शुभं यस्य स वै सुरुचिः परिकीर्तितः ।।

नि.—883. हुतं सुधापरिणतं भुञ्जानश्चन्द्रमास्तथा ।
विभुः पूर्णो भवेत् यस्मिन् स वै स्यात् हुतभुग्विभुः ।।

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[4] उणादि.पा. 4.119 [5] छा. 5.10.1

[6] "अह्न आपूर्यमाणपक्षम्" इति ।। (883)

883. **Huta-bhug-vibhuh**—He that is the light fortnight (the period in which the moon waxes).

(This is one name. Here **Huta-bhuk** signifies the Moon who consumes (bhuk) what is offered in the fire (huta) after turning it into nectar.

Bhagavan is that half of the month in which the moon waxes into full moon i.e. the light fortnight consuming the sacrifical offerings which turn into nectar. (This is the third step in the Archir-adi path—the Path beginning with Archi.)

"From the Day to the growing Fortnight (Sukla-paksha). (883)

884. उत्थानकालतया उदगयनद्वारा रूयते—प्रशस्यते इति रविः ।

[7] "आपूर्यमाणपक्षात् यान् षडुदङ्ङेति मासान्" इति ।। (884)

884. **Ravih**—He Who is praised by virtue of His being the Summer solstice.

Uttarayana is the period in which the sun begins his movement towards the north. Bhagavan is called **Ravi** by virtue of His being praised (rooyate) thus. (This is tha fourth step in the Archiradimarga.)

"(They attain) from the bright fortnight the six months which belong to the northern progress of the Sun." (884)

नि.—884. यश्चोत्तरायणद्वारा रूयतेऽत्र प्रशस्यते ।
स वै रविः समाख्यातः प्राशस्त्यफलदो मनुः ।।

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[6] छा. 5.10.1 [7] छा. 5.10.1

885. द्वाभ्याम् अयनगतिभ्यां संवत्सरो रथेन आदित्यं विरोचयतीति विरोचनः ।

[1] "मासेभ्यः संवत्सरम्",

[2] "संवत्सरोऽसावादित्यः" इति ।। (885)

885. **Virochanah**—The Illuminant. (Year).

Bhagavan is the year which illuminates the Sun when he rides his chariot through the two Ayanas (periods of six months, i.e. Uttarayana and Dakshinayana (the Summer solstice and the winter solstice). (This is the fifth step).

"From the months (they attain) the year,"

"This Sun is the Year," (885)

886. वायुः सदा सरति अस्मादिति सूर्यः ।

[3] "राजसूयसूर्यः"

इत्यादिना निपातितः । बहुलवचनात् अन्येऽपि कृतः प्राप्तमर्थं व्यभिचरन्तीति कृत्प्रत्ययानां सर्वत्र इष्टार्थत्वं द्रष्टव्यम् ।

[4] "स वायुलोकम्" इति ।। (886)

886. **Sooryah**—The source of movement (for the wind).

He is called **Soorya** since the Wind always moves out of Him.

"The words 'raaja-soorya" 'sooya' etc. are irregularly formed by the addition of the affix 'kyap)." As the rule with

नि.—885. अयनद्वयगत्याऽर्कं यो विरोचयति स्वयम् ।
विरोचन इति ख्यातः प्रकाशफलदो मनुः ।।

नि.—886. वायुः सरति यस्माद्धि तस्मात् सूर्यः षडक्षरः ।।

[1] छा. 5.10.2 [2] तै. 6. न्यासविद्या [3] अष्टा 3.1.114

reference to the 'krit' and 'lyut' affixes has got wide application, and the meaning of the 'krit' affix also is not restricted, we can interpret a word with the 'krit' affix in a way suitable to the context. (The word 'soorya' is derived from 'sr' (to move) and is given the desired meaning.)

"He (the Jiva) goes to the Vayu-loka."

This is the sixth step in the Archiradi Path' (886)

887.(969) सूर्यद्वारा वृष्टिसस्यादिकं सूते इति सविता ।

[5] "संवत्सरात् आदित्यम्",

[6] "वायुमब्दात् अविशेषविशेषाभ्याम्" इति न्याय्यं व्यवधानम् ।। (887)

887 (969). **Savitaa**—He Who produces (i.e. the Sun).

Bhagavan produces through the Sun as the medium rain crops etc, Therefore He is called **Savita** (Aditya).

"(The Jiva) goes from the Year to Aditya."

"Vayu (has to come) after the year, because of general and particular terms to show it."

It is pertinent to introduce Vayu between the Samvatsara and the Aditya since there are Upanishadic texts which declare that the Jiva goes from the Samvatsara (Year) to Vayu-loka i.e. 'Deva-loka'. So it must be taken that the Jiva goes from the Samvatsara to Vayu, and from there to the Sun. (who is the seventh step in the Path). (887)

नि.—837. वृष्टिसस्यादिकं सूते सविता इति रवेर्मुखात् ।।

[4] कौषी. 1.3 [5] छा. 5.10.2 [6] ब्रा.सू. 4.3.2

888. रविरश्मि-संक्रान्त्यादिमुखेन चन्द्र-विद्युद्-वरुणान् लोचयतीति रविलोचनः ।

[7] "आदित्यात् चन्द्रमसं, चन्द्रमसो विद्युतम्"

[8] "स वरुणलोकम्" इति ।। (888)

888. **Ravi-lochanah**—He Who illuminates through (the rays of) the Sun.

Bhagavan is **Ravi-lochana** since He makes the Moon, the Lightning and Varuna shine by means of the sun's rays reflecting on them. These three are the eighth, ninth and tenth steps in the Archiradi Path.)

"(The Jiva goes) from the Aditya to the Moon, and from the Moon to the Lightning,"

"Then Hs goes to Varuna-loka." (888)

अनन्तहुतभुग्भोक्ता सुखदो नैकदोऽग्रजः ।
अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ।।९५।।

889. सप्ततन्तुषु हुतं भुङ्क्ते इति इन्द्रो हुतभुक्; प्रजाः भुनक्ति—पालयतीति प्रजापतिः भोक्ता; तौ महान्तौ अस्य इति अनन्तहुतभुग्भोक्ता ।

[1] "स इन्द्रलोकं स प्रजापतिलोकम्" इति ।। (889)

Ananta-huta-bhuk-bhoktaa
Sukhado Naikado Agrajah I
Anirvinnah Sadaamarshee
Lokaadhishtaanam Adbhutah II (95)

नि.—888. सूर्यस्य रश्मिसंबन्धात् विद्युद्वरुण चन्द्रकान् ।
निरन्तरं लोचयति रविलोचन ईरितः ।।

नि.—889. मरुत्वान् हुतभुक् भोक्ता यो भुनक्ति प्रजा विधिः ।
सः अनन्तहुतभुग्भोक्ता महान्तौ यस्य तौ सदा ।।

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[7] छा. 5.10.2 [8] कौषी. 1.3

889. **Ananta-hutabhuk-bhoktaa**—He Who is Indra and Brahma of immeasurable greatness.

Indra is called **'Huta-bhuk'**, because he consumes what is offered as an oblation in sacrifices in the fire. Brahma is called Bhoktaa because He is the protector of the beings in the Universe. Both of them possessed of immense greatness are under His control. So Bhagavan is **Ananta-hutabhuk-bhoktaa.** Indra and Brahma work for the Lord in escorting the Jiva in the Archiradi-Path. They are the eleventh and twelfth steps which are the last in the Path.)

"He (the released soul) comes to the Indra-loka; and then he comes to the Prajapati-loka (i.e. the world of Brahma)." (889)

890.(461) अमानवमुखेन स्पृष्ट्वा सवासनं संसारमुत्सार्य, स्वाप्तिसुखं ददातीति सुखदः ।

[2] "तत्पुरुषोऽमानवः स एनान् ब्रह्म गमयति" इति ।। (890)

890 (461). **Sukhadah**—The Giver of Bliss.

By the touch of Amanava (a celestial deity) the Lord dispels the contact with the world along with the latent impressions and confers Bliss on the Jiva when the latter reaches Him. He is **Sukhadah.**

"Then the Celestial Purusha, Amanava by name comes and leads these freed souls to the Supreme Being." (890)

नि.—890. अमानवकरस्पर्शात् भवमुत्सार्य सत्वरम् ।
स्वप्राप्तिलक्षणसुखं ददाति सुखदः च सः ।।

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[1] कौषी. 1.3 [2] छा. 5.10.3

891. एकं ददति इति एकदाः; तद्विरुद्धाः नैकदाः—असंख्येय-मालांजनवासः-प्रभृति-ब्रह्मालंकारदायिन्यो मुक्ताभ्युत्थानविदो दिव्याप्सरसः अस्येति नैकदः ।

[3] "तं पंच शतान्यप्सरसः उपधावन्ति शतं मालाहस्ताः शतम् अंजनहस्ताः" इत्यादि कौषीतकिनः समामनन्ति ।

[4] "तं ब्रह्मालंकारेण अलंकुर्वन्ति" इत्यादि च । (891)

891. **Naikadah**—He Who is the lord of those who give many things. (Literally) The Giver of Not one (i.e. many).

They who give only one thing are 'Ekadas'. Unlike these 'Naikadas' are those who give not one, but many things. Here Bhagavan is called 'Naikada' because He has many celestials as His attendants who are well-versed in the art of giving reception to the Muktas and who bestow countless garlands, pigment, clothes, etc. on them.

The **Kaushitakins** declare: "Five hundred Apsarasas (divine damsels rush forth to receive the Mukta. A hundred of them have garlands in their hands, and another hundred have the pigment in their hands to decorate him" and so on.

"They adorn him with the adornments of the Brahman itself." (891)

892. एवं प्राप्तानां मुक्तानामग्रे सह सर्वेश्वर्या श्रिया यथा-पर्यङ्क-विद्यं परमभोग्यो जायते इति अग्रजः ।

नि.—891. ब्रह्मालंकारदायिन्यो मुक्तेभ्यश्च परे पदे ।
दिव्यास्तु अप्सरसो यस्य नैकदः स च कथ्यते ।।
नि.—892. स्वस्याग्रे प्राप्तमुक्तानां सर्वेश्वर्या श्रिया सह ।
यथापर्यंकविद्य च करुणाविष्टचेतसा ।
नद्भोग्यो जायते यश्च सः अग्रजः परिकीर्तितः ।।

[3] कौषी. 1.4 [4] कौषी 1.4

[1] "स आगच्छति अमितौजसं पर्यङ्कम्" इति प्रभृति

[2] "उपश्रीरुपबृंहणं तस्मिन् ब्रह्मास्ते, तमित्थंवित् पादेनैव अग्रे आरोहति, तं ब्रह्माह 'कोऽसि' इति" इति प्रभृति च,

[3] "सा या ब्रह्मणि चितिः या व्यष्टिः तां चितिं जयति, तां व्यष्टिं व्यश्नुते इति" इत्येवमन्ता हि पर्यङ्कविद्या ।। (892)

892. **Agrajah**—He Who manifests Himself before (the Muktas).

When the Muktas reach Him, Bhagavan, along with Lakshmi, the Ruler of the Univese, manifests Himself to them and both of them become objects of enjoyment for them. This is delineated in the Paryanka-vidya (of Kaushitaki Upanishad).

The passage in the Kaushitaki Upanishad begins with these words:

"He (the Mukta) comes to the Couch (Paryanka) of great splendour." And proceeds: "The Supreme Brahman is seated on it with Lakshmi beside Him and the attendants around Him. The Mukta (Who has meditated upon the Lord in this manner) and who now realises Him, places his foot on the couch and climbs it. Brahman asks him, 'Who are you?."

And the text concludes: "The knowledge that Brahman has, the Mukta acquires; and the Bliss that is Brahman's he enjoys that bliss." (892)

893.(437) एवमाश्रितं महता प्रणिधानेन संसारगर्तात् उत्तार्य, आत्मानं प्रापय्य च, तमशोच्यं पश्यन् अनिर्विण्णः ।

नि.—893. महता प्रणिधानेन हि उत्तार्य भवगर्ततः ।
प्रापय्य च तमात्मानं कृतकृत्यश्च विज्वरः ।
पश्यन्नशोच्यमेनं यो हि अनिर्विण्णः स ईरितः ।।

[1] कौषी. 1.5 [2] कौषी. 1.5 [3] कौषी. 1.6

[4] "कृतकृत्यस्तदा रामो विज्वरः प्रमुमोद ह" इतिवत् ।। (893)

893. (437) **Anirvinnah**—He Who is not despondent.

Bhagavan, with great solicitude and mercy, lifts up His devotee from the girth of Samsara and makes him attain Him. Seeing that the Mukta is no longer an object of compassion, the Lord is free from despondency and sorrow, like Rama.

"(Rama crowned Vibhishana as the King of Lanka). Then Rama felt that He had carried out what He proposed to do and felt immensely happy, indeed !." (893)

894. ततः प्रभृति सर्वकालं तेन कृतप्रतिकृतं मर्षितुं—निर्वोढुं शीलम् अस्येति सदामर्षी ।

[5] "सोश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता" इत्यादि ।। (894)

894. **Sadaamarshee**—He Who is ever patient.

Thenceforward it is the habit of Bhagavan to help the Mukta in the fulfilment of his desire to do service to Him by way of return for what Paramatma has done him. He also accepts with forbearance all the services that the Mukta does. So Bhagavan is Sadaamarshee. (894)

The Sruti also declares: "The Mukta enjoys all the desirable and fascinating qualities of Brahman as well as Brahman Itself." (894)

नि.—894. कृतप्रतिकृतं त्वस्य निर्वोढुं मर्षितुं भवेत् ।
सर्वदा शीलमस्येति सदामर्षी इति कीर्तितः ।।

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[4] राम.बा. 1 85 [5] तै. 1.2

895. [1] "अनुत्तमेषु उत्तमेषु लोकेषु" इति श्रुतानां मुक्तभोग्यानां नित्याश्रयो लोकाधिष्ठानम् ।। (895)

895. **Loka-adhishtaanam**—The Support of the worlds.

"In the best of worlds of unsurpassed excellence"—As stated in this sruti there are worlds which are enjoyed by the Mukta. Paramatma is the eternal supporter of all those worlds. (895)

896 तत्र च अद्भुतः ।

[2] "अदिभुवो डुतच्" । सर्वदा सर्वैः सर्वथाऽनुभवेऽपि अपूर्ववत् अतिविस्मयनीयः ।। (896)

896. **Adbhutah**—He Who is extremely wonderful.

And there He is wonderful. Even though He is enjoyed by all ways, still He is a source of wonder as if unseen before.

"The affix 'dutach' comes after the root 'Bhoo' (to be) preceded by 'at' (an indeclinable meaning 'sudden')." (856)

सनात् सनातनतमः कपिलः कपिरव्ययः ।
स्वस्तिदः स्वस्तिकृत् स्वस्ति स्वस्तिभुक् स्वस्तिदक्षिणः ।।
।।९६।।

897. तेषां संभजनात् सनात् ।

[3] "सनः सनात्" इति गणे निपातितः ।। (897)

नि.—895. लोकानां मुक्तभोग्यानां लोकाधिष्ठानम् आश्रयः ।।
896. सर्वदा सर्वथा सर्वैः भुज्यमानोऽप्यपूर्ववत् ।
स्मयनीयः अद्भुतः प्रोक्तः ।।

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[1] छा. 1.2 [2] उणादि.पा. 5.1 [3]

Sanaat Sanaatana-tamah
Kapilah kapir-avyayah I
Svastidah Svasti-krit Svasti
Svasti-bhuk Svasti-dakshinah II (96)

897. **Sanaat** – The object of enjoyment.

Bhagavan confers perfect enjoyment of Bliss equally on all the Muktas.

"Sanah' and 'Sanaat' are listed in the Gana-paata as irregularly formed words." (897)

898. एवं सनातनतमः । सना पुराणे तनपि रूपम्, पुराणतमः । पुरा अपि नवः पुराणः । सदातनत्वेऽपि तदातनत्ववत् नित्यं नूतनभोग्यः ॥ (898)

898. **Sanaatana-tamah** – The most Ancient.

In this way He is eternally so. His form is most ancient, (i.e. eternal). Even in the past He was new. (Puraana). Despite the fact that existence is eternal, He is always more enjoyable and fresh, as though He is new and not seen before. (898)

899. किंरूपः? मध्यस्थ-नीलतोयद-विद्युल्लेखोज्ज्वलवर्णः कपिलः ॥ (899)

899. **Kapilah**—He Who is effulgent.

Of what form is He? His radiant form in the self-luminous Vaikunta is very much like a blue cloud in the midst ot sparkling streaks of ltghtnings. (899)

नि.—897. तेषां संभजनात् सनात् ॥
898. नित्यनूतनभोग्यत्वात् सनातनतमः स्मृतः ॥
899. विद्युन्मण्डलमध्यस्थनीलमेघवत् उज्ज्वलः ।
कपिलः स समाख्यातः सप्तवर्णो महामनुः ॥

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900. स्वयमपि तदनुभवसुखनिर्वृतिं पाति पिबतीति वा कपिरव्ययः ॥
[4] "इन् सर्वधातुभ्यः" । आतो लोपः ॥ (900)

इति

श्रीहरितकुलतिलक श्रीवत्सांकमिश्रसूनोः
श्रीरंगराजदिव्याज्ञा-लब्ध श्रीपराशरभट्टापरनामधेयस्य
श्रीरंगनाथस्य कृतौ
श्रीमद्विष्णुसहस्रनामविवरणे भगवद्गुणदर्पणे
नवमं शतकं संपूर्णम् ॥

900. **Kapir-avyayah**—He Who enjoys the never-decreasing Bliss.

He also experiences the pleasure of the enjoyment of His Bliss, or He keeps it safe (without destruction).

"The affix 'in' comes after all roots." The long 'aa' of the root 'paa' (to protect or to drink) has been dropped. (Kam+paa=Kapih).

THUS ENDS

The commentary on the Ninth Hundred Names
in Sri Bhagavad-Guna-Darpana
explaining the Thousand Names of Vishnu
written by Sri Ranganatha
who is the shining star of Harita Race,
who Is the son of Sri Vatsanka Misra and
on whom was conferred the name Parasara Bhatta
by the divine command of Sri Rangaraja.

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नि.—900. नित्य सुखं स्वानुभवं पात्ययं कपिरव्ययः ॥

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[4] उणादि.पा. 4.117

दशमं शतकम्

901. एवं महन्मङ्गलं ददाति इति स्वस्तिदः ।। (901)

Tenth Hundred

901. **Svasti-dah—The Giver of Auspiciousness.**

In this way does He give supreme auspiciousness to all. (901)

902. स्वगुणैः स्वभोगाशिषं करोति इति स्वस्तिकृत् ।। (902)

982. **Svasti-krit—The Maker of Auspiciousness.**

He blesses the Muktas by making them enjoy Him and His qualities. (902)

9 3. स्वयमेव महन्मङ्गलम् स्वस्ति ।

[1] "स्वस्ति शिवाशिषोः ।।

[2] "सावसेः शित्" इति तिप्रत्ययः । शित्वान् भूभावाभावः।। (903)

903. **Svasti—He Who is Auspiciousness.**

He Who is Himself Auspiciousness incarnate,"

"Svasti' signifies auspiciousness and benediction."

नि.—901. भक्तेभ्यो मङ्गलं स्वस्ति ददानः स्वस्तिदः स्मृतः ।।

902. स्वस्ति भोगाशिषं यस्तु करोति स्वस्तिकृत् च सः ।।

903. महामङ्गलरूपत्वात् स्वयं स्वस्ति इति कथ्यते ।।

[1] उदा. [2] उणादि.पा. 4.180

"The affix 'ti' comes after the root 'as' (to be) when preceded by the preposition 'su'." Because of the addition of the affix 'sit', 'bhoo' is not substituted in the place of 'as'." (903)

904. सर्वमेतत् स्वस्ति भुनक्ति-पालयतीति स्वस्तिभुक् ।। (904)

904 – **Svasti-bhuk—The Protector of Auspiciousness.**

Bhagavan protects all this auspiciousness and preserves them. (904)

905. अन्यदपि स्वपरिचरणानुगुणं दिव्यशरीर-शक्त्यादि स्वस्ति स्वात्मदान-दीर्घसत्रे ऋत्विग्भ्यो देया दक्षिणा अस्य इति स्वस्तिदक्षिणः।। (905)

905. **Svasti-dakshinah—He Who has Auspiciousness (to be given) as Dakshinaa (or fee) in the sacrifice.**

Bhagavan is performing, as if it were, a long sacrifice in which He offers His own self to His devotees. In that sacrifice He gives other auspicious things like celestial body and power to the Muktas which will be conducive to the service they are doing to Bhagavan. This is like the master of a sacrifice who gives Dakshina or fee to the priests who are officiating in it. Hence this name Svasti-dakshina. (905)

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ।।९७।।

906. परमैश्वर्येऽपि गुणशीतलिम्ना अरौद्रः ।। (906)

नि.—904. पालनात् मङ्गलस्यैव स्वस्ति भुक् च इति गम्यते ।।

905. शक्त्याद्या प्रकृतिः स्वस्ति स्वात्मदानं च दक्षिणा ।।
आत्मार्पणाख्ययागे तु यस्यासौ स्वस्तिदक्षिणः ।।

906. सर्वैश्वर्येऽपि सुगुणः शीतलः अरौद्रः उच्यते ।।

Araudrah Kundalee Chakree
Vikramee Oorjita-Sasanah I
Sabda-atigah Sabda-sahah
Sisirah Sarvaree-karah II (97)

906. **Araudrah**—He Who is not irascible by nature.

Though He is the supreme Ruler of the Universe, He is gentle by the agreeable coolness of His qualities and so not irate—**Araudrah.** (906)

907. यथोचित-नित्यदिव्यभूषण: कुण्डली ।। (907)

907. **Kundalee**—He Who is bedecked with ear-rings.

He is always adorned by celestial ornaments befitting His body and status.

908. तादृशदिव्यायुधः चक्री ।। (908)

908. **Chakree**—The Discus-armed.

He has divine weapons also of like nature. (908)

909. गांभीर्यानुकूलविलास: विक्रमी ।। (909)

909. **Vikramee**—He Who has prowess.

His actions are fascinating and befitting His majestic and heroic nature. (909)

910. विरिञ्चि-पुरन्दराद्यलंध्याज्ञः ऊर्जितशासनः ।। (910)

नि.—907. दिव्यभूषणवान् योऽसौ कुण्डली इति प्रकथ्यते ।।
908. नित्यदिव्यायुध: चक्री ।।
909. स्यात् विलासी तु विक्रमी ।।
910. ब्रह्माद्यलंध्यस्वाज्ञो यः स स्यात् ऊर्जितशासनः ।

910. **Oorjita-saasanah**—He of inviolable commands.

His commands cannot be disobeyed even by Brahma' Indra and others. (910)

911. अनन्तजिह्वेन अनन्तेन, अनन्तशाखैः आम्नायैः साक्षात् सरस्वत्या च दुरवगाहमहिमा शब्दातिगः ।। (911)

911, **Sabda-atigah**—He Who is beyond words.

The greatness of the Lord cannot be described in words by the multi-tongued Adisesha (Ananta), by the Vedas with all their countless branches, and by the goddess Sarasvati herself. (911)

912. अथ गजेन्द्रमोक्षणम् ।
अस्पष्टशब्दानां तिरश्चामपि आर्तशब्दम् अतिभारमिव सहते इति शब्दसहः ।

[1] "भक्तिं तस्यानुसंचिन्त्य" इति ।। (912)

Gajendra Episode (Names 912 to 945)

912. **Sabda-sahah**—He Who shoulders the burden of the words (of cry of distress.)

With this name begins the episode of the relief given to Gajendra.

Bhagavan hears and bears as a great burden the cry of animals for help even though the noise is indistinct.

नि.—911. अनन्तशाखैराम्नायैः वाग्देव्याऽनन्तभोगिना ।
वक्तुं ह्यशक्यो महिमा यस्य शब्दातिगोऽस्ति सः ।।
912. अतिभारमिवास्पष्टं तिरश्चां शब्दमार्जितम् ।
सहते यः शब्दसहः वस्वर्णो मनुरुत्तमः ।।

"He was again and again thinking of the devotion of the elephant." (912)

913. आर्तशब्दश्रवणानन्तरम् अतित्वरया गतः शिशिरः । "शश प्लुतगतो"

[2] "अजिर शिशिर" इत्यादिना 'रक्' प्रत्ययान्तो निपातितः ।

[3] "श्रुत्वा चक्रगदाधरः ।
सान्निध्यं कल्पयामास तस्मिन् सरसि" इति ॥ (913)

913. **Sisirah**—He Who rushed (to render help).

As soon as He heard the cry of distress of the elephant, He flew with great haste to the place where the elephant was. Because of this speedy movement He is called **'Sisira'**. The word 'sisira' is derived from the 'root' 'sasa' which signifies quick motion.

"The words 'ajira', 'sisira' etc. are formed by the addition of the affix 'kirach'. According to this rule, 'sisira' has the 'rak' suffix irregularly.

Immediately on hearing the painful cry (of Gajendra), the Lord, armed with the Discus and the Mace, flew and stood on the bank of the tank." (913)

914. शर्वरीकरः ।
[4] "शृणातेः कृगृशृवृञ्चतिभ्यः ष्वरच्" इति ष्वरच् ।
षित्वात् ङीष् । शर्वरी—हिंस्रा परविदारिणी पञ्चायुधी करे अस्येति ॥ (914)

नि —913. गजेन्द्रपालनार्थं यः शिशिरस्तरसा गतः ॥
914. उच्यते शर्वरीशब्दात् हिंस्रा परविदारिणी ।
पञ्चायुधी करे साऽस्य इत्युदितः शर्वरीकरः ॥

[1] [2] उणादि.पा. 1.53 [3] [4] उणादि.पा. 2.122

914. **Sarvaree-karah**—He Who had the destructive weapons in His hands.

(When He came for the rescue of Gajendra), the Lord had in His hands the five weapons which destroy the enemies who are a source of harm to others. (Sarvaree means destructive weapons.) The word 'sarvaree' is derived from the root 'sr' (to do harm), and the 'shvarach' affix has been added to it under the following rule. "The affix 'shvarach' comes after 'kri', 'gri', 'sri' etc. The presence of 'sha' at the beginning of the affix 'shvarach' explains the addition of the affix 'gneesh' to denote the feminine gender. (Sri+shavarach+gneesh=sarvaree).

The five weapons of the Lord are: Sankha, Chakra, Gadaa, Saarnga (the bow) and Nandaka (the Sword). (914)

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः ।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥९८॥

915. गजपरिजिहीर्षया करस्थैरपि आयुधैः ग्राहमपि झटिति अकृत्तवान्—अक्रूरः ।

[1] "कृतेश्छः क्रू च" इति रक् 'क्रू' आदेशश्च । यथा—

[2] "ग्राहग्रस्तं गजेन्द्रं च तं ग्राहं च जलाशयात् ।
उज्जहार अप्रमेयात्मा तरसा मधुसूदनः ॥" इति ॥ (915)

Akroorah Pesalo Daksho
Dakshinah Kshaminaam varah I
Vidvat-tamo Veeta-bhayah
Punya-sravana-keertanah II (98)

नि.—915. योऽसौ धृतायुधैर्ग्राहम् अक्रूरो मङ्क्षु अकृत्तवान् ॥

[1] उणादि.पा. 2.21 [2]

915. **Akroorah**—He Who was not cruel. (He Who did not cut the crocodile).

Because of His desire to rescue the elephant, though Bhagavan had all the weapons in His hands, He did not immediately cut the crocodile—**Akroorah.** Vide :

"Madhu-soodana, the Lord of inscrutable nature, quickly took out not only the elephant which had been seized by the crocodile, but lifted up the crocodile also from the waters of the tank."[2]

"The affix 'rak' comes after 'krt' (to cut) and the final 'ta' is changed in one case to 'cha', and in the other cash 'kroo' replaces the whole root." (Krt+cha=kroora). (915)

916. संभ्रमात् अयथायथ-स्रग्भूषाम्बर-रमणीयः—पेशलः ।। (916)

916. **Pesalah**—He Who is charming.

Because of the flurry to rescue the elephant, His garlands, ornaments and raiments were all in disorder. In spite of it He was very charming to look at. (916)

917(424). क्षिप्रम् आगन्ता दक्षः ।। (917)

917. (424). **Dakshah**—He Who moves quickly.

At once He came. (917)

नि॰—916. त्वरातिशयतः स्रस्तस्रग्भूषाम्बरसुन्दरः ।
गजेन्द्ररक्षासमये योऽसौ स्यात् पेशलः स्मृतः ।।

917. दक्षो यो द्रुतमागन्ता क्षणाच्च स उच्यते ।।

918. तथा आगत्य, 'धिङ् माम्, दूरगतोऽहं त्वाम्' इति सान्त्वनैः गजेन्द्रस्य अनुकूलः—दक्षिणः ।

"दक्ष वृद्धौ"

[3] "द्रुदक्षिभ्याम्" इति इनन् । यथा—

[4] "प्रीतिमान् पुण्डरीकाक्षः शरणागतवत्सलः ।
भजन्तं गजराजानं मधुरं मधुसूदनः" ।। इत्यादि ।।(918)

918. **Dakshinah**—He Who is pleasing and amiable.

Though He came there immediately, He expressed regret that He was not near at the time of danger and consoled Gajendra with kind words. "Fie upon Me that I was far away from you."

"The Lotus-eyed Slayer of Madhu, Who is kind and affectionate to the refugees, showed His love to Gajendra who worshipped Him."

The word Dakshina is derived from the root 'daksh' (to grow or act quickly). "The affix 'inan' is added to the roots 'dru' and 'dakshi'. 'Dru+inan=dravina; dakshi+inan=dakshina). (918)

919. तद्दर्शनेन धृतात्मा—क्षमिणां वरः ।

[5] "अभवत् तत्र देवेशः" इति ।। (919)

919. **Kshaminaam varah**—The foremost amongst those who have endurance.

नि.—918. गजेन्द्रस्य प्रपन्नस्य यः प्रीतो दक्षिणस्तु सः ।।

919. गजेन्द्रदर्शनेनासौ धृतात्मा क्षमिणां वरः ।।

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[3] उणादि.पा. 2.50 [4] [5]

It was only after seeing Gajendra that He felt relieved and heaved a sigh of relief. (919)

"There the Lord of gods stood as though revived."

920. तच्चिकित्सायां विद्वत्तमः ।
[1] "एवमुक्त्वा कुरुश्रेष्ठ! गजेन्द्रं मधुसूदनः ।
स्पर्शयामास हस्तेन" इत्यादि ।। (920)

920. **Vidvat-tamah**—The best of those who know what to do.

He knew very well how to treat the wounded elephant.

"O the foremost amongst the Kurus ! "Listen. Madhusoodana spoke thus to the elephant and gently touched it with His hand." (920)

921. तत्समागम-तुमुलोपलंभात् वीतं भयं गजेन्द्रस्य इति वीतभयः।।

921. **Veeta-bhayah**—Because of Whom the fear (of Gajendra) was dispelled.

Seeing the ardent zeal of the Lord in coming to him, the fear of Gajendra vanished. (921)

922. [2] "श्रुतेन हि कुरुश्रेष्ठ! स्मृतेन कथितेन वा ।
गजेन्द्रमोक्षणेनैव सद्यः पापात् प्रमुच्यते ।।" इति ।।
पुण्यश्रवणकीर्तनः ।। (922)

नि.—920. गजेन्द्रार्तिचिकित्सायां विद्वान् विद्वत्तमस्तु सः ।।
921. वीतं भयं गजेन्द्रस्य यस्मात् वीतभयः च सः ।।
922. गजेन्द्रमोक्षणं श्रुत्वा सद्यः पापात् प्रमुच्यते ।
यस्मात् तत्कीर्तनं पुण्यं श्रवणं चेति स स्मृतः ।
द्वादशार्णो मनुश्रेष्ठः पुण्यश्रवणकीर्तनः ।।

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922. **Punya-sravana-keertanah**—He Who has made even the hearing and narrating (of the Gajendra episode) meritorious.

"O the best of Kurus ! A person is immediately rid of his sins if he hears, thinks or talks about the story of the rescue of Gajendra by the Lord." (922)

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ।।९९।।

923. तौ सरसः उत्तारितवान्—उत्तारणः ।। (923)

Uttaarano Dushkriti-haa
Punyo Dus-svapna-naasanah I
Veerahaa Rakshanah Santo
Jeevanah Paryavasthitah II (99)

923. **Uttaaranah**—He Who lifted up.

Bhagavan brought out of the lake both the elephant and the crocodile. (923)

924. [3] "स्थलस्थं दारयामास ग्राहं चक्रेण माधवः ।।" इति दुष्कृतिहा ।। (924)

924. **Dushkriti-haa**—The Slayer of the evil-doer.

"Madhava slew the crocodile with His discus when the crocodile was on the land." (924)

नि.—923. सरसस्तौ तारितवान् इति उत्तारणः ईरितः ।।
924. ग्राहं विदारयामास यस्मात् दुष्कृतिहा च सः ।।

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[3] वि.ध. 69.

925. अनया कीर्त्या अस्मदादीनपि पुनाति इति पुण्यः ॥ (925)

925. **Punyah**—The Purifier.

By this reputation in connection with the protection of Gajendra, He makes people like us also pure. (925)

926. कः एवम्? दुःस्वप्ननाशनः । यथा—

[1] "ये मां त्वां च सरश्चैव" इत्युपक्रम्य,

[2] "दुःस्वप्नो नश्यते तेषाम्" इति,

[3] "दुःस्वप्नोपशमायालम्" इति च ॥ (926)

926. **Dus-svapna-naasanah**—The remover of evil dreams

Who is like this? Bhagavan Who is **Dus-svapna-naasana.**

"If a man thinks of Me, of You and of this lake." Thus begins a passage and says: "The bad dreams of all people are destroyed." "This story is powerful enough to allay (the effects of) bad dreams." (926)

927.(168,747) वीरं तद्बाधकं हतवान् वीरहा ।

[4] "मोक्षयामास नगेन्द्रं पाशेभ्यः शरणागतम्" इति ॥(927)

नि.—925. कीर्त्याऽस्मदादीनपि यो गजेन्द्रत्राणरूपया ।
पुनात्यसौ भवेत् पुण्यः षडर्णः पावनत्वतः ॥

926. गजेन्द्रमोक्षणाध्याय-जपात् दुःस्वप्नजं फलम् ।
नाशयत्यञ्जसा योऽसौ भवेत् दुःस्वप्ननाशनः ॥

927. वीरं तद्बाधकं मृत्युं हतवान् वीरहा मतः ॥

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[1] धि.ध. 69 [2] वि.ध. [3] वि.ध. [4] वि.ध. 69

927. (168, 747) **Veerahaa**—He Who removed the powerful (bonds).

Bhagavan killed that strong crocodile which gave trouble to Gajendra.

"Gajendra sought refuge in Bhagavan and the latter released him from the strings (of Yama)." (927)

928. तं स्पर्शन-परिरंभण-सान्त्वनादिभिः रक्षितवान्—रक्षणः ।

[1] "स्पर्शयामास हस्तेन" इत्यादि ॥ (928)

928. **Rakshanah**—The Saviour.

Bhagavan saved the elephant by touching it, embracing it, and speaking words of consolation.

"He placed His hand gently on the elephant." (928)

929. एवम् आश्रितान् सन्तनोतीति सन्तः ।

[2] "अन्येष्वपि दृश्यते" इति डः । तेषामस्तीति वा सन्तः । वचनव्यत्ययः । तेभ्यः इष्टं दत्तवान् इति वा । सनोतेः निष्ठा ।

[3] "जन सन" इत्यादिना आत्वविकल्पः ॥ (929)

नि.—928. स्पर्शसंश्लेषणाद्यैस्तं रक्षतीति स रक्षणः ॥

929. यः स्वाश्रितान् सन्तनोति स सन्त इति कथ्यते ।
तेषामस्तीति वा सन्तः वचनव्यत्ययः स्मृतः ।
तेभ्य इष्टं दत्तवान् वा सनोतेः सन्त उच्यते ॥

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[1] धि ध. 69 [2] अष्टा. 3.2.101 [3] अष्टा. 6.4.42

929. **Santah**—He Who makes others prosper.

In this way He confers prosperity on His devotees.

"The affix 'da' is seen to come after other roots also." The force of 'api' is that this affix comes after verbs and other cases in composition with such verbs.

Another meaning of Santah is that Bhagavan exists for His devotees. The use of the plural number as 'santah' (instead of 'san') is archaic. A third meaning is that He grants their desires. This is the past participle form of the verb 'sanoti' (he bestows).

"The long 'aa' is substituted for the final of 'jan', 'san', 'kan' etc. before the consonant-beginning desiderative affix 'san' and before any other affix beginning with a 'jhal' consonant which has an indicatory 'ka' or 'gna'." (929)

930. स्वहस्तेन हननात् ग्राहमपि गन्धर्वत्वेन जीवयन्—जीवनः ।

[1] "स हि देवलशापेन हूहूः गन्धर्वसत्तमः ।
ग्राहत्वमगमत् कृष्णात् वधं प्राप्य दिवं गतः ।।" इति ।।
(930)

930. **Jeevanah**—The Life-giver.

By killing the crocodile with His hand, He brought it back to life as a Gandharva.

"Hoohoo, the foremost among the Gandharvas, had become a crocodile by the curse of Sage Devala. Later when he met with his death at the hands of Sri Krishna, he went back to Svarga." (930)

नि०—930. स्वहस्तेन हतं ग्राहं गन्धर्वत्वेन जीवयन् ।
पूर्वशापं निरस्याथ यस्तिष्ठति स जीवनः ।।

[1] बि॰ध॰ 69

931. वात्सल्यात् गजेन्द्रं, परि—परितः, अवस्थितः इति पर्यवस्थितः ।

[2] "प्रीतिमान् पुण्डरीकाक्षः शरणागतवत्सलः" इति ।। (931)

931. **Paryavasthitah**—He Who stands beside.

On account of His affection for Gajendra He stood closely around him.

"The Lotus-eyed Lord is affectionate towards those who seek refuge in Him and He has great love for them." (931)

अनन्तरूपोऽनन्तश्रीः जितमन्युर्भयापहः ।
चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः ।।१००।।

932. ईदृंशि सद्यः संपाद्यानि अनन्तानि रूपाणि अस्य इति अनन्तरूपः ।। (932)

Ananta-roopah Ananta-sreeh
Jita-manyur Bhayaapahah I
Chatur-asro Gabheeraatmaa
Vidiso Vyaadiso Disah II (100)

932. **Ananta-roopah**—He of infinite Forms.

He has innumerable forms like those described above which He assumes straightaway as occasion arises. (932)

नि.—931. वात्सल्यात् तं गजेन्द्रं तु परितोऽवस्थितश्च सः ।
पर्यवस्थित आख्यातो नवार्णो ह्यमितप्रदः ।।

932. अनन्तरूपः स स्याद्वै यस्य असंख्येयविग्रहाः ।।

[2] वि.ध.

933. तेभ्यो देया: स्वप्राप्तिपर्यन्ताः अनन्ता: श्रियोऽपि अस्येति अनन्तश्रीः ।

[3] "ततो दिव्यवपुर्भूत्वा हस्तिराट् परमं पदम् । जगाम" इति ॥ (933)

933. **Ananta-sreeh**—He of endless wealth.

He has immense and endless wealth including the enjoyment of His own self, all of which is to be given to His devotees.

"Then Gajendra attained a divine body and departed to the Supreme Abode." (933)

934. यः शरणागत-गजेन्द्र-द्वेषिणे जलकीटाय क्रोधः सः इदानीं जितः इति जितमन्युः ॥ (934)

934. **Jita-manyuh**—He Who conquered His anger.

Now He conquered the anger and kept it under control against that water-creature (crocodile) which was the enemy of the elephant, Gajendra, who had taken refuge in Him. (954)

935. अस्मदादीनामपि स्ववात्सल्येन तादृशानाथत्वभयं वध्यात् इति आशंसनार्हः—भयापहः ।

नि·—933. देयाः स्वप्राप्तिपर्यन्ताः श्रियोऽनन्ताश्च नित्यशः ।
प्रपन्नेभ्यो यस्य सन्ति सः अनन्तश्रीः इति स्मृतः ॥

934. गजेन्द्रद्वेषिणे क्रोधो जलकीटाय यः स्थितः ।
तं मन्युं जितवान् योऽसौ जितमन्युः प्रकथ्यते ॥

935. अनाथत्वभयं हन्ति वात्सल्येनैव मादृशाम् ।
भयापहः समाख्यातो वस्वर्णो मनुरुत्तमः ॥

[3] वि.ध्र· 69

[1] "आशिषि हनः" इति डः ।

[2] "भये महति मग्नांश्च त्राति नित्यं जनार्दनः" इति ॥ (935)

935. **Bhayaapahah**—He Who may be prayed to for dispelling the fear.

By virtue of His love for His devotees He can be relied upon to dispel our fear that we have no protector and we can pray to Him for removing our fear.

"Janardana always protects those who are drowned in the great fear (of Samsara)."

"The affix 'da' comes after the verb 'han' (to kill) when the object is in composition with it and when benediction is intended. (Satrum vadhyaat = Satruhah (May He kill the enemy). (935)

936. यद्यपि स्वमहिमोचितं गर्जते गजाय श्लथाम्बराभरणमाल्यं जगाम, यद्यपि क्षुद्रजलकीटाय चुक्रोध, तथाऽपि चतुरश्रः—समवेतकारी, आश्रितार्थः संभ्रमो हि सांप्रतम् ॥ (936)

936. **Chatur-asrah**—He Who does what is befitting Him.

Quite in accordance with His greatness and good nature, He rushed with such great flurry to the rescue of Gojendra who cried aloud in distress that His raiments, ornaments and garments were in great disorder; and He had an inordinate wrath against a small water-creature. Such zeal for the protection of devotees is quite in place. (936)

नि.—936. युक्तकारी सर्वसमः चतुरश्रः स कीर्तितः ॥

[1] अष्टा. 3.2.49 [2]

937. अन्येषां चतुर्मुखमुखानाम् अप्रधृष्यगांभीर्यः गभीरात्मा ॥(937)

937. **Gabheeraatmaa**—He of deep and profound nature.

His profound nature was beyond the understanding of even Brahma and others. (937)

938. तेषां विनयगद्गद-स्तुतिगिराम् अस्य दूरे विविधा दिशाः—देशाः इति विदिशः ॥ (938)

938. **Vidisah**—He Who is far above all.

Nature, forms, qualities—all that pertain to the Lord are beyond the reach of the humble and faltering words of praise of Brahma and others. (938)

939. तेषामभिमतं तत्तत्पदम् अतिसृजतीति व्यादिशः । इगुपधत्वात् कः ॥ (939)

939. **Vyaadisah**—The Conferer of posts.

It is He that confers the various posts of duty in the divine hierarchy as desired by them.

"After a verb ending in a consonant, but preceded by 'i' 'u' or 'r' (long or short) comes the affix 'ka'. (939)

नि.—937. धात्रादीनामप्रधृष्यं गांभीर्यं यस्य विद्यते ।
गभीरात्मा स विज्ञेयो वस्वर्णो मनुरुत्तमः ॥

938. विनयात् गद्गदस्तोत्रगिरामपि दिवौकसाम् ।
दूरेऽस्य विविधा देशाः विदिशः स तु कीर्तितः ॥

939. ब्रह्माद्यभिमतस्थानातिसृष्ट्या व्यादिशः च सः ॥

940. न तान् गजेन्द्रवत् अन्तरङ्गीकरोति, किं तु आज्ञापयति इति दिशः । पूर्ववत् कः ।

[3] "गजेन्द्रमोक्षणं दृष्ट्वा सर्वे सेन्द्रपुरोगमाः ।
ब्रह्माणमग्रतः कृत्वा देवाः प्राञ्जलयस्तदा ॥"
"ववन्दिरे महात्मानं प्रभुं नारायणं हरिम् ।
विस्मयोत्फुल्लनयनाः प्रजापतिपुरस्सराः ॥" इति ।

श्रीपौष्करे:— "गजेन्द्रग्राहमोक्षी च संसारोत्तारलक्षणः" इति ॥ (940)

940. **Disah**—He Who commands.

He does not treat Brahma and others as intimate friends like Gajendra, but issues commands to them (as they are His subordinates).

"All the gods with Indra at their head witnessed the release of Gajendra (from the jaws of the crocodile) and being led by Brahma prostrated with folded hands before the great and Supreme Lord Narayana, Hari—the Dispeller of distress. They along with Prajapati were seeing all that with their eyes wide open with joy and dismay."

In the Paushkara (samhita) it is said) : "He Who rescued Gajendra from the crocodile is indeed the same Lord Who cuts asunder the bonds of Samsara." (940)

अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।
जननो जनजन्मादिः भीमो भीमपराक्रमः ॥१०१॥

नि.—940. धात्रादीन् सर्वकृत्येषु हि आज्ञापयति यः सदा ।
दिशः स तु समाख्यातः षडर्णो मनुरुत्तमः ॥

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[3] वि.ध. 69

941. एवं तिर्यक्ष्वपि भक्तेषु विवशो ब्रह्मादिषु फल्गु फलमेव प्रयच्छति, यस्मात् अनादिः। तैः अन्यपरैः न स्वामित्वेन आदीयते इति ॥ (941)

Anaadir Bhoor-bhuvo Lakshmeeh
Suveero Ruchiraangadah |
Janano Jana-janmaadih
Bheemo Bheema-paraakramah || (101)

941. **Anaadih**—He Who is not accepted (as Master by some).

It is the nature of the Lord to resign Himself into the hands of His devotees even though they may belong to the animal species like Gajendra. But He gives only fruits of a lower order to Brahma and others, because He is not accepted and worshipped by them as the Master; and they are longing for other things. (941)

942(439). भवति इति भूः—स्वदास्यज्ञानेन आत्मलाभवान्; तस्य भुवः,स्वयमेव, भूः—पदं भवति इति भूर्भुवः।

[1] "निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः" इति। (439)

942(439). **Bhoor-bhuvah**—He Who is the abode of those that really live.

If a person has the correct knowledge that he is the servant of the Lord Who is the master, then he is said to be a

नि.—941. देवतान्तरभक्तैर्यः देवताभिश्च सर्वदा।
नादीयते स्वामितयेति अनादिः परिकीर्तितः॥
942. तथ्यस्वदास्यज्ञानेन हि आत्मलाभवतः पदम्।
भवति स्वयमेवेति भूर्भुवः स च कथ्यते॥

bhoo' — one who really lives. For that person (bhuvah) Bhagavan becomes an abode (Bhoo). That is why He said to Gajendra:

"Hereafter you will live in Me alone. There is no doubt about it." (942)

943. तेषां लक्ष्मीः—सर्वा संपच्च।

[2] "भवद्गतं मे राज्यं च जीवितं च सुखानि च" इति,

[3] "कृष्णाश्रयाः कृष्णबलाः कृष्णनाथाश्च पाण्डवाः।
कृष्णः परायणं तेषां ज्योतिषामिव चन्द्रमाः॥" इति च॥ (943)

943. **Lakshmeeh**—The Wealth.

He alone is all the riches for His devotees.

"My kingdom, My life and My happiness are all centred in you."

"For the Pandavas Sri Krishna is the support, Sri Krishna is their strength and Sri Krishna is their protector. Sri Krishna is their sole Lord even as the moon is to the stars." (943)

944. तेषां विनिपातप्रतीकारः—सुवीरः॥ (944)

944. **Suveerah**—He Who possesses great valour.

He has great valour by virtue of which He is able to retrieve His devotees from their downfall. (944)

नि.—943. आत्मलाभवतां सर्वसंपत् लक्ष्मीः सः यत् स्मृतः।
944. तेषां यो विनिपातस्य प्रतीकारं करोति सः।
सुवीर इति विख्यातः सप्ताणों मनुरुत्तमः।

[2] राम.यु. 16.6 [3] भार.द्रो. 183.24

945. तेभ्यः स्वं, रुचिरम्—अतिमनोहरम् अनुभवयोग्यं अङ्गं ददाति इति रुचिराङ्गदः । यथा—

[1] "न ते रूपम्" इत्यादि ।। (945)

945. **Ruchiraangadah**—He Who bestows His lovely form.

Bhagavan bestows on His devotees His lovely body which is fit to be enjoyed very much. Vide :

"Thy form is not for Thee; (nor Thy body, Thy weapons and Thy abode are for Thee. Still Thou showest Thyself in the form of a Purusha for the delectation of Thy devotees)." (945)

946. अथ सर्व भगवद्व्यापाराणां प्रयोजनम्—तदनुभवक्षम-करण-युक्तान् अन्यानपि जनयति इति जननः ।। (946)

946. **Jananah**—The Creator.

Next the purpose of all the actions of Bhagavan are described,

He creates other beings also with organs suitable for enjoying Him. (946)

नि—945. प्रपन्नेभ्यः स्वानुभवयोग्यमङ्गं मनोहरम् ।
अप्राकृतं सदा दत्ते योऽसौ स्यात् रुचिराङ्गदः ।।

946. अथोच्यतेऽत्र भगवद्व्यापाराणां प्रयोजनम् ।
जननः स्वानुभूत्यर्हं करणोपेतसर्जनात् ।।

[1] जितंते

947. तेषां जनानां जन्मन आदिः निमित्तं प्रयोजनम् इति जनजन्मादिः । यथा—

[2] "अद्य मे सफलं जन्म"

[3] "जन्मन्यविफला सैका या गोविन्दाश्रया क्रिया ।",
"सुजन्म देहमत्यन्तं तदेवाशेषजन्तुषु ।
यदेव पुलकोद्भासि विष्णुनामनि कीर्तिते ।।"
"अद्य जन्म यथार्थं मे" इत्यादि ।। (947)

947. **Jana-Janmaadih**—He Who is the fruit of the birth of beings.

He is the cause and also the fruit of the birth of all of them—**Jana-janmaadih.** Vide :

"This day my birth has become fruitful (and my night has given place to an auspicious dawn, because I am going to see Sri Krishna)."

"The only act that is not fruitless in this life is that which has something to do with Krishna."

Amongst all beings, the body of that person alone is of good birth which shines with hair standing on their ends out of joy when the name of Krishna is pronounced,"

"Today my birth has become fruitful." (947)

948(359). एवंविध-महानुग्रह-विमुखानां भीमः—गर्भ-नरकादि-हेतुः । स हि अनात्मनीनान् हितबुद्ध्या शत्रुवत् भावयते

नि—947. जनानां जनजन्मादिः जन्मनो यत् फलं स्वयम् ।।
948. एवंविधानुग्रहस्य विमुखानां निरन्तरम् ।
गर्भजन्मादिहेतुत्वात् भीम इत्युच्यते बुधैः ।।

[2] वि.पु. 5.1.73 [3]

[4] "तानहं द्विषत:" इति ।। (948)

948 (359). **Bheemah—He Who is frightful.**

He is the cause of further births, hell etc. to those who are averse to the great grace that He shows. He treats as enemies those who do not favour Him; but that is done only with the object of doing good to them by correcting them.

"I throw continually those who hate me into the Samsara and into none other than demoniac wombs, for they are cruel, unholy and the worst of men)." (948)

949. अन्येष्वपि जगदहितनिरतेषु हिरण्यादिषु भीमपराक्रमः । भयमपि अनुग्रहं एव, यथा उन्मादिनो निगलादिनिग्रहः तस्य तद्बाध्यानां चानुग्रह: ।। (949)

949. **Bheema-Paraakramah—**He Who has terrific powers.

In the case of others like Hiranya etc. who are bent upon doing harm to the world, He shows His terrific valour. That too is a blessing for them, just as in the case of mad men who are bound with chains so that it is beneficial to them and to those who are troubled by them. (949)

आधारनिलयो धाता पुष्पहासः प्रजागरः ।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणव पण: ।।१०२।।

950. धार्मिकतया जगदाधारा: प्रह्लाद-विभीषण-पाण्डवादयः । तेषां निलय:—आधारनिलय: । ते हि आधारा: यथा श्रीविष्णुस्मृतौ—

नि.—949. लोकाहितेषु नितरां हिरण्यादिषु सर्वदा ।
भीम: पराक्रमो यस्य स स्यात् भीमपराक्रम: ।।

[4] गीता· 16.19

"वर्णाश्रमाचारपरा: सन्तः शास्त्रैकतत्परा: ।
त्वां धरे! धारयिष्यन्ति तेषु त्वद्भारमाहितम् ।" इति ।। (950)

Aadhaara-nilayo Dhataa Pushpa-haasah Prajaagarah I
Oordhvagah Sat-pathaachaarah
Praanadah Pranavah Panah II (102)

950. **Aadhaara-nilayah—**The Abode of those who are the support (of others).

Because of their righteous nature Prahlada, Vibhishana, the Pandavas and the like are a support for the world. The Lord is the abode for such pious men. In the **Vishnu-smriti** it is stated that they are really a support to the world.

"Those, who strictly follow the rules of conduct laid down for the different castes and stages of life (Brahmachari Grihastha etc,) and also follow the dictates of the Sastras, are your support' O Mother Farth ! On them does your burden rest." (950)

951(43). स्वयं च धर्माचार्यकेण धाता ।
[1] "न मे पार्थ! अस्ति कर्तव्यम्" इत्यादि ।। (951)

951(43). **Dhaataa—The Preceptor of Dharma.**

He is Himself the Preceptor of Dharma by practising it Himself.

(Sri Krishna says)—"There is nothing that I ought to do· (Still , I am observing all the duties.)" (951)

नि.—950. धार्मिका जगदाधारा: प्रह्लादाद्या विशेषत: ।
तेषां तु निलय: स्थानम् आधारनिलयस्तु स: ।।
951. स्वयं च धर्माचार्यत्वात् धाता इति परिकीर्त्यते ।।

[1] गीता· 3.21

952. एवं निष्पादित-स्वानुभवशक्तीनां सायमिव पुष्पस्य हासो भोग्यतोल्लासः अस्य इति पुष्पहासः ॥ (952)

952. **Pushpa-haasah**—He Who is like the bloom of a flower.

In the case of those who have been invested with the capacity to enjoy Him, He manifests gently His enjoyable nature like a flower that blossoms in the evening. So He is Pushpa-haasa. (952)

953. सस्येष्विव कृषीवलः, तेषु रात्रिं दिवं प्रजागर्ति इति प्रजागरः ।

[2] "य एषु सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः" इति ॥ (953)

953. **Prajaagarah**—He Who is awake.

He is wide awake night and day to protect His devotees like the farmer who keeps awake protecting the crops.

"While all are asleep, the Supreme Purusha keeps awake and creates desired things resolving and resolving for their enjoyment." (953)

954. कुतस्तदर्थम् अनिद्रः? यतः ऊर्ध्वगः—स्वभावतुङ्गः । यथा—

नि.—952. स्वात्मानुभवशक्तीनां सायं पुष्पवदस्य वै ।
हासोऽस्ति भोग्यतोल्लासः पुष्पहास इति स्मृतः ॥
953. रात्रिं दिवं प्रजागर्ति सस्येष्विव कृषीवलः ।
भक्तेषु नितरां योऽसौ प्रजागर इहोच्यते ॥
954. योऽसौ स्वभावतस्तुङ्गः ऊर्ध्वगः परिकीर्तितः ॥

[2] कठ. 2.1.8

[1] "महात्मनां संश्रयमभ्युपेतो
नैवावसीदति अतिदुर्गतोऽपि" इति ॥ (954)

954. **Oordhvagah**—He Who rises high.

For that purpose (of creating things), why should He be sleepless? Because He is Oordhva-gah—i.e. because of His nature which is high. Vide:

"If a person has taken resort to the noble-minded, he does not lose his spirit even in times of trouble." (954)

955. तन्महत्त्वफलं सत्पथे—स्वाभाविकदास्यमार्गे आचरणं— तेषां प्रवर्तनम् अस्येति सत्पथाचारः ।

[2] "अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्" इत्यादि ॥ (955)

955. **Satpathaachaarah**—He Who makes (others) go in the right path.

He is noble by nature as a result of which He always induces them to go in the right path of servitude which is theirs by nature.

"You are now in the transitory and unhappy world. (To get over it) wordhip Me." (says Krishna to Arjuna.) (955)

956(66,323,409) एवं विषयविषमूर्छित-नष्टात्मभ्यः आत्मोज्जीवनं ददाति इति प्राणदः ॥ (956)

नि.—955. सत्पथाचार इत्युक्तः सन्मार्गे तत्प्रवर्तनात् ॥
956. कान्तादिविषयासक्त्या नष्टात्मभ्यः कृपावशात् ।
सदात्मोज्जीवनं योऽसौ ददाति प्राणदः तु अयम् ॥

[1] [2] गीता 9.33

956(66,323,409). **Praanadah**—The Life-giver.

He confers redemption on the souls of those who have become unconscious, as it were, by consuming the poison viz. material objects. So He is **Praana-dah** (956)

957. प्रणवेन ईदृशसंबन्धम् उद्बोध्य

³ "मां नमस्कुरु" इति स्वचरणारविन्दयोः तान् प्रणमयतीति प्रणवः ।

"प्राणान् सर्वान् परमात्मनि प्रणानयति,
एतस्मात् प्रणवः" इति अथर्वशिरसि ।। (957)

957. **Pranavah**—He Who makes them bow (before Him).

By means of the Mantra, Pranava (Omkaara), He reveals to His devotees the true relationship between Himself and themselves and makes them pay obeisance to Him. He says to them: "Bow before Me." In the **Atharva-siras** it is stated :

"This Mantra is called 'Pranava', because it makes all beings bow before Him." (957)

958. एवं तेषां स्वाम्य-दास्य-व्यतिहारेण व्यवहरति इति पणः । "पण व्यवहारे" ।। (958)

958. **Panah**—He Who makes a transaction.

नि.—957. आत्मोज्जीवनसंबन्धमुद्बोध्य प्रणवेन वै ।
पादारविन्दयोस्तान् यः प्रणामयति नित्यशः ।
प्रणवः स समाख्यातः सप्तार्णो मोक्षदो मनुः ।।
958. स्वाम्य-दास्य-व्यतीहार-व्यवहारात् पणः स्मृतः ।।

³ गीता 18.65

At times He so behaves as though there is an exchange of qualities between Himself and His devotees as Master and servant. He acts as if they are the masters and He is their servant. (958)

प्रमाणं प्राणनिलयः प्राणधृत् प्राणजीवनः ।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ।।१०३।।

959(430). एवं निःसंशयविपर्यय-वेदरहस्य-परमार्थ-प्रत्यायकत्वात् प्रमाणम् ।। (959)

Pramaanam Praana-nilayah
Praana-dhrt Praana-Jeevanah I
Tattvam Tattva-vit Ekaatmaa
Janma-mrtyu-jaraatigah II (103)

959 (430). **Pramaanam**—The valid Authority.

He reveals the secret and mystic truths of the Vedas without doubt or error. So He is **Pramaana.** (959)

960. प्राणन्ति इति प्राणाः, अन्येऽपि जीवाः । ते स्वनीड इव शकुन्ताः, अस्मिन् लीयन्ते इति प्राणनिलयः ।

¹ "पुंसि संज्ञायाम्" इत्यादिना घः ।। (960)

960. **Praana-nilayah**—He Who is the abode for all beings.

नि.—959. परमार्थत्रयीसारप्रत्यायकतया स्वयम् ।
प्रमाणमिति विख्यातः सप्तार्णो मनुरुत्तमः ।।
960. यस्मिन् नित्यं प्रलीयन्ते प्राणा जीवाः सदाऽग्रजे ।
शकुन्ता इव नीडे स्वे स प्राणनिलयः स्मृतः ।।

¹ अष्टा. 3.3.118

Praanaah means those that live., (i. e. all other Jivas also). Just as the birds resort to their nests all beings resort to Him for living there.

"The affix 'gha' generally comes in the sense of an instrument or location after a root when the word to be formed is a name and is in the masculine gender." (960)

961. तान् मातृवत् धारयति च इति प्राणधृत् ।। (961)

961. **Praana-dhrt**—He Who is the Sustainer of living beings. He sustains all living beings like a mother. (961)

962. तान् अन्नपानीयादिवत् जीवयतीति प्राणजीवनः ।। (962)

962. **Praana-jeevanah**—He Who nourishes the beings. He nourishes all living beings as food and drink do. (962)

963. दधिदुग्धयोरिव दधिसारः चिदचितोः व्याप्तिप्रयोजनाभ्यां सारांशः तत्त्वम् । यथा—

[1] "परमार्थम् अशेषस्य जगतः प्रभवाप्ययम् ।
शरण्यं शरणं गच्छन् गोविन्दं नावसीदति ।।"

[2] "एकतो वा जगत् कृत्स्नम् एकतो वा जनार्दनः ।
सारतो जगतः कृत्स्नात् अतिरिक्तो जनार्दनः ।।" इति ।।
(963)

नि.—961. तान् मातृवत् धारयति प्राणधृत् स स्मृतो बुधैः ।।
962. जीवयति अन्नवत् जीवान् स उक्तः प्राणजीवनः ।।
963. सारांशभूतो जगतो योऽसौ तत्त्वमिति स्मृतः ।।

1 2

963. **Tattvam**—He Who is the Essence.

He, by pervasion and usefulness, is the essence of all things, sentient and non-sentient, like the butter which is the essence of milk and curd.

"Govinda is the true entity and he is the cause of creation, destruction as well as protection. If a person seeks refuge in Him, he will never be in grief."

"Place the entire Universe on one pan and Bhagavan Janardana on the other. Janardana is superior to the whole Universe because of His intrinsic greatness." (963)

964. तथा तत्त्वमात्मनो वेत्ति इति तत्त्ववित् ।

[1] "त्वमेव त्वां वेत्थ" इति,

[2] "स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम" इति ।।
(964)

964. **Tattva-vit**—The knower of Truth.

Similarly He knows the Truth about His own self. The texts say:

"Thou alone art aware of Thy self."

"O Purushottama! Thou knowest Thy self by Thy own self." (964)

965. सर्वस्य चिदचिद्वर्गस्य अयम् एक एव शेषी भोक्ता अभिमानी च इति एकात्मा ।। (965)

नि.—964. वेत्ति यः स्वात्मनस्तत्त्वं तत्त्ववित् स च कथ्यते ।।
965. शेषी भोक्ताऽभिमानी चापि एकश्चिदचितोस्तु यः ।
एकात्मा इति सप्तार्णः सर्वप्राणप्रदो मनुः ।।

1 2

965. **Ekaatmaa**—The one unique aud Superior Soul.

He alone is the Master (Seshee), enjoyer and well-wisher of all sentient and non-sentient objects. (965)

966. तथापि तदुभय-विधर्मात्मा जन्ममृत्युजरातिगः ।। (966)

966. **Janma-mrtyu-jaraatigah**—He Who is beyond birth, death and old age.

Though He is the Inner Soul of both the sentient and the non-sentient, He is possessed of a nature which is absolutely free from that of both of them. (966)

भूर्भुवस्वस्तरुः तारः सविता प्रपितामहः ।।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ।।१०४।।

967. भूर्भुवःस्वरुपलक्षितैः पक्षिपथिकैरिव प्राणिभिः उपजीव्यमान-च्छाय-पल्लव-पारिजातः भूर्भुवःस्वस्तरुः ।।

"समाश्रितात् ब्रह्मतरोः अनन्तात् ।
निस्संशयः पक्वफलप्रपातः" इति ।। (967)

Bhoor-bhuvas-svas-taruh
Savitaa Prapitaa-mahah I
Yagno Yagna-patir-yajvaa
Yagnaango yagna-vaahanah II (104)

967. **Bhoor-bhuvas-svas-taruh**—He Who is the tree for the beings of the three worlds—earth, sky and heaven.

He is like the Paarijaata, the celestial tree, for all the beings living in the worlds beginning with earth, sky and heaven even as a tree is a welcome resort for birds and travellers by virtue of its green foliage and cool shade.

"If a person resorts to the eternal Tree of Brahman, there is no doubt about the fall of its ripe fruit in his hands." (He may be sure about the release from Samsara and the attainment of Moksha.) (967)

968(340). तेषां संसारतारणात् तारः ।। (968)

968. (340) **Taarah**—He Who is a ferry.

He is called **Taara**, because He helps the beings to cross the sea of Samsara. (968)

969(887). सर्वेषां साक्षात् जनयिता सविता ।। (969)

969. (887), **Savitaa**—He Who produces.

He is **Savitaa** since He generates all things. (969)

970. पितामहस्यापि जनकत्वात् प्रपितामहः ।। (970)

970. **Prapitaamahah**—The Great-grand-father.

He is the father (generator) of Pitaamaha (i.e. Brahma). (Brahma is called a grand-father because he is the first father of all those who created other beings.) (970)

नि.—966. चिदचिद्धर्महीनो यो जन्ममृत्युजरातिगः ।।

967. भूरादिभिः लक्षितानां जीवानां यः समाश्रयः ।
भूर्भुवःस्वस्तरुः स स्यात् दयार्णः सर्वदो मनुः ।।

नि.—968. संसारतारणात् तेषां तारः स्यात् प्राणिनां सदा ।।

969. साक्षात् जनयिता योऽसौ सर्वस्य सविता स्मृतः ।।

970. पितामहस्य जनकः प्रपितामहः उच्यते ।।

971(47). स्वाराधनधर्मसमृद्धिरिक्तानां तदर्थिनां स्वयमेव यज्ञ: ।। (971)

971(47). Yagnah—He Who is the sacrifice.

He is Himself the sacrifice (Japa-yagna) for those who wish to attain Him, but who do not have the wherewithal to acquire the dharma to worship Him. (971)

972. स्वयज्ञफलप्रदः यज्ञपति: ।। (972)

972. Yagnah-patih—The Lord of Yagna (sacrifice).

He gives the fruit of the sacrifice done to please Him. (972)

973. अशक्तानां स्वयमेव यजमान: यज्वा ।

[1] "सुयजोः ङ्वनिप् ।"

आश्वमेधिके वैष्णवे धर्मे भगवान्—

[2] "तेषां तु पावनायाहं नित्यमेव युधिष्ठिर! ।
उभे सन्ध्ये अनुतिष्ठामि हि अस्कन्नं तद् व्रतं मम ।।"
इति ।। (973)

973. Yajvaa—He Who performs the sacrifice.

He is Himself the sacrificer in the case of those who are unable to do a sacrifice. In the Vaishnava-dharma in the Asvamedhika-parva (of Mahabharata), Bhagavan Krishna Himself says :

नि.—971. रिक्तानां स स्वयं यज्ञो यज्ञ इत्युच्यते बुधैः ।।
972. यज्ञस्य फलदो यस्मात् तस्मात् यज्ञपतिः स्मृतः ।।
973. अशक्तविषये यष्टा स्वयं यज्वा इति कथ्यते ।।

[1] अष्टा. 3.2.103 [2] आश्व.आश्व.

"O Yudhishtira! For the purification of those (who are unable to observe the daily rites), I am Myself doing the Yagna at both dawn and dusk every day. I never fail in carrying out this vow of Mine. (973)

974. समर्थानुष्ठितमपि यज्ञान्तरम् अस्य शेषभूतमिति यज्ञाङ्गः ।। (974)

974. Yagneangah—He Who has the sacrifices of others as an accessory to what He is doing.

All the sacrifices done by others who have the ability to do them serve as an auxiliary for the Yagna He does and serve only this purpose. (974)

975. तेषां शक्ति-श्रद्धा-अधिकारदानेन यज्ञं वाहयति इति यज्ञवाहन: ।। (975)

975. Yagna-vaahanah—He Who helps others to complete their sacrifices.

He helps those who perform the sacrifices by investing them with the necessary power, faith and equipment to perform them. (975)

यज्ञभृत् यज्ञकृत् यज्ञी यज्ञभुक् यज्ञसाधनः ।
यज्ञान्तकृत् यज्ञगुह्यम् अन्नम् अन्नाद एव च ।।१०५।।

976. विफलमपि यज्ञं स्वस्मरण-पूर्णाहुतिभ्यां पुष्णाति इति यज्ञभृत् । यथा—

नि.—974. शेषः शक्तकृतो यज्ञोऽस्येति यज्ञाङ्ग उच्यते ।।
975. तेषां श्रद्धाधिकारादिदानात् स्यात् यज्ञवाहनः ।।
976. पूर्णाहुति-स्वस्मृतिभ्यां विफलं यज्ञमप्युत ।
पुष्णाति यज्ञभृत् स स्यात् सप्तार्णो मनुस्त्वयः ।।

यथा—

[1] "प्रमादात् कुर्वतां कर्म प्रच्यवत्यध्वरेषु यत् ।
स्मरणादेव तद्विष्णोः संपूर्णं स्यादिति श्रुतिः ।।" इति ।।
(976)

Yagna-bhrt Yagna-Krt Yagno
Yagna-bhuk Yagna-saadhanah I
Yagnaanta-krt Yagna-guhyam
Annam Annaada eva cha II (105)

976. **Yagna-bhrt**—He Who brings about the completion of the sacrifice.

Even if a sacrifice may be defective in some way, He rectifies it and makes it perfect by making the sacrificer think of Him and submit the final sacrificial offering known as the Purna-aahuti. Vide :

"If there is a mistake in the performance of sacrifices due to negligence or over-sight, the sacrifices will become Imperfect. If the person thinks of Vishnu, the defect is removed and the sacrifice becomes perfect. This is what the Sruti says." (976)

977. जगद्धिताय यज्ञमादौ सृजतीति यज्ञकृत् ।। (977)

977. **Yagna-krit**—He Who created the sacrifice.
He first created the sacrifice for the well-being of the Universe. (977)

978. सर्वयज्ञानां शेषी—यज्ञी ।। (978)

नि.—977. जगद्धिताय कृतवान् यज्ञमादौ स यज्ञकृत् ।।
978. यः सर्वेषां तु यज्ञानां शेषी यज्ञी इति कथ्यते ।।

Yagnee—He for Whose sake the sacrifices are done.

He is the Master for whose propitiation all sacrifices are performed.

979. तान् भुंक्ते भुनक्ति वा इति यज्ञभुक् ।। (979)

979. **Yagna-bhuk**—The Enjoyer or the Protector of the sacrifice.

It is Bhagavan that enjoys the offering in all sacrifices or it is He that protects them. (979)

980. ते अस्य ज्ञानद्वारा सिद्ध्युपाया इति यज्ञसाधनः ।। (980)

980. **Yagna-saadhanah**—He Who is an accessory for the sacrifice.

The Sacrifices become the means for attainment of the respective fruits only because of the knowledge about Him. (980)

981. [2] "सर्वं कर्माखिलं पार्थ! ज्ञाने परिसमाप्यते" इति यज्ञपर्यवसानं स्वतत्त्वज्ञानं करोति इति यज्ञान्तकृत् ।। (981)

981. **Yagnaanta-krt**—He Who produces the fruit of the sacrifices.

नि.—979. भुंक्ते तान् स भुनक्त्येवं यज्ञभुक् स निगद्यते ।।
980. ज्ञानद्वारा यस्य यज्ञाः साधनं यज्ञसाधनः ।।
981. अन्तं पर्यवसानं यो यज्ञानां कुरुते स्वयम् ।
स्वतत्त्वज्ञानरूपं तु स यज्ञान्तकृत् उच्यते ।।

[2] गीता. 4.33

"All Karmas have their end in the knowledge of the Lord' ° As stated in the Gita, He makes the attainment of the true knowledge (of Bhagavan) as the end and goal of all sacrifices. (981)

982. यन्निरपेक्षोऽपि सापेक्षवत् यज्ञेषु पुरोडाशादिकं भुक्त्वा तृप्यन् तर्पयति, तद्यज्ञविधिगतिसाधनविद एव विदन्ति, न स्थूलदृश इति यज्ञगुह्यम् । यथा वेद्युदाहरणे—

"सर्वे वेदाः सर्ववेद्याः सशास्त्राः
सर्वे यज्ञाः सर्व इज्यश्च कृष्णः ।
विदुः कृष्णं ब्राह्मणास्तत्त्वतो ये
तेषां राजन् सर्वयज्ञाः समाप्ताः ॥" (982)

982. **Yagna-guhyam**—He Who is the secret of the sacrifice.

Though Bhagavan is not in wants, He accepts the offerings made in a sacrifice as though He has been long expecting them and enjoys them. Thus He feels satisfied and also satisfies those who do sacrifices. This is understood only by the wise who know the injunctions, the means and the fruit of sacrifices, but not by those who have only a superficial knowledge. Hence the name 'the Secret of the sacrifice.'

"All the Vedas and all that has to be learnt, all the Sastra I and all sacrifices, and all worship—all are Sri Krishna. O Kings. Those who know Krishna correctly in this way, may be considered to have completed successfully all sacrifices."

"All the shining luminaries in the world, the three worlds and three guardians of the worlds, the three fires and the five offerings in them and all the gods—all, all are Sri Krishna the son of Devaki." And so on. (982)

नि.—982. यस्तर्पयति यज्ञेषु नित्यतृप्तोऽप्यतृप्तवत् ।
पुरोडाशादिकं भुक्त्वा तृप्यसन्यान् विशेषतः ॥

[1] "ज्योतींषि शुक्राणि च यानि लोके
त्रयो लोकाः लोकपालास्त्रयी च ।
त्रयोऽग्नयश्च आहुतयश्च पञ्च
सर्वे देवा देवकीपुत्र एव ॥" इत्यादि ॥ (982)

983. एवं निष्पादित-भोक्तृशक्तिभिः भुज्यते इति अन्नम् ॥ (983)

983. **Annam**—The object of enjoyment.

He is experienced by those who have been blessed by Him with the power to enjoy Him. (983)

984. तांश्च तथा भुंक्ते इति अन्नादः । 'कोऽन्य ईदृशः?' इति एवकारः । 'च' शब्दः सर्वमुक्तम् एकत्र अस्मिन् समुच्चिनोति ॥ (984)

984. **Annaadah**—The Enjoyer of those who enjoy Him.

He is Annaadah since He also enjoys them in the same way as they enjoy Him. The word 'Eva' suggests the question: 'Who else is there like Him?' The word 'Cha' denotes that all that has been said so far are perfectly in this one Deity, Bhagavan.

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥१०६॥

नि.—983. एवं निष्पादितानन्तभोक्तृ शक्तिसमन्वितैः ।
भुज्यते यः सदा सोऽयम् अन्नम् इत्युच्यते बुधैः ॥

984. अतस्तांश्च तथा भुंक्ते स्वयं सो अन्नादः ईरितः ॥

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985. दुग्धेसेव सितावलयम् आत्मना भोक्तारं मिश्रयति इति आत्मयोनिः ॥ (985)

Aatma-yonih Svayam-jaatah
Vaikhaanah Saama-gaayanah I
Devakee-nandanah Srashtaa
Kshiteesah Paapa-naasanah II (106)

985. **Aatma-yonih**—He Who mixes others with Himself

Like mixing the sugar with milk, He mixes with Himself those who enjoy Him. (985)

986. प्रार्थनानिरपेक्षतया जातः स्वयं जातः ॥ (986)

986. **Svayam-jaatah—**He Who is self-born.

Without expecting the prayers of others He takes birth in the world by Himself. (986)

987. जनित्वा भवदुःखविखननात् वैखानः । विपूर्वात् खनतेः

[2] "खनो घ च" इति घञ्, विखानः ।

[3] "तत्र साधुः" इति अण् ॥ (987)

987. **Vaikhaanah**—He Who uproots.

नि.—985. भोक्तारमात्मना नित्यं यो योजयति सर्वदा ।
आत्मयोनिः स कथितो वस्वर्णः सुखभोगदः ॥
986. स्वयं जातो यतो जातः प्रार्थनाद्यनपेक्षया ॥
987. जनित्वा भवदुःखं यो विविधं खनति स्वतः ।
वैखानः स च निर्दिष्टः सप्तार्णोऽखिलदुःखहा ॥

[2] अष्टा. 3.3.125 [3] अष्टा. 4.4.98

He is called Vaikhaana, because having taken birth in this world He uproots the sorrows of the world. The word 'Vaikhaana' is derived from the root 'khan' (to dig out) with the preposition 'vi'.

"The affix 'gha' as well as 'ghajn' comes after the verq 'khan' (to dig) when the word to be formed is an appellative and related to the verb as an instrument or location."

"The affix 'yat' comes after a word in locative construction in the sense of excellent in regard thereto." Here 'an' has been added. (987)

988. स्वप्राप्ति–मधुपानेन "हावु हावु हावु इति" सामानि गायमानो मुक्तः अस्यास्तीति सामगायनः ।

[1] "ण्युट् च" इति ण्युट् ।

"एतत् साम गायन्नास्ते" इत्यादि ॥ (988)

988. **Saama-gaayanah—**He before Whom the Sama Hymns are sung.

He has the released soul beside Him who praises Him by singing the Sama-hymns 'Haav Haav Haav' in a state of intoxication produced by the drink of honey viz. the attainment of Bhagavan.

"The Mukta remains there singing this Sama-hymn."

"The affix 'nyut' is also employed after the verb 'gai' (to sing) when the agent so expressed is an artist." (988)

नि.—988. स्वप्राप्तिमधुपानेन निरताः सामगीतिषु ।
नित्यमुक्ताः सन्ति यस्य स उक्तः सामगायनः ॥

[1] अष्टा. 3.1.147 [2] तै.भृगु 10.5

989. एवंविधो न परावस्थः; किं तु देवकीनन्दनः ।

[3] "य एष पृथुदीर्घाक्षः सम्बन्धी ते जनार्दनः ।
एष भूतं भविष्यच्च भवच्च भरतर्षभ! ।।" इति ।। (989)

989. **Devakee-nandanah**—The Source of joy (son) of Devakee.

What has been said so far is not with reference to Paramatma, the Transcendent and supreme Lord, but only about the son of Devaki.

"O the best of Bharatas! Janardana, the broad and long-eyed Lord is your Kinsman. He is all things in the past, present and future. (989)

990(595) परावस्थोऽपि स एव इति स्रष्टा ।। (990)

990. (595) **Srashtaa**—The Creator

It is He (Krishna) Who is in the Transcendent Form (of Para-Vasudeva) also. (990)

991. [4] "योऽनन्तरूपोऽखिलविश्वरूपो
गर्भेऽपि लोकान् वपुषा बिभर्ति" इति

सर्वेशत्वेऽपि आर्तिभूयिष्ठत्वात् भूयिष्ठं भूमेरीशः क्षितीशः ।। (991)

नि.—989. देवक्यास्तनयत्वेन परावस्थः स जज्ञिवान् ।
वात्सल्यवारिधिर्योऽसौ देवकीनन्दनः स्मृतः ।।
990. परावस्थो प्रपञ्चोऽसौ स्रष्टा सर्वस्य सर्जनात् ।।
991. भूभारक्लेशहारी यः क्षितीशः स च कथ्यते ।।

3 4

991. **Kshiteesah**—The Lord of the Earth.

"He is of infinite forms and is in the form of the entire Universe. He bears by His body all the worlds in His womb.'.

As stated above, He is the Lord of all things. Still He is called **Kshiteesa** (the Lord of the world), because there is great distress only on the earth and He often comes here as its Lord in order to relieve it of its suffering. (991)

992. अथ दधिनवनीतस्तैन्य-रासक्रीडादि-कथामृतेन परेषां पापनाशनः । अवतारेऽपि वैष्णवानां बाह्याभ्यन्तरशत्रु-नाशनः ।। (992)

992. **Paapa-naasanah**—The Destroyer of sins.

By the nectar-like stories of His describing the stealing of butter and curd, Raasa-krida with the Gopis and like, He removes the sins of all people. Even during Incarnations, He annihilates the enemies, both internal and external, of Srivaishnavas (the devotees of Vishnu). (992)

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ।।१०७।।

सर्वप्रहरणायुध ओं नमः इति ।

993. परमैश्वर्यचिह्न-दिव्यायुधत्वात् शङ्खभृत् । स्वाधर विद्रुमसुधया पाञ्चजन्यं पुष्णाति इति ।। (993)

Finally He is described as the bearer of celestial weapons which is a symbol of His supreme overlordship.

नि.—992. नवनीतस्तैन्यारासक्रीडाद्यात्मकथामृतैः ।
पापानां नाशनो लोके यः स स्यात् पापनाशनः ।।
993. शंखभृत् परमैश्वर्यलक्षणायुधधारणः ।।

Sankha-bhrt Nandakee Chakree
Saarnga-dhanvaa Gadaa-dharah I
Rathaanga-paanih Akshobhyah
Sarva-praharanaayudhah II (107)

Sarva-paharanaayudha Om Namah iti.

993. **Sankha-bhrt**—The bearer of Sankha.

He not only bears the Sankha, but He also nourishes it with the nectar of His coral-like lips. (993)

994. भगवताऽपि 'मामयं नन्द्यात्' इति प्रार्थ्यो नन्दकः । [1] "आशिषि च" इति वुन् । सोऽस्य नित्ययोगीति नन्दकी ॥ (994)

994. **Nandakee**—He Who has Nandaka, the sword.

The name Nandaka signifies that even by the great Lord prayer is made to it that it should give Him joy in victory. He is called Nandakee because it is for ever inseparably associated with Him.

"The affix 'vun' is employed after all verbs when benediction is intended." (Nandakee = May He keep me happy). (994)

995.(908). नित्यसुदर्शनः । स्वभृत्यसुर-प्रतिभट-रक्षोऽसुरशोणित-कल्माषित-ज्वालाञ्चितं चक्रमपि तथैव इति चक्री ॥ (995)

नि०—994. नन्द्यात् मामयम् इत्येवं प्रार्थ्यो भगवताऽपि यः ।
स नन्दको नित्ययोगी यस्यासौ नन्दकी स्मृतः ॥

995. सर्वरक्षोसुरच्छेत्ता नित्यं चक्रेण योगतः ।
चक्रीति कथ्यते सम्यक् स्वर्णः शत्रुनाशकः ॥

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[1] अष्टा. 3.1.150

995. (908). **Chakree**—He Who has the Chakra (Discus).

Bhagavan is always armed with the Discus, Sudarsana, by name. He is also always good-looking because of that. The Chakra is smeared with the blood of the Asuras who are the sworn enemies of the gods who are ever His devout servants, and it is adorned by the flames of fire shooting out of it. He is Chakree, because He has it as His weapon. (995)

996. शार्ङ्गं च विस्फारित-ज्याघोष-शरवर्ष नाशित-अशेषविद्वेषि-वार्त्तं स्वसदृशं धनुरस्य इति शार्ङ्गधन्वा ॥ (996)

996. **Saarnga-dhanvaa**—He has the bow, named Sarnga which is quite befitting Him and which, by its twang and the shower of arrows issuing out of it, puts an end to the very names of His enemies. (996)

997. गदाधिपत्नीं च सर्वतः समुद्भ्रान्त-कल्पान्त-अनलस्फुलिङ्गिनीं नित्यसंमोदिनीं कौमोदकीं धारयतीति गदाधरः ॥ (997)

997. **Gadaa-dharah**—He Who bears the Mace.

He holds the Mace, Kaumodaki by name which is the queen among all maces, which gives Him pleasure and which emits flames all around like the fire at the final dissolution of all the worlds. (997)

998. यथोचितं रथाङ्गं च पाणौ अस्येति रथाङ्गपाणिः । चक्री इत्यनेन स्वस्वामिभावसंबन्ध उक्तः । अत्र (अत्र?) सदोद्यतत्वम् इत्यपुनरुक्तिः ॥ (998)

नि.—996. शार्ङ्गाख्यं धनुरस्येति शार्ङ्गधन्वा प्रकीर्तितः ॥
997. कौमोदकीधारणाच्च गदाधरः इतीरितः ॥
998. यथोदितं रथाङ्गं च पाणौ यस्य सदोद्यतम् ।
रथाङ्गपाणिः आख्यातो नवार्णो भयनाशकः ॥

998. **Rathaanga-paanih**—He Who is armed with the Wheel in His hand.

Quite appropriately He has in His hand Rathaang (a limb of the chariot, i.e. wheel or discus). So He is **Rathaanga-paani.**

Mention was made of the Chakra in the name **Chakree** and here it is again mentioned. There is no tautology since in Chakree the reference is to the relationship of the possessor and the possessed. Here it signifies the readiness for action at all times.

(998)

999(807). प्रपन्नाभयदान-दाढ्यात् स्वमहिम्न्यऽपि अक्षोभ्यः ।।

(999)

999. (807) **Akshobhyah**—He Who is unshakable.

Bhagavan's vow to give protection to those who seek refuge in Him is so firm that it cannot be shaken even by His own great self, much less by others. He is **Akshobhyah.**

(999)

1000. स्वनिस्ठानां सर्वानिष्टोन्मूलयितॄणि असंख्येयानि अमर्याद सामर्थ्यानि आत्मोचितानि अनन्तानि आभरणविकल्प्यानि सदा सर्वत्र सर्वथा सर्वप्रकारसमाश्रित-संरक्षदीर्घसत्रदीक्षितानि सर्वैश्वर्यधुरन्धराणि अन्यान्यपि दिव्यायुधानि अस्येति सर्वप्रहरणायुधः ।।

नि.—999. प्रपन्नाभयदानार्थव्रत दाढर्यात् असौ तथा ।
अचाल्यः स्वमहिम्न्यऽपि हि अक्षोभ्य इति कीर्तितः ।।

एवम् अशेषदोषप्रत्यर्थि-उपाधिसंख्यावधि-विरोधि-तुङ्गमङ्गल-स्वरूप-रूपगुण-विभवचेष्टितम् अनङ्कुशैश्वर्य-सौशील्यम् आप्तसखम् अर्थिकल्पकं प्रपन्नैक जीवातुं श्रियः पतिं भगवन्तं पुरुषोत्तमम् आश्रितानाम् आश्रयं: सर्वसंपत्समुदायः ।।

(1000)

इति
श्रीहरितकुलतिलक श्रीवत्सांकमिश्रसूनोः
श्रीरंगराजदिव्याज्ञालब्ध श्रीपराशरभट्टापरनामधेयस्य
श्रीरंगनाथस्य कृतौ
श्रीमद्विष्णु सहस्रनामविवरणे भगवद्गुणदर्पणे
दशमं शतकं समाप्तम् ।
श्रीमते रामानुजाय नमः

1000. **Sarva-praharanaayudhah**—He Who has all weapons that act (against evil).

He has also numberless other divine weapons befitting Him which are powerful enough to uproot completely the distress of His devotees who are rooted in Him;—weapons which have taken a vow as it were in a long sacrifice to protect at all times at all places by all means, and in all ways those who have resorted to Him; which have unlimited power, which are like ornaments to Him and which help Him to discharge His duties as the Supreme Lord of the Universe. He is **Sarva-praharanaayudha.**

(1000)

नि —1000. पादमूलं प्रपन्नानाम् अनिष्टोन्मूलने स्वयम् ।
असंख्येयानि अमर्याद सामर्थ्यानि आत्मनः सदा ।।
सर्वत्र सर्वथा सर्वप्रकाराश्रितरक्षणे ।
दीक्षितानि ऊर्जितानि अनन्तान्यायुधानि हि ।।
यस्य सन्ति स वै नित्यं सर्वप्रहरणायुधः ।
द्वादशार्णो महामन्त्रः सर्वदुःखविनाशकः ।।
एवं श्रीशं प्रपन्नानां सर्वाः सिद्ध्यन्ति संपदः ।।

नामसहस्रनिर्वचनं संपूर्णम् ।। शुभमस्तु ।।

Sarva praharanaayudha Om Namah iti—The name **Sarva-praharanaayudha** is repeated to show that the Text Vishnu-Sahasranama has concluded. The Mystic syllable 'Om' shows all auspiciousness. **Namaha** means prostrations to the Lord.

Thus from these thousand names it is declared that the Supreme Being, Bhagavan Purushottame, the Consort of Sri, is the very antithesis of all defects. His sublime and auspicious essentiai nature, forms, qualities, power and activities are all completely devoid of any conditioning adjuncts; they are infinite and unlimited. His supremacy as well as His amiability are unexcelled and uncontrolled. He is the friend in distress, the Tree of Paradise in fulfilling the desires of men, and the very life of those who have taken refuge in Him. In short, Bhagavan Purushottama Sriman Narayana is the wonderful mine of all riches and wealth to His devotees.

Vanamaalee Gadee Saarngee Sankhee
Chakree Cha Nandakee
Sreemaau Naaraayano Vishnu
Vaasdevo abirakshatu

** Sriman Narayana is adorned by Vanamala (the garland) and is armed with the Mace, Saarnga (the bow), the Conch, the Discus and Nandaka (the sword). He is Vishnu (all-pervasive) and Vasudeva (Who resides in all things and in Whom all things reside). May that Vasudeva save us all.)

** (This sloka is not found in the Mahabharata Text and is not commented upon by Bhattar. But it is generally recited by all whenever the Vishnu-Sahasranama-paaraayana is done.)

Thus Ends

The Commentary on the Tenth Hundred Names
in Sri Bhagavad-Guna-Darpana
explaining the Thousand Names of Vishnu
written by Sri Ranganatha
Who is the shining star of Harita Race,
Who is the son of Sri Vatsanka Misra and
on whom was conferred the name of Parasara Bhatta
by the divine command of Sri Ranganatha.

अथ अस्य नामसहस्रस्य गौरवं ग्राहयन् शान्तनवः कौन्तेयमाह—इतीदम् इति ।।

इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानाम् अशेषेण प्रकीर्तितम् ।। १ ।।

यदेतत्कीर्तनं भगवन्महिम्नि, अद्यप्रभृति भगवान् कीर्तनारंभम् अर्हतीत्युक्तं कीर्तनीयस्य इति । अत्र कारणं केशवस्य महात्मनः इति । नाम्नां प्राकृतपरमपद-व्यवहारयोग्यत्वमाह-दिव्यानाम् इति । त्वद्गौरवात् किंचिदपि ज्ञातव्यं न हापितम् इत्याह—अशेषेन इति ।। (1)

Then Bhishma (the son of King Santanu) said to Yudhishtira (the son of Kunti) :

Iti Idam keertaneeyasya
Kesavasya Mahaatmanah ।
Naamnaam Sahasram divyaanaam
aseshena prakeertitam ॥ (1)

[Thus the thousand divrne names of Bhagavan Kesava, the Supreme Being, Who is worthy of being praised, have been sung in all their entirety.]

The word '**Keertaneeyasya** (worthy of being praised) siginifies that Bhagavan's greatness has been sung in this way and recitation of the names should be rightly begun from that day onwards; and Bhagaven richly deserves it. The reason for the same is given by the two words '**Kesavasya Mahaatmanah** (He is Kesava, the Creator of both Brahma and Siva; Mahaatma, the Supreme Being.) The word '**divyaanaam**' (divine) indicates that the names are fit to be recited both in this material world and in the transcendent Parama-pada. The word '**aseshena**' means that out of my respect for you nothing has been left out which has got to be known. (1)

य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत्।
नाशुभं प्राप्नुयात् किंचित् सोऽमुत्रेह च मानवः ॥ २ ॥

अथ अधिकारिफलाङ्गनिर्णयः। य इदं शृणुयात् इत्यादि। यथाधिकारं श्रवणमननयोः सामान्येन उभयलोकाशुभविरोधित्वं तावत् फलमुक्तम् ॥ (2)

In the next Sloka the qualifications for the recitation and the result of the same are described.

Yah idam srnuyaat nityam
yas-chaapi parikeertayat I
Na asubham praapnuyaat kinchit
sah amutra iha cha maanavah II (2)

[Nothing inauspicious or unwelcome will accrue to that man who hears this daily and who also recites it.] either in this world or in the world beyond.

For a person who according to his qualification and ability hears it or revolves it in his mind, the fruit is declared in general terms that there will be nothing inauspicious both in this world and in the other. (2)

अथ चतुर्णां वर्णविशेषाणाम् अनविरूढ-भगवद्भक्तीनाम् अनाकांक्षित-फलविशेषाणां यथायोग्यं फलमाह—वेदान्तगः इति ॥ (3)

वेदान्तगो ब्राह्मणः स्यात् क्षत्रियो विजयी भवेत्।
वैश्यो धनसमृद्धः स्यात् शूद्रः सुखम् अवाप्नुयात् ॥ ३ ॥

The next sloka mentions the fruit that will be got according to their desert by the members of the four castes who have not got the intense devotion to God and who are not desirous of getting any particular fruit.

Vedaantago Braahmanah syaat
Kshattriyo vijayee bhavet I
Vaisyo Dhana-Samrddhah syaat
Soodrah sukham avaapnuyaat II (3)

[If the person who recits it is a Brshmin, he will attain the knowledge of the Vedanta (the Upanishads). If he is a Kshattriya, he will become a great victor; if a Vaisya, he will acquire immense wealth; and if a Sudra, he will enjoy great happiness. (3)

अथ वर्णविशेषेण यथाकामम् अभ्युदयफलम् आह—धर्मार्थी इति ॥

धर्मार्थी प्राप्नुयात् धर्मम् अर्थार्थी चार्थम् आप्नुयात्।
कामान् अवाप्नुयान् कामी प्रजार्थी च आप्नुयात् प्रजाः ॥४॥

The sloka that follows declares the different kinds of fruits that will be acquired by the different castes according to their desires.

Dharmarthee praapnuyaat dharmam
arthaarthee ca artham aapnuyaat I
Kaamaan avaapnuyaat kaamee
Prajaarthee cha aapnuyaat prajaah II (4)

[If a person recites the names with a desire for dharma (merit), he will get the dharma. If he is desirous of wealth he will get the riches. If he is after the pleasures of life, he will get all of them. If he wants to have progeny he will get children.] (4)

अथ नियमविशेषवज्जपरूप-संकीर्तने भक्तस्य सर्वसमृद्धिमाह—भक्तिमान् यः इत्यादिभिः चतुर्भिः ॥

भक्तिमान् यः सदोत्थाय शुचिः तद्गतमानसः।
सहस्रं वासुदेवस्य नाम्नाम् एतत् प्रकीर्तयेत् ॥ ५ ॥

यशः प्राप्नोति विपुलं ज्ञातिप्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोति अनुत्तमम् ॥ ६ ॥

न भयं क्वचित् आप्नोति वीर्यं तेजश्च विन्दति ।
भवति अरोगो द्युतिमान् बल-रूप-गुणान्वितः ॥ ७ ॥

रोगार्तो मुच्यते रोगात् बद्धो मुच्येत बन्धनात् ।
भयात् मुच्येत भीतस्तु मुच्येत आपन्नः आपदः ॥ ८ ॥

अनुत्तमं श्रेयः—मुक्तिः । अन्ये अभ्युदयविशेषाः ॥ (8)

The next four slokas state if a Bhakta (devotee) recites the names as a Japa (chanting) in accordance with the rules laid down for the same, he will attain all kinds of prosperity.

Bhakti-maan yah sadotthaaya
suchih Tad-gata-maanasah I
Sahasram Vaasudevasya
naamnaam etat prakeertayet II (5)

Yasah praapnoti vipulam
jnaati-praadhaanyam eva cha I
Achalaam Sriyam aapnoti
sreyah prapnoti aanuttamam II (6)

Na bhayam kvachit aapnoti
veeryam tejas-cha vindati I
Bhavati arogah dyuti-maan
bala-roopa-gunaanvitah II (7)

Rogaarto muchyate rogaat
baddho muchyeta bandhanaat I
Bhayaat muchyeta bheetas-tu
muschyeta aapanna aapadah I (8)

Anuttamam sreyah—Salvation. All the rest are the fruits of success in this world.

[Let us take up the case of a person who is very much devoted to the Lord. He gets up in the morning and purifies himself (with bath and the observance of rites and rituals). Then with his mind firmly fixed on Lord Vasudeva, he recites the thousand names of Vasudeva.] (5)

[He becomes endowed with great reputation and becomes the foremost amongst his kith and kin. He acquires undiminishing wealth (in this world) and unexcelled prosperity (in the other, i.e. salvation.)] (6)

[There is no fear for him from any quarter. He acquires valour and power. He is never unwell and always shines very much. He becomes endowed with strength, a healthy body and noble qualities.] (7)

[He who is suffering from any diseese will get ride of it; he who is in bondage will be relieved of it. He who is affected by fear will become free from it and he who is in difficulties will get rid of them.] (8)

अथ भगवदेकार्थिनः अनन्यभक्तेः अप्रार्थितामपि अनर्थनिवृत्तिमाह—**दुर्गाणि** इति ॥

दुर्गाण्यतितरति आशु पुरुषः पुरुषोत्तमम् ।
स्तुवन् नामसहस्रेण नित्यं भक्तिसमन्वितः ॥ ९ ॥

Next it is stated that if a person is exclusively devoted to Sri Krishna and his only desire is to attain Him, all his difficulties will automatically vanish even though he does not pray to god for any relief from them.

Durgaani atitarati aa su
Purushah Purushottamam I
Stuvan Naame-sahasrena
Nityam Bhakti-samanvitah II 9

[That person who with devotion praises the Supreme Being (Purushottama) reciting His thousand names daily, surmounts all insuperable difficulties very quickly.] (9)

अथ तेषां तत्प्राप्तिमाह—वासुदेवाश्रय इति ॥

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥ १० ॥

न वासुदेव-भक्तानाम् अशुभं विद्यते क्वचित् ।
जन्ममृत्यु-जराव्याधिभयं वाऽपि उपजायते ॥ ११ ॥

The next two slokas speak of the attainment of the Lord by such devotees.

Vaasudeva-aasrayo martyo
Vaasudeva-paraayanah I
Sarva-paapa-visuddhaatmaa
Yaati Brahma sanaatanam II (10)

Na Vaasudeva-bhaktaanaam
Asubham vidyate kvachit I
Janma-mrtyu-jaraa-vyaadhi-
bhayam vaa api upajaayate II (11)

[That man, who has taken resort to Vasudeva and who thinks that Vasudeva is the highest goal to be reached, becomes cleansed of all sins and his mind becomes pure. He finally attains the eternal Brahman] (10)

[Nothing Inauspicious ever occurs to the devotees of Vasudeva. Nor do they have any fear from birth and death or old age and disease. (11)

नियमवतो भक्तस्य अनुषङ्गिणीम् अभ्युदयसिद्धिमाह— इमं स्तवम् इति ॥

इमं स्तवम् अधीयानः श्रद्धाभक्तिसमन्वितः ।
युज्येत आत्मसुख-क्षान्ति-श्री-धृति-स्मृतिकीर्तिभिः ॥ १२ ॥

श्रद्धा—सगौरव-त्वरा । भक्तिः व्याख्याता । आत्मा—चेतनः ।

भगवति भक्तिः महतः सुकृतस्य फलं—
[1] "गोविन्दभक्त्यभ्यधिकं श्रेयश्च अन्यत् न विद्यते" इति ॥ (12)

The following sloka says that in the case of a Bhakta who recites the names in accordance with the Sastraic injunctions, there is the attainment of all kinds of prosperity which come as a matter of course.

Imam Stavam adheeyaanah
Sraddhaa-bhakti-samanvitah I
Yujyeta aatma-sukha-kshaanti-
Sree-dhrti-smrti-keertibhih II (12)

[That person, who chants this Hymn with Zeal and devotion, becomes blessed with happiness of the self, forbearance, riches, firmness of mind, good memory and great fame.] (12)

'Sraddha' means eagerness associated with respect. 'Bhakti' has been already explained. Atma is the Self. Devotion to Bhagavan is the result of highly meritorious acts.

"There is nothing good which is superior to Devotion to Lord Govinda." (12)

तत्वतः एते दोषाः स्वभावत एव निवर्तन्ते इत्याह— न क्रोधः इति ॥

न क्रोधो न च मात्सर्यं न लोभो न अशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥ १३ ॥

Na krodho na cha maatsaryam
na lobho na asubhaa matih I
Bhavanti krta-punyaanaam
Bhaktaanaam Purushottame II (13)

1

[Neither anger nor jealousy, neither greed nor evil thougts haunt the minds of those people who are true devotees of Purushottama, (the Supreme Being) and who have acquired merit by virtuous deeds.] (13)

The above sloka says that as a matter of fact these defects by themselves keep away from the devotees. (13)

न अयं फलार्थवाद: शंक्यः निर्भाग्यै: कुतार्किकै:, भगवत्प्रभावस्य असंभाव्याभावेन अतिवाद-अपवादयो: असंभवात् इति अभिप्रयन्, तस्य तं प्रभावमाह—द्यौ: सचन्द्र इति ।।

द्यौ: सचन्द्रार्क-नक्षत्रं खं दिशो भू: महोदधि: ।
वासुदेवस्य वीर्येण विधृतानि महात्मन: ।। १४ ।।

विधृतानि इति नानालिङ्गानां

2 "नपुंसकमनपुंसकेन एकवच्चास्य अन्यतरस्याम्" इति नपुंसकलिङ्ग-शेषता ।। (14)

There may be some who, because of their misfortune, indulge in illogical reasoning and are incredulous of the truth of the statement about the fruits. Their view is not correct; because there is nothing unbelievable in the power and greatness of the Lord. There is no exaggeration or false praise here. That greatness of Bhagavan is described as follows :

Dyauh sa-chandra-arke-nakshatram
kham diso Bhoo mahodadhih I
Vaaaudevasya veeryena
vidhrtaani Mahaatmanah II (14)

[The firmament, along with the moon, the sun and the stars, the sky, the directions, Earth and the great sea—all, all are supported by the valour of Vasudeva, the Supreme Lord.] (14)

2 अष्टा. 1.2.69

The word 'vidhrtaani' in the sloka is in the neuter gender. Though there are other words in it in other genders, the participle form of the verb is put in the neuter gender according to the following rule :

"A neuter noun, which has the same form only differing in affix, is optionally retained and the other is dropped and it is like a singular number. (i.e. where one adjective qualifies several words in different genders. but one of which must be neuter, the adjective agrees with the neuter.") (14)

सर्वस्य तच्छक्ति-विधृतत्वम् उक्त्वा तद्वश-वर्तित्वम् आह—ससुरासुर इति ।

ससुरासुर--गन्धर्वं सयक्षोरग--राक्षसम् ।
जगत् वशे वर्ततेदं कृष्णस्य सचराचरम् ।। १५ ।।

वर्ततेदम् इति आर्षी संहिता । अवर्तत इदम् इति वा ।।

After having said that all things are supported by the power of Bhagavan it is next stated that all of them are under His control.

Sa-sura-asura-gandharvam
sa-yskshoraga-raakshasam I
Jagat vase vartatedam
Krishnasya sa-chara-acharam II (15)

[This world along with all the sentient and non-sentient objects, with Gods Asuras and Gandharvas as well as Yakshas serpents and Rakshasas is under the control of Sri Krishna.] (15)

The joining of the two words 'vartate' and 'idam' in a compound as 'vartatedam' is archaic; according to the grammatical rule the form of the compound should be 'vartata idam'. Or the words may be taken as 'avartatedam' (meaning this was). (15)

इदं तदधीनत्वं शरीरात्मभावेन विशिनष्टि—इन्द्रियाणि इति ।।

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
वासुदेवात्मकानि आहुः क्षेत्रं क्षेत्रज्ञ एव च ।। १६ ।।

वासुदेवात्मकानि—तच्छरीराणि इत्यर्थः । आहुः शास्त्राणि इति शेषः ।। (16)

This state of all things being under the control of Vasudeva is particularised as the body-soul relationship between all objects and Bhagavan by the next sloka,

Indriyaani Mano Buddhih
Sattvam Tejo balam dhritih I
Vaasudeva-aatmakaani aahuh
Kshetram Kshetrajna eva cha II (16)

Vaasudeva-aatmakaani—It means that all of them are His bodies. The word 'Sastras' is to be supplied as the subject of the predicate 'aahuh' (say).

The sense-organs, mind, intellect, (the quality of) Sattva, power, strength, firmness, as well as the body and the individual soul—all of them have Vasudeva as their Atma or the Inner Soul. So do they state. (16)

एवं तत्त्वशास्त्रार्थानां तादधीन्यम् अभिधाय, अनुष्ठानशास्त्रार्थानामपि तादधीन्यं मन्दाधिकारिणां भयम् अपनेतुम् आह—सर्वागमानाम् इति ।।

सर्वागमानाम् आचारः प्रथमं परिकल्पितः ।
आचारप्रभवो धर्मो धर्मस्य प्रभुः अच्युतः ।। १७ ।।

सर्वागमानाम्—सर्वधर्मप्रमाणानां, प्रथमं परिकल्पितः— प्रथमप्रतिपाद्य-धर्मः, आचारः—शौचादिः । तदङ्गः श्रौतो धर्मः इति । तस्य आराध्यः फलदः सहायश्च अच्युतः इति ।। (17)

After having propounded that all Sastras dealing with the Tattvas (Realities) are under the control of Bhagavan, it is next stated that all the Sastras laying down the injunctions for the practice of rites etc. also are under His control. This is done with a view to allay the fears of less learned men.

Sarva-aagamaanaam aachaarah
prathamam pari-kalpitah I
Aachaara-prabhavo Dharmo
Dharmasya Prabhuh Achyutah II (17)

[Right conduct has been laid down as the most important of and the foremost of all the Dharmas revealed by the Sastras (the valid and authoritative texts.) Right conduct gives rise to Dharma and Achyuta Bhagavan is the Lord of all that Dharma.]

Sarva-aagamaanaam—Of all the Sastras which are the authority for all Dharmas. **Prathamam pari-kalpitah**—the first Dharma that is taught. **Aachaarah**—purity of body etc. The Dharmas taught by the Vedas are only subsidiary to this. Bhagavan Achyuta is the Deity Who is to be propitiated by that Dharma, Who is the Giver of the fruits, and Who is also the helper in the successful observance of that conduct.

धर्मानुबन्धिनामपि तदुद्भवत्वम् आह—ऋषयः इति ।

ऋषयः पितरो देवाः महाभूतानि धातवः ।
जङ्गमाजङ्गमं च इदं जगत् नारायणोद्भवम् ।। १८ ।।

ऋषयः— मन्वादयः, तस्य स्मर्तारः अनुष्ठातारश्च । पितरो देवाः च अवान्तर-आराध्याः । महाभूतानि—वियदादीनि । धातवः—तत्कार्याणि त्वक्चर्मादीनि । एतानि धर्मफलभोगोपकरणानि । भोक्तृवर्गः जङ्गमाजङ्गमं जगत् इति ।। (18)

The next sloka states that all things connected with Dharma have their origin in the Lord.

Rishayah Pitaro Devaah
Mahaa-bhootaani Dhaatavah I
Jangama-ajangamam cha idam
Jagat-Naaraayanodbhavam II (18)

[The Sages, Pitrs (departed ancestors), gods, the great elements, and their effects, the moving and the non-moving objects that comprise the entire Universe—all have come out of Narayana.]

Rishis—Manu and others. They are the writers of the Smritis and also those who practise them. **Pitarah, Devaah**—the Manes and gods are the subsidiary divinities to be worshipped. **Mahaa-bhootaani**—Ether and the other (four elements.) **Dhaatavah**—Skin, hide etc. which are products of the enjoyment of the fruit of Dharma. **Jangama-ajangamam Jagat**—The moviug and non-moving world of beings who enjoy the fruit, (18)

ज्ञानहेतुतामपि आह— योगज्ञानम् इति ॥

योगज्ञानं तथा सांख्यं विद्याः शिल्पादि कर्म च ।
वेदाः शास्त्राणि विज्ञानम् एतत् सर्वं जनार्दनात् ॥ १९ ॥

ज्ञानम्—शास्त्रम् । योगस्य ज्ञानम् । योगो द्विविधः समाधियोगः कर्मयोगश्च इति । संख्यया तत्त्वानाम् अवधारणं सांख्यम् । विद्याः—व्याकरणादि-अङ्गविद्याः, धनुर्-आयुर्-गान्धर्वप्रभृतीनि दृष्टार्थानि उपविद्याः; शिल्पानि; सर्वत्र अनुष्ठेयं कर्म । वेदाः—प्रधानविद्याः । शास्त्राणि—स्मृति-इतिहास-पुराणानि । सर्वमेतत् विज्ञानं—शास्त्रं, जनार्दनात् उद्भवति इति शेषः ॥ (19)

The next sloka states that Bhagavan is the source of all Knowledge.

Yoga-jnaanam thathaa Saankhyam
Vidyaah Silpaadi Karma cha I
Vedaah Saastraani Vijnaanam
etat sarvam Janaardanaat II (19)

[The knowledge of Yoga, Saankhya, several branches of learning, arts, works, Vedas and Sastras—a knowledge af all these springs from Bhagavan Janardana.]

Jnaanam is Sastram. **Yoga-jnaana** is a knowledge of the Sastras. This Yoga is of two kinds—Samaadhi Yoga and Karma-yoga (i.e. the course of Bhakti and that of Karma (action). **Saankhyam** is that science by which the true nature of the Realities is arrived at by means of 'sankhyaa' (i.e. intellect). **Vidyaah**—the subsidiary branches of knowledge like Grammar etc. Archery, Medicine, Gaandharva (i.e. music, dancing etc.) are practical sciences which come under the class of Auxiliary Sciences. **Silpas**—(Sculpture, Architecture etc.) **Karma** is observance of duties in all places. **Vedas**—the foremost amongst all Sciences. **Sastra**—**Smriti**, Itihasa and Purana. Sarvam etat vijnaanam—is Sastra. All these sciences are born of Bhagavan Janardana. The predicate 'are born' is to be supplied. (19)

अनया महाविभूति-वैचित्र्या भगवतो महानिर्वाहं दर्शयति—एको विष्णुः इति ॥

एको विष्णुः महद्भूतं पृथक् भूतानि अनेकशः ।
त्रीन् लोकान् व्याप्य भूतात्मा भुंक्ते विश्वभुक् अव्ययः ॥२०॥

स्वयम् एकः सन्, अनेकशः— असंख्येयतया रूप-प्रकार-परिणाम-प्रयोजनभेदेन पृथक् च स्थितानि महान्ति भूतानि, त्रीन् लोकान् च—बद्ध-मुक्त-नित्यान् चेतनान्, व्याप्य, तेषां नियम-शेषित्वादिभिः आत्मा भवन्, विश्वभुक्—सर्वथा परिपालकः, तथाऽपि अव्ययः—तद्दोषैः अपरामृष्टः, पुनश्च परविभूत्या (तानि भूतानि) महद्भूतम्—अवाङ्मनस-गोचरश्च भवन्, भुंक्ते—लीलाभोगरसम् अनुभवति इति ॥ (20)

Eko Vishnuh Mehad-bhootam
Prthak Bhootaani anekasah I
Threen lokaan vyaapya Bhootaatmaa
Bhunkte Visva-bhuk Avyayah II (20)

By describing the great possessions, this sloka shows the sublime ruling power of Bhagavan.

[Vishnu is the unique and unparallelled Deity in that He pervades the great elements of different kinds and the three worlds (of souls). He is their Atma (the Inner Soul) and their Protector. He stands far above all of them and is not touched by their defects. Thus He enjoys supreme Bliss.] (20)

Ekah—Vishnu is unique. **Anekasah**—The great Elements which are of countless forms, manners, mutations and utility and which are distinct and different from one another (**prthak**). He pervades all of them and also the three worlds. Souls in bondage, Released Souls and Eternal Angels are the three worlds here. He is their Atma, because He controls them and is their Master. He is their sole Protector. But He Is **Avyaya**—not touched by their defects. By His supreme glory He is **Mahat-bhootam;** He is beyond the region of thought and word, and **Bhunkte**—enjoys Leelaa-rasa and Bhoga rasa (the pleasure of sport and Divine Bliss). (20)

निस्सीमभूमा भगवान् स्तुत्यः, तन्निगरण-क्षम-वाग्विभवो भगवान् व्यासः स्तोता, तदुभय-माङ्गल्य-महिमा इदं स्तवरत्नम्, तदपनेय-महादारिद्र्यम् इदं जगत् तदधिकारी इति पुष्कलम् । एतत् यः कश्चित् चेतनः परावरश्रेयोर्थी निर्विशंकः सेवताम् इत्याह—इमं स्तवम् इति ॥

इमं स्तवं भगवतो विष्णोः व्यासेन कीर्तितम् ।
पठेत् यः इच्छेत् पुरुषः श्रेयः प्राप्तुं सुखानि च ॥ २१ ॥

Here Bhagavan, possessed of unlimited greatness is the object of praise. Bhagavan Vyasa, who has the wealth of words enough to swallow and describe that, is the panegyrist. This gem of a Hymn has the auspiciousness and the greatness of both of them. This world, possessed as it is of great destitution, which is to be removed by that Hymn is eminently qualified to take to it. Thus everything is perfect and complete about this. Therefore any person, desirous of supreme bliss or material pleasures, whoever he may be, may resort to it. This is stated by the following sloka.

Imam Stavam Bhagavato
Vishnor Vyaasena keertitam I
Patet yah icchet purushah
Sreyah praaptum sukhaani cha II (21)

[That person, who desires to obtain supreme bliss and the pleasures of the world, should read this Stotra of Bhagavan Vishnu sung by the great sage Vyaasa.] (21)

एवं स्वभावत एव समस्त-द्वन्द्व-प्रतिद्वन्द्वि-सकलकल्याण-गुणाकरं प्रपन्न-पारिजातं पुण्डरीकाक्षं लक्ष्मीपतिं भगवन्तं भजमानानां स एव सर्वस्वम् इति, तत्संपदो वाचाम् अगोचराः । कुतः सांसारिक-परिभव-प्रसङ्गः इति पर्याप्तयति—विश्वेश्वरम् इति ॥

विश्वेश्वरम् अजं देवं जगतः प्रभवाप्ययम् ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥ 22 ॥

न ते यान्ति पराभवम् ओं नमः इति ॥

इति

श्रीमन्महाभारते शतसहस्र-संहितायां वैयासिक्याम्
आनुशासनिके पर्वणि भीष्म-युधिष्ठिर-संवादरूपः
एकोन-पंचाशद्-अधिक-शततमः
श्रीविष्णोः सहस्रनाम स्तोत्राध्यायः समाप्तः ॥

तमिमम् अर्थं शपथेन भावयन्, न ते यान्ति पराभवं न ते यान्ति पराभवम् इति आवृत्त्या पूरयति इति ॥ (22)

Visvesvaram Ajam Devam
Jagatah prabhavaapyayam I
Bhajanti ye Pushkaraaksham
na te yaanti parabhavam II (22)

Bhagavan] Narayana, Who is the Consort of Lakshmi and the Lotus-eyed Lord is by nature opposed to all kinds of unwelcome things (like happiness and sorrow, good and evil) and is the mine of all auspicious qualities. He is like the celestial Parijata Tree for those who have resorted to Him. They consider that He alone is their wealth. Therefore the riches and well-being of those people are beyond words. This being the case, where is for them any occasion for dishonour or disgrace? With these words Sage Vyasa concludes the Hymn as follows :

[The Lotus-eyed Lord is the Birthless Supreme Deity, the Ruler of the Universe and the Cause of the creation and destruction of the Universe. Those who sing His praise will never meet with disrespect or discomfiture of any kind,

Never will they meet with disrespect or discomfiture.
Salutations to that Lord of all auspiciousness.] (22)

"Never do they meet with any disrespect", "Never do they meet with any disrespect"—By repeating these words twice, the Sage swears on an oath and concludes the Hymn.

अस्माकम् अत्र च परत्र च सर्वदुःखम्
उन्मूल्य संपदम् अशेषविधां विधाय ।
श्रीरङ्गराजमहिषी स च वैष्णवानां
सङ्गात् सुखं सह जयेन सदा क्रियास्ताम् ॥

इति

श्रीहरितकुल-तिलक-श्रीवत्सांकमिश्र-सूनोः
श्रीरंगराजदिव्याज्ञालब्ध श्रीपराशरभट्टापरनामधेयस्य
श्रीरंगनाथस्य कृतौ श्रीमद्विष्णु सहस्रनाम-विवरणं
भगवद्गुणदर्पणाख्यं भाष्यं समाप्तम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

Asmaakam atra paratra cha
sarva-duhkham
Unmoolya sampadam
asesha-vidhaamvidhaaya ।
Sree Rangaraaja-Mahishee
Sa cha Vaishnavaanaam
Sangaat sukham saha jayena
sadaa Kriyaastaam ॥

[May Sri Ranganayaki, the Queen Consort of Sri Rangaraja and Sri Rangaraja, both of them root all our distress here and hereafter, confer wealth of all kinds on us, and always bless us through the company of devoted Sri Vaishnavas happiness and victory.]

Thus concludes the

The Commentary called Bhagavad-Guna-Darpana

Explaining the Thousand Names of Lord Sri Vishnu

Written by Sri Ranganatha

Who is the Shining Star of Harita Race,

Who is the son of Sri Vatsanka Misra and

on Whom was conferred the name of Parasara Bhatta

by the divine command of Sri Ranganatha.



APPENDIX

[The Recitation of the Vishnu-Sahasra-nama is usually concluded by reciting a few more slokas towards the end which are not commented upon by Acharyas like Sri Sankara and Bhattar. They are given below with the translation in English for the benefit of the readers.]

अर्जुन उवाच—

पद्मपत्रविशालाक्ष ! पद्मनाभ ! सुरोत्तम ! ।
भक्तानाम् अनुरक्तानां त्राता भव जनार्दन ! ॥ १ ॥

Arjuna Uvaacha—

Padma-patra-visaalaaksha !
Padma-naabha! Surottama ! I
Bhaktaanaam anuraktaanaam
Traataa bhava Janaardana ! II (1)

Arjuna said—

Janardana, the greatest of gods with broad eyes like lotus-petals, and with a lotus in thy Navel ! Be Thou the Protector of Thy loving devotees, (1)

श्रीभगवान् उवाच—

यो मां नामसहस्रेण स्तोतुम् इच्छति पाण्डव ।
सोहम् एकेन श्लोकेन स्तुत एव न संशयः ॥ २ ॥

स्तुत एव न संशयः, ओं नमः इति ॥

Sri Bhagavan Uvaacha—

Yo Maam Naama-sahasrena
stotum icchati Paandava ! I
Sosham ekena slokena
stuta eva na samsayah II (2)

Stuta eva na samsayah, Om Namah iti,

Sri Bhagavan said—

Arjuna! A person may desire to praise Me with the thousand names. But I become praised even by one sloka. There is no doubt about it. There is no doubt about

Salutations to the Auspicious Lord. (2)

व्यास उवाच—

वासनात् वासुदेवस्य वासितं ते जगत्त्रयम् ।
सर्वभूत-निवासोऽसि वासुदेव ! नमोऽस्तु ते ॥ ३ ॥

वासुदेव नमोऽस्तुते, ओं नमः इति ॥

Vyaasa Uvaach—

Vaasanaat Vaasudevasya
Vaasitam te Jagat-trayam I
Sarva-bhoota-nivaaso asi
Vaasudeva ! Namo astu Te II (3)

Vaasudeva ! Namo astu Te, Om Namah iti.

Vyasa said—

Vasudeva ! All three worlds have been given their existence by being pervaded by Thee as Vasudeva. Thou art the Resting place for all beings. Salutations to Thee !

Salutations to Thee, O Vasudeva ! (3)

पार्वती उवाच—

केनोपायेन लघुना विष्णोः नामसहस्रकम् ।
पठ्यते पण्डितैः नित्यं श्रोतुम् इच्छामि अहं प्रभो ! ॥ ४ ॥

Paarvati Uvaacha—

Kenopaayena laghunaa
Vishnor Naama-Sahasrakam I
Patyate Panditair nityam
Srotum icchaami aham Prabho II (4)

Parvati said—

What is that easy method by which the thousand names of Vishnu are daily recited by learned men? I wish to hear it from thee, O Lord (Siva)! (4)

ईश्वरः उवाच—

श्रीराम राम रामेति रमे रामे मनोहरे ।
सहस्रनामतस्तुल्यं रामनाम वरानने ! ॥ ५ ॥

Isvara Uvaacha—

Sri Raama Raama Rama iti
Rame Raame manorame II
Sahasra-naamatas-tulyam
Raama-naama Varaanane I III (5)

Raama-naama Varaanana Om Namah iti.

Siva said—

In Sri Rama, the source of delectation to the heart, I feel delighted by repeating the name Rama, Rama, Rama's name is indeed on a par with the thousand names of Vishnu, O Lovely-faced (Parvati) ! (5)

ब्रह्मोवाच—

नमोऽस्त्वनन्ताय सहस्रमूर्तये
सहस्रपादाक्षि-शिरोरुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते
सहस्र-कोटियुगधारिणे नमः ॥ ६ ॥

Brahma Uvaacha—

Namo astu Anantaayya Sahasra-moortaye
Sahasra-paada-akshi-sira-ooru-baahave I
Sahasra-naamne Purushaaya Saasvate
Sahasra-koti-yuga-dhaarine namah II (6)

Brahma said—

Salutations ;o the Endless Bhagavan, Who has a thousand forms, Who has a thousand feet eyes heads thighs and arms, and Who is the Eternal Purusha having a thousand names. Salutations to Him Who is the prop of a thousand crores of aeons.

Salutations to the Auspicious Lord Who is the prop of a thousand crores of aeons. (6)

सञ्जय उवाच—

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिः ध्रुवा नीतिर्मतिर्मम ॥ ७ ॥

Sanjaya Uvaacha—

Yatra Yogesvarah Krishnah
yatra Paartho Dhanur-dharah I
Tatra Sreeh Vijayo Bhootih
dhruvaa neetih Matir Mama II (7)

Sanjaya said—

Where Sri Krishna, the Lord of all Yogas is, and Where Arjuna, the wielder of bows is. there do exist firmly lustre and victory prosperity and ehtics. This is my considered view. (7)

श्रीभगवान् उवाच—

अनन्याः चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ८ ॥

Sri Bhagavan Uvaacha—

Ananyaah chintayanto Maam
Ye janaah paryu-paasate I
Teshaam nitya.abhiyuktaanaam
yoga-kashemam vahaami Aham II (8)

Bhagavan Sri Krishna said :

With reference to those who find it impossible to live without thinking of Me, I undertake the responsibility of bringing about their union with Me and of keeping up that union for ever. (8)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ९ ॥

Paritraanaaya Saadhoonaam
vinaasaaya cha dush-kritaam I
Dharma-samsthaapanaarthaaya
sambhavaami yuge yuge II (9)

For the protection of the good, for the destruction of the eviidoers, and for the establishment of Dharma, I come into this world again and again from age to age. (9)

आर्ता विषण्णाः शिथिलाश्च भीताः
घोरेषु च व्याधिषु वर्तमानाः ।
संकीर्त्य नारायणशब्दमात्रं
विमुक्तदुःखाः सुखिनो भवन्ति ॥ १० ॥

Aartaa vishannah sithilaah cha bheetaah
Ghoreshu cha vyaadhishu vartamaanaah I
Sankeertya Naarayana-sabda-maatram
Vimukta-duhkhaah sukhino bhavanti II (10)

People may be in distress or in grief, in confusion or in fright, or affected by terrific diseases; if they only sing the name of Narayana, they become rid of all troubles and attain happiness. (10)

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वा प्रकृतेः स्वभावात् ।
करोमि यद्यत् सकलं परस्मै
नारायणायेति समर्पयामि ॥ ११ ॥

Kaayena vaachaa manasaa indriyar-vaa
Buddhyaa aatmanaa vaa Prakriteh svabhavaat I
Karomi yat yat sakalam Parasmai
Naaraayanaaya iti samarpayaami II (11)

Whatever I do under the influence of the Primordial Matter with my body or word, by mind or sense-organs, or intellect or self, I offer all that at the feet of the Supreme Lord, Narayana.

—o—

Thus ends the Euoigy on the Thousand Names of Vishnu.

॥ श्री पञ्चायुधस्तोत्रम् ॥

स्फुरत्सहस्रारशिखातितीव्रं सुदर्शनं भास्करकोटितुल्यम् ।
सुरद्विषां प्राणविनाशि विष्णोः चक्रं सदाऽहं शरणं प्रपद्ये ॥ १ ॥

Sri Panchayudha Stotram

[A Hymn on the Five Weapons of Vishnu]

1. *Chakra-Discus :*

**Sphurat-sahasraara-sikhaati-teevram
Sudarsanam bhaaskara-koti-tulyam I
Suradivishaam praanavinaasi Vishnoh,
chakram sadaaham saranam prapadye II (1)**

Ever do I seek refuge in Vishnu's Chakra (Discus) Sudarsana (by name and of charming appearance)—Discus, which is greatly powerful with a thousand spokes of glittering flames, which is similar to a crore of Suns, and which destroys the lives of the Asuras, the enemies of Gods.

विष्णोर्मुखोत्थानिलपूरितस्य यस्य ध्वनिर्दानवदर्पहन्ता ।
तं पाञ्चजन्यं शशिकोटिशुभ्रं शङ्खं सदाऽहं शरणं प्रपद्ये ॥ २ ॥

2. *Sankha—Conch:*

**Vishnor-mukhotthaanila-pooritasya
Yasya dhvanir-daanava-darpa-hantaa I
Tam Paanchajanyam Sasi-koti-subhram
Sankham sadaaham saranam praydye II (2)**

Ever do I seek refuge in Paanchajanya, the Conch, the sound of which, filled by the air emanating from the mouth of Vishnu, puts an end to the pride of the Asuras, ane which is white like a crore of Moons.

हिरण्मयीं मेरुसमानसारां कौमोदकीं दैत्यकुलैकहन्त्रीम् ।
वैकुण्ठवामाग्रकराभिमृष्टां गदां सदाऽहं शरणं प्रपद्ये ॥ ३ ॥

3. *Gada-Mace:* **Kaumodakee**

Hiranmayeem Merusamaana-saaraam
Kaumodakeem Daitya-kulaika-hantreem I
Vaikuntha-vaamaagra karaabhimrishtaam
Gadaam sadaaham saranam prapadye II (3)

Ever do I seek refuge in Kaumodaki, the Mace of gold, which is equal in strength to Mount Meru, which is the peerless slayer of the hordes of Asuras, and which is gently touched by the forepart of the left hand of Vaikuntha (i.e. Vishnu, the Blemishless).

रक्षोऽसुराणां कठिनोग्रकण्ठच्छेदक्षरच्छोणितदिग्धधारम् ।
तं नन्दकं नाम हरेः प्रदीप्तं खड्गं सदाऽहं शरणं प्रपद्ये ॥ ४ ॥

4. *Khadga—the Sword:* **Nandaka**

Rakshosuraanaam kathinogra-kantha-
ccheda-ksharac-chonita-digdha-dhaaram I
Tam Nandakam naama Hareh pradeeptam
Khadgam sadaaham saranam prapadye II (4)

Ever do I seek refuge in the shining Sword of Hari, Nandaka by name, the blade of which is smeared with the blood flowing from the severed necks, hard and frightful, of the Rakshasas and Asuras.

यज्ज्यानिनादश्रवणात् सुराणां चेतांसि निर्मुक्तभयानि सद्यः ।
भवन्ति दैत्याशनिबाणवर्षि शार्ङ्गं सदाऽहं शरणं प्रपद्ये ॥ ५ ॥

5. *Saarnga—the Bow:* **Saarnga**

Yaj-jyaa-ninaada-sravanaat suraanaam
Chetaamsi nirmukta-bhayaani sadyah I
Bhavanti Daitya-asani-baana-varshee
Saarngam sadaa aham saranam prapadye II (5)

Ever do I seek refuge in Saarnga, the Bow, by hearing the twang of the bow-string of which the hearts of gods at once become devoid of fear and which (bow) showers thunderlike arrows on the Asuras. (5)

इमं हरेः पञ्चमहायुधानां स्तवं पठेद्योऽनुदिनं प्रभाते ।
समस्तदुःखानि भयानि सद्यः पापानि नश्यन्ति सुखानि सन्ति ॥

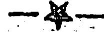
Imam Hareh Pancha-mahaayudhaanaam
Stavam pathet Yo anudinam prabhaate I
Samasta-duhkhaani bhayaani sadyah
Paapaani nasyanti sukhaani santi II (6)

If a person reads daily in the morning this Hymn of the five great weapons of Vishnu, all his sorrows, fears and sins will at once vanish and joys ensue. (6)

वने रणे शत्रुजलाग्निमध्ये यदृच्छयापत्सु महाभयेषु ।
इदं पठन् स्तोत्रमनाकुलात्मा सुखी भवेत् तत्कृतसर्वरक्षः ॥ ७ ॥

Vane rane satru-jala-agni madhye
Yadricchayaa aapatsumahaa-bhayeshu I
Idam patan Stotram anaakula-aatmaa
Sukhee bhavet tat-krita-sarva-rakshah II (7)

If a person recites this Hymn when he happens to be in the forest or in the battle-field, or in the midst of foes, floods or fire, or in unexpected dangers or in great fright, his mind will get rid of all uneasiness; and being well-protected by the weapons, he will be happy in every way. (7)



॥ श्री द्वादशनामपञ्जरम् ॥

पुरस्तात् केशवः पातु चक्री जाम्बूनदप्रभः ।
पश्चान्नारायणः शङ्खी नीलजीमूतसन्निभः ॥ १ ॥

Dwaadasa nama panjara Stotram

Purastaat Kesavah paatu
chakree jaamboonada-prabhah I
Paschaan-Naaraayanah sankhee
neelajeemoota-sannibhah II (1)

In the East (in front) may Kesava protect (me).—Kesava, possessed of the discus and of the lustre of gold.

In the West (at the back) may Narayana protect (me), Narayana possessed of the Conch who is like the blue cloud (in complexion).

इन्दीवरदलश्यामो माधवोर्ध्वं गदाधरः ।
गोविन्दो दक्षिणे पार्श्वे धन्वी चन्द्रप्रभो महान् ॥ २ ॥

Indeevara-dala-syaamo
Maadhavordhvam gadaadharah I
Govindo dakshine paarsve
dhanvee chandraprabho mahan II (2)

Madhava, who is blue like the petal of the blue-lily (Indeevara flower) and who wields the Mace, may He protect me from above.

May the great Govinda (protect me) in the Southern side (in the right), who has the bow and who is of moonlike lustre. (2)

उत्तरे हलभृद्विष्णुः पद्मकिञ्जल्कसन्निभः ।
आग्नेय्यामरविन्दाभो मुसली मधुसूदनः ॥ ३ ॥

Uttare Halabhrit Vishnuh
padmakinjalka-sannibhah I
Aagneyyaam aravindaabho
musalee Madhu-soodanah II (3)

In the north (may) Vishnu (protect me),—Vishnu, who wields the Plough (as a weapon) and who is (in hue) like the filament of a lotus.

In the South-east, the lotus-lustred Madhusoodana, having the Pestle (for a weapon), may He protect me. (3)

त्रिविक्रमः खड्गपाणिर्निरृत्यां ज्वलनप्रभः ।
वायव्यां वामनो वज्री तरुणादित्यदीप्तिमान् ॥ ४ ॥

Trivikramah khadga-paanih
nirrityaam jvalanaprabhah I
Vaayavyaam Vaamano vajree
taruneaditya-deeptimaan II (4)

Trivikrama, who has the Sword in hand and who is of fire-like brilliance, (may He protect me) in the Southwest.

And in the Northwest, Vaamana, possessed of Thunderbolt (Vajra) and having the sheen of the youthful Sun, (may He protect me). (4)

ऐशान्यां पुण्डरीकाभः श्रीधरः पट्टसायुधः ।
विद्युत्प्रभो हृषीकेशो ह्यवाच्यां दिशि मुद्गरी ॥ ५ ॥

Aisaanyaam pundareekaabhah
Sreedharah pattasaayudhah I
vidyut-prabho Hrisheekeso
Hyavaachyaam disi mudgaree II (5)

In the Northeast, Sreedhara, who has the splendour of the lotus and who is armed with a Spear (Pattasa),—(may He protect me). And Hrisheekesa, who has the effulgence of the lightning and who has the hammer (for weapon)—(may He protect me in the direction below). (5)

हृत्पद्मे पद्मनाभो मे सहस्रार्कसमप्रभः ।
सर्वायुधः सर्वशक्तिः सर्वज्ञः सर्वतोमुखः ॥ ६ ॥

Hrit-padme Padmanaabho me
Sahasra-arka-sama-prabhah I
Sarva-aayudhah sarva-saktih
sarvajnah sarvato-mukhah II (6)

Padmanaabha, possessed of a brilliance like that of a thousand suns, is in my heart-lotus,—Padmanaabha, Who is armed with all weapons, Who is omni-potent and omni-scient, and Who can move anywhere without obstruction. (6)

इन्द्रगोपकसङ्काशः पाशहस्तोऽपराजितः ।
स बाह्याभ्यन्तरं देहं व्याप्य दामोदरः स्थितः ॥ ७ ॥

Indra-gopaka-sankaasah
Paasa-hastah Aparaajitah I
Sah baahya-aabhyantaram deham
Vyaapya Daamodarah sthitah II (7)

The Invincible Damodara, Who is like the crimson indragopa (insect), and Who is holding a noose in hand, stands pervading my body inside and outside. (7)

एवं सर्वत्रमच्छिद्रं नामद्वादशपञ्जरम् ।
प्रविष्टोऽहं न मे किञ्चिद्भयमस्ति कदाचन ॥ ८ ॥

भयं नास्ति कदाचन ओं नम इति ॥

Evam sarvatram acchidram
Naama-dvaadasa-panjaram I
Pravishtah aham na me kinchit
Bhayam asti kadaa-chana II (8)

Bhayam naasti kada-chana Om Namah iti.

Thus is the Cage of the Twelve Names (of Vishnu) which is all-protective and invulnerable. Now that I have entered into it, there is no longer fear of any kind for me.

There is no longer fear of any kind, I swear. This way my salutations are to the Lord.

आपदामपहर्तारं दातारं सर्वसंपदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

Aapadaam apahartaaram
Daataaram sarva-samapadaam I
Loka-abhiraamam Sri Raamam
Bhooyo bhooyo naamaami aham II (1)

(Again and again do I prostrate before Sri Rama Who removes all difficulties, Who bestows all kinds of wealth, and Who delights the world.) (1)

आर्तानामार्तिहन्तारं भीतानां भीतिनाशनम् ।
द्विषतां कालदण्डं तं रामचन्द्रं नमाम्यहम् ॥

Aartaanaam aarti-hantaaram
Bheetaanaam bheeti-naasanam I
Dvishataam Kaala-dandam Tam
Raama-chandram namaami aham II (2)

I pay my obeisance to Sri Rama-chandra Who dispels the misery of the distressed, Who destroys the fear of the frightened and Who is the rod of death for the enemies. (2)

नमः कोदण्डहस्ताय सन्धीकृतशराय च ।
खण्डिताखिलदैत्याय रामायाऽऽपन्निवारिणे ॥

Namah Kodanda-hastaaya
Sandhee-krta-saraaya cha I
Khandita-akhila-daityaaya
Raamaaya Aapan-nivaarine II (3)

Salutations to Sri Rama Who has the Kodanda (bow) in His hand, who has fixed the arrow (to the bow ready for discharge), Who is the Slayer of all demons and Who is the remover of all difficulties. (3)

रामाय रामभद्राय रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ॥ ४ ॥

Raamaaya Raama-bhadraaya
Raama-chandraaya Vedhase I
Raghu-naathaaya Naathaaya
Seetaayaah Pataye nameh II (4)

Salutations to Sri Rama, the consort of Sita. He is Rama, the auspicious; Rama, the moon; and is the Prime Creator. He is the foremost amongst the Kings of the Raghu clan and is the Saviour of the world. (4)

अग्रतः पृष्ठतश्चैव पार्श्वतश्च महाबलौ ।
आकर्णपूर्णधन्वानौ रक्षेतां रामलक्ष्मणौ ॥ ५ ॥

Agratah prshtatah chaiva
Paarsvatah cha Mahaa-balau I
Aakarna-poorna-dhanvaanau
Rakshetaam Rama-Lakshmanau II (5)

May Rama and Lakshmana of great might protect me before and behind, and on all sides—both of Them Who have drawn the bowstring up to the ears for the ready discharge of the arrow. (5)

सन्नद्धः कवची खड्गी चापबाणधरो युवा ।
गच्छन् ममाग्रतो नित्यं रामः पातु सलक्ष्मणः ॥ ६ ॥

Sannaddhah Kavachee Khadgee
Chaapa-baana-dharo Yuvaa I
Gacchan mama agrato nityam
Raamah paatu sa-Lakshmanah II (6)

May the youthful Rama along with Lakshmana ever go in front of me and protect me—Rama, Who is ever alert, Who is clad in armour, Who has the sword, and Who has the bow and arrow for ready action. (6)

"अच्युतानन्तगोविन्द" नामोच्चारणभेषजात् ।
नश्यन्ति सकला रोगास्सत्यं सत्य वदाम्यहम् ॥ ७ ॥

'Achyuta, Ananta, Govinda'
naamocchaarana-bheshajaat I
Nasyanti sakalaa rogaah
Satyam satyam vadaami aham II (7)

The very mention of the names 'Achyuta' 'Ananta' 'Govinda is a wholesome medicine by which all diseases are cured. I swear 'This is true', 'This is true'. (7)

सत्यं सत्यं पुनस्सत्यमुद्धृत्य भुजमुच्यते ।
वेदाच्छास्त्रं परं नास्ति न दैवं केशवात्परम् ॥ ८ ॥

Satyam Satyam punah Satyam
Uddhrtya bhujam uchyate I
'Vedaat sastram param naasti'
'Na Deivam Kesavaat param' II (8)

Raising up my arm I declare on oath there is no scriptura text greater than the Veda, and no deity superior to Lord Krishna. This is true, true and true again. (8)

शरीरे जर्झरीभूते व्याधिग्रस्ते कळेबरे ।
औषधं जाह्नवीतोयं वैद्यो नारायणो हरिः ॥ ९ ॥

Sareere jarjharee-bhute
Vyaadhi-graste kalebare I
Aushadham Jaanhavee-toyam
Vaidyo Naaraayano Harih II (9)

When the body has become senile and has become a prey to diseses, the water of the Ganga is the only medicine and Lord Hari Narayana is the only physician. (9)

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणो हरिः ॥ १० ॥

Aalodya sarva-Saastraani
Vichaarya cha punah punah I
Idam ekam sunishpannam
Dhyeyo Naaraayano Harih II (10)

After a deep study of all the Sastras and repeated investigations into their purport, we come to this conclusion that the Deity to be meditated upon is Hari Narayana. (10)

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।
करोमि यद्यत् सकलं परस्मै
नारायणायेति समर्पयामि ॥ ११ ॥

Kaayena vaachaa manasaa indriyah vaa
Buddhyaa aatmanaa vaa prakrteh svabhaavaat I
Karomi yat yat sakalam Parasmai
Naaraayanaaya iti samarpayaami II (11)

Whatever I do with my body or mind, with sense-organ intellect or thought under the infuence of Prakrti (Matter), I offer all that at the feet of Narayana, the Supreme Lord. (11)

यदक्षरपदभ्रष्ट मात्राहीनं तु यद्भवेत् ।
तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तु ते ॥ १२ ॥

Yat akshara-pada-bhrashtam
Maatraa-heenam tu yat bhavet I
Tat sarvam kshamyataam Deva !
Narayana I Namo astu Te II (12)

O Lord Narayana ! If there is an omission in my recitation of a letter or a word, or in the prosodial instant, I pray to Thee to forgive all that. My salutations to Thee. (12)

विसर्गबिन्दुमात्राणि पदपादाक्षराणि च ।
न्यूनानि चातिरिक्तानि क्षमस्व पुरुषोत्तम ॥ १३ ॥

Visarga -bindu-maatraani
Pada-paada-aksharaani cha I
Nyoonaani cha atiri ktaani
Kshamasva Purushottama ! II (13)

At the time of recitation, if I should have committed a mistake by the omission or elongation of an aspirate, nasal or the prosodial instant, or by leaving or adding a word or a line or letter, please forgive, O Lord Purushottama ! (13)



श्री:

श्रीविष्णुसहस्रनामावल्या: अकारादिसूची

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Page	line	Read	for
7	5	Vayu Purana	Tayer Purana
9	9	वेदाचार्य	वेदाचार्र्य
25	1-3	delete all the three lines	
32	9	सर्वसंपन्नं	पर्वसंसन्नं
34	12	Worshipping	Worshioping
36	22	Upakosaia	Upasana
40	5	इत्यादौ	इत्यादतौ
41	2	begging	beging
	8	becomes	becoms
	9	prefix	prefir
46	9	हितबुद्ध्या	हितबुद्धया
50	28	if	f
53	21	अनुमोदितो वा	अनुमोदितो ना
56	1	संकीर्तनादि:	संकीर्तयादि:
		महीयान्	महियान्
60	11	भावोपहतानि	भावोपहितानि
64	6	श्रेयश्चान्यन्न	श्रेयश्चान्यन्न
65	10	रसमभि	समभि
67	23	तत् सुकृत	तत् सकृत
	26	देवं	देनं
68	15	hatred	hate
76	25	ing	ning
79	6	pradhana	padhasana
82	25	thus	this
83	10	by the word	by word
	11	utter	utte
84	26	अपि	आपि
86	7	negated what is	negated is
87	12	before	befor

87	21	latter	later
88	16	निषेधोपि	निषेद्योपि
95	18	Sutras	Sutras
	33	Sutras	Sastras
99	24	you to tell	you tell
100	16	to the	to be
102	27	शुभ्रैरभ्रैरदभ्रै	शुभैरभ्रै
112	22	साक्षात्प्रवृ	साक्षाप्रवृ
119	14	चक्षुषा	चक्षषा
132	11	वैकुण्ठं	वैकूण्ठं
134	1	स: रसं ह्येव	स ह्येव
150	14	Prakriti	Paakriti
152	7	Paramatma	Paramatmah
154	9	derived	dervied
159	9	भावन:	भावन
160	17	of all	of ell
165	2	saktis	sagtis
165	27	गुणानां यो	गुणानां वो
167	14	पुण्डरीकाक्ष	पुण्डीकाक्ष
168	26	नित्यत्व	नित्वव
168	26	मुखादीनामपि	मुखादीनापि
176	19	क्वचित्	कूचित्
184	25	verily	vereby
186	13	यथा	यया
193	14	virtue	virture
198	18	seasames	seasams
201	11	the	the the
209	7	are pleased	is
228	26	स्वसंप्राप्तौ	स्वसंप्रातौ
241	5	acts	act
253	2	damsels	demsels
254	11	Eulogising	Eulogisin
257	3	referred	refered
257	24	Mula	Mura

259	27	अव्यङ्ग्य	अव्येङ्ग
261	1	तम्	तम
265	17	समुपेतं	समेतं
267	19	sins	sinse
272	24	दृष्ट्या	दृष्टया
278	20	वेद	वेदं
287	20	दुग्धादि	दुरधादि
296	1	Hamsa (or	Hamsa (o
297	25	कथ्यते	कथ्ययते
304	12	he	the
307	1	अन्तादेशः	अन्तावेश्नः
309	3	not closed	closed
314	25	sides and faces on all sides."	
318	19	('lyu'	('yu'
329	23	यस्सर्वान्	यो सर्वान्
336	22	सुभुजस्तु	भूभुजस्तु
339	5	great	grea
339	23	Vasudeva	Vaudeva
343	7	समृद्ध	ससृद्ध
345	6	यं वाकेष्वनुवाकेषु निषत्सूपनिषत्सु च ॥	
359	4	अदृश्यो व्यक्त	अदृश्योऽव्यक्त
360	21	अभियुक्तैः	अयियुक्तैः
374	24	असुरादीन्	असुरा ीन्
381	25	भक्तैक	भक्तक
382	19	विजृंभते	विज़ृंभृते
387	9	chariot	chraiot
391	13	संसृष्टो	संस्पृस्टो
401	11	(317)	(117)
404	10	परर्धिः	पराद्धिंः
412	22	अवध्यत्वादिभिः	अवध्यत्वादिः
418	14	कृष्णाजिना-	कृष्णाजिना-
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443	8	शिष्टाः	शिटाः
457	12	fortnight	fortnrght
463	18	delecta	celecta
506	31	स्मर्तव्य	स्मर्थव्य
539	4	Nishtaa	Nintaa
542	6	पचाद्यचि	पचाद्याचि
547	24	कुवलेशाः . . . व पातीति कुवलेशयः	
549	27	पतित्वात्	पतिवात्
552	18	श्रीपतिः	श्रापतिः
553	25	शीलम	शीलस
560	4	इति	हृति
573	4	meditate	mediatate
583	:21	ऊहनीयः	उहनीयः
598	9	kratuh	krutuh
599	After line 10 add: "The affix 'gvanip' comes after the verbs 'su' (to extract juice) and 'yaj' (to sacrifice) with a past signification.		
606	9	प्रीणनादि	प्रीणनरणादि
616	15	कृष्णवक्षाः	कृष्णबालाः
625	9	शक्तोऽहं	शक्दोऽहं
636	11	स्वज्ञान	स्वाज्ञान
652	24	skilfully	skillfully
654	9	पापरुचि	पापरूचि
671	9	सुवर्ण	सुवण
674	4	violate	voilate
681	4	offered	offerred
684	26	signifies	signfies
685	21	सृजति	सृजदि
690	7	sun's	son's
694	12	mahat	manat
705	1	भोगजन्म	भोगन्म
718	11	vihaayasa	vihaaysaa

729	20	मुक्तमोग्यानां	मुक्तभाग्यानां
742	16	नागेन्द्र	नगेन्द्र
754	21	प्रणवः	प्रणव
762	9	different	free
	16	taruh Taarah	taruh
763	15	things directly	things
769	21	अत्तृंस्तांश्च	अत्तृतांश्च
775	23	पुनरुक्तिः	पनरुक्तिः
773	23	स्तैन्य	स्तैन्या
776	16	स्वनिष्ठानां	स्वनिरठानां
777	3	अनङ्कुश	अनङ्कश
779	8	किञ्चिदपि	किञ्चिददि
780	9	keertayet	keertayat
781	5	recites	recits
782	18	anutta	aanutta
783	14	rid	ride
786	22	Bhooh	Bhoo
787	3	accord	aceord
788	25	प्रथम	प्रधम
795	1	atra cha	atra
	10	uproot	root
811	17	indriaih	indriah

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